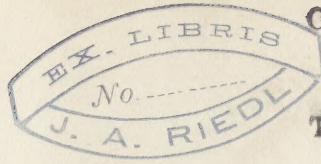


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# AMERICAN ECCLESIASTICAL REVIEW.

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## HYMNS: FEAST OF THE CIRCUMCISION.

I. LAPSUS EST ANNUS,

II. FELIX DIES QUAM PROPRIO.

AS the Roman breviary has no special hymns for this Feast, it may prove interesting to reproduce, with versified translations into English, some of the efforts of the French breviaries to celebrate in metrical fashion the lessons it conveys. The hymns we have chosen for this purpose are (1) *Lapsus est annus*, from the Meaux breviary, 1713, where it is assigned to Compline (December 31st); (2) *Felix dies quam proprio*, contributed by the Abbé Besnault to the Paris breviary, 1736, and assigned to Matins (January 1st).

In the translation of the *Lapsus est annus*, an attempt is made to imitate the rhythmic character of the original sapphic stanzas. English phraseology can scarce be tortured, however, into anything like a real copy of sapphic measures. All that a translator may hope to achieve in this line is the preservation of the exact number of syllables in the verse, and the adoption of a rhythm which is not, indeed, the proper rhythm of the sapphic stanza, but which happens to be the rhythm in which even Latin sapphics are, in despite of their clear quantitative indications, erroneously and almost universally recited. The plain chant melody of the *Iste confessor* illustrates the rhythm referred to. To its melody might be sung the translation given here, of the *Lapsus est annus*.

The other hymn, *Felix dies quam proprio*, is reproduced in metre; as far, that is to say, as accent may reproduce quantity.



The Latin text forms an exquisite meditation on the First Shedding of the Precious Blood. It might have been written by Faber.

## E BREVIARIO MELDENSI.

Lapsus est annus : rediv annus alter :  
Vita sic mutis fugit acta pennis :  
Tu, Deus, cursum moderaris, unus  
Arbiter, aevi.

Gens tuis plaudit cumulata donis :  
Te simul votis Dominum precatur,  
Servet intactum fidei verendae  
Patria munus.

Supplices poscunt alimenta cives :  
Finibus morbos patriis repellas :  
Larga securae referas benignus  
Commoda pacis.

Postulant culpas venia relaxes :  
Limites arctos vitii reponas :  
Post graves pugnas tua dat salubrem  
Dextera palmam.

Noxiae vitae maculas perosi  
Cor, Deus, nostrum tibi devovemus :  
Da bonos annos, facilemque Patris  
Indue vultum.

Dum dies currunt, redeunt et anni,  
Et gradu certo sibi saecula cedunt,  
Debitas laudes Triadi supremae  
Concinat orbis.

## HYMN FOR THE NEW YEAR.

Cometh a new year—buried is the olden :  
Thus, too, our life goes out with pinion  
sleeping :  
Thou, Lord, its Master ; for its course is  
holden  
Safe in Thy keeping !

Joyous we praise Thee for its gifts allotted :  
But for the greatest, Lord, which Thou  
hast given,  
Pray we, Thy children keep the faith un-  
spotted,  
Rentless, unruven !

Give us our daily bread, beseech we  
lowly :  
Far from our borders drive all sickly  
humors :  
Shower Thy gifts of peace, and banish  
wholly  
War and its rumors.

O may Thy pardon our misdoing cover :  
Be the endeavors of the bad repressed :  
Grant to the victors, when the strife is  
over,  
Palms of the blessed !

Sinful affections, sinful acts reproving,  
Offer we, Saviour, hearts with love o'er-  
flowing :  
Make our years fruitful—Thou a Father's  
loving  
Countenance showing.

Days, years, and epochs—Time in all its  
phases  
Runneth to Thee, Lord, as a mighty  
river :  
May Thy creation offer worthy praises  
Unto Thee ever !

## E BREVIARIO PARISIENSI.

Felix dies, quam proprio  
 Jesus cruore consecrat !  
 Felix dies, qua gestiit  
 Opus salutis aggredi !

Vix natus, ecce lacteum  
 Profundit infans sanguinem ;  
 Libamen est hoc funeris,  
 Amoris hoc praeludium.

Intrans in orbem, jam Patris  
 Mandata promptus exequi,  
 Statum praeoccupat diem  
 Et qua potest fit victima.

Amore se facit reum,  
 Poenasque solvit innocens ;  
 Sub lege factus legifer,  
 A lege nos ut eximat.

Quo Christus ictu laeditur,  
 Lex abrogata concidit ;  
 Et incipit lex sanctior,  
 Mansura semper caritas.

Tu, Christe, quod non est tuum  
 Nostro recide pectore :  
 Inscribe nomen, intimis  
 Inscribe legem cordibus.

## THE CIRCUMCISION.

O happy day ! that could display  
 The first sweet drops of Jesus' blood !  
 O happy day ! that should essay  
 The triumph of the Holy Rood !

Lo ! scarcely born, His blood this morn  
 Purples the Orient from above :  
 This funeral libation shall  
 Become the Prelude of His love.

He would fulfil His Father's will  
 Not sadly, but rejoicing : so  
 Forestalls the day—too far away !—  
 Whereon His Precious Blood must flow.

The guilt He takes for our poor sakes,  
 The pain He suffers, innocent :  
 Who made the Law would not withdraw  
 Himself from all its punishment.

Beneath Thy wound, O Christ ! hath  
 swooned  
 The Ancient Law, and ceased to be :  
 Its follower—the holier  
 Eternal Law of Charity !

O loving Christ ! Be sacrificed  
 Whatso within us is not Thine !  
 Our hearts enframe alone Thy Name ;  
 Within, Thy Law alone enshrine !

H. T. HENRY.

*Overbrook, Pa.*

## ST. THOMAS AND INSPIRATION.

THE object of this paper is not to present a commentary on the doctrine of St. Thomas, but rather to show his principles as they are brought in contact with the Biblical problem by his present followers.

No one can refuse to admit that the question of the Sacred Scriptures is one of great difficulty and moment. It is no less than the reconciliation of two schools of thought whose opinions at first sight seem as opposed as that A is B, and A is not B.



A certain point of agreement serves as the starting-place for views apparently destructive of each other. It is a matter of mutual consent that the Sacred Books are the product of Hebrew social, intellectual, and moral activity. At various times and under different circumstances the events of Judaic life have issued forth in literary products. Essentially a keenly self-conscious and introspective race, their autobiography, so to say, has a catholic and world-wide correspondence with man's higher strivings, which makes it the common heirloom of mankind. There is no book so catholic in its interests, its sympathies, its lessons, in the emotions it imparts or inspires, in the ready devotion which it has unfailingly won, as this *Biblia Sacra*, this Sacred Book of mankind as man. Yet we cannot fitly call it a book. It is a national literature. Its pages are the literary pantheon of Judaic thought. It contains almost every form of literary art, from the metric setting which it gives to its past traditions and its liturgical hymns, to the sober history of the Machabees, and the gorgeous imagery of its prophetic Apocalypse. No lyric has ever exceeded the emotional deeps of the Hebrew psalter. Where are there epics more simple and more inspiring than Exodus or the Machabees? The Book of Job is the tragedy of tragedies, the struggle between the joint powers of Heaven and Hell, and the patience of the righteous and faithful man. Holy Writ is history, hymnology, moral philosophy, a legislative code, and a collection of prophetic forecasts. In this view of the Holy Books Christian and sceptic are alike agreed.

Here, however, begins the opposition between them. To a class of critics the Sacred Scripture is all we have described above, and nothing more. It is an incomparable literature. Less artificial and more simply national than Greek literary art, it has an unequalled power over men's minds and hearts; yet the differences between it and its nearest rival is not the fathomless abyss between the natural and the supernatural, but the cañon dividing the touchingly natural from the somewhat apparently artificial. Hebrew literature is, indeed, inspired, because inspiring; not that it has a divine afflatus wanting to other national literatures, but because the poetic spirit which breathes as it will has visited it in larger measure, making it the world book of human nature.

Its history is scarcely truer and hardly more objectively interesting than that of Assyria or Egypt or Greece or Rome. And though its moral code seems to give it a slight preponderance over that of neighboring nations, still the difference is not so marked that we must trace it to supernatural legislation. The most—and how much it is!—that may be said of the Bible is that it is the Book of Man; not that it is the gift of God.

It is to this essentially human conception of the Bible that Catholic theologians have felt and still feel called upon to give a denial. Whilst the rationalistic account of Holy Writ has been slowly maturing and strengthening, the Catholic tradition has made its message felt with increasing clearness. The deposit of faith in this, as in other matters, is assuredly a closed book, which, if any man shall take away from or add to, let him be anathema. Yet we must take care not to conceive of the deposit of faith as of a sacred hymn, committed faithfully to memory in the Church's childhood; unless, indeed, as often happens, the verses learned in childhood come back to our minds in the joys and sorrows of life with the force of a new revelation. It would be a more accurate view of God's dealings with the mind of the Church to represent the deposit as a body of directions granted to the Church in order that she may not hesitate in choosing the way to follow. In such a document there would be phrases and words and descriptions which would convey but blurred impressions at first sight. However, as the road was left behind, the directions would gradually unfold themselves and be their own evidence and interpretation. Somewhat in the same way the deposit of Sacred Books has come down to us in the present century with certain tutelary formulas of supernatural origin.

We are told that the Sacred Books are inspired; that God is their Author; that they are inspired in all their parts, and that they were written under the inspiration of the Holy Ghost. No greater contradiction could well be imagined than that between these opinions and what we have previously stated. The rationalistic hypothesis will go the length of considering the Bible sublime; Catholic tradition holds it to be supernatural.

To this great struggle between tradition and criticism the great Thomistic school of theology could not long remain a passive

witness. Though somewhat fallen from its old prestige, and shorn of the crown of doctors which had never failed it since the thirteenth century, the school of St. Thomas could still pride itself, even in the beginning of the present century, on men of solid worth, whose grasp of the deep problems of modern thought did not always issue in pamphlets or books. It may be that the atmosphere of the Angel of the Schools is of such restfulness and certainty that only a call of duty will prick a thorough Thomist into active conflict with error. How often, from a like reason, have Catholics to plead guilty to that inertia which the very certainty of their faith, in contrast with the fluctuations of private judgment, has brought about. In kindred matter and from a like cause the school of St. Thomas in our own days felt, perhaps, in a manner yielded to the temptation of despising the efforts of unguided criticism to spell out the mysteries of the Sacred Books. However, this time of restraint has passed. Within the past few years the school has roused itself, producing a series of contributions to modern thought, to the surprise of those who had asked themselves, could the dry bones of scholasticism live again? As there is much to learn from the chronological point of view, we subjoin the following brief list of works and authors from which we shall draw our conclusions:

- 1884. CARD. ZIGLIARA, O.P.,—"Propaedeutica ad Sacram Theologiam."
- 1886. PÈRE DUMMERMUTH, O.P.,—"Sanctus Thomas et Doctrina Praemotio-  
tionis Physicae."
- 1895. PÈRE PÈGUES, O.P.,—"Une Pensée de Saint Thomas sur l'Inspira-  
tion Scripturaire;" *Revue Thomiste*, March.
- 1895-1898. *Revue Biblique*: PÈRE LAGRANGE, O.P.,—a series of articles occa-  
sioned by P. Pègues' article on Inspiration.

Biblical criticism having made the documentary thesis fairly certain, Cardinal Zigliara, in his *Propaedeutica*, endeavored to show how this result of modern scholarship could find a place in the traditional theology of the schools and the Church. Few of those who remember the publication of this work will fail to recall the Cardinal's subtle and luminous analysis of Revelation and Inspiration in the opening chapters of the second book. Later on in his volume, when the vexed question of the documentary thesis came up for examination, the results of this second book were made apparent in the following exegetical principles:



"In the forementioned documentary hypothesis, it must be borne in mind that—

"1. The acceptation of the contents of these documents, *inasmuch as they are, i. e.*, as regards their existence, accrued to Moses by natural means. . . . Consequently, on the part of the acceptation there was no revelation.

"2. But the contents of these documents, inasmuch as they are true, *i. e.*, as regards the judgment on what is accepted, is not to be considered a judgment of a human kind, which is liable to error; for Moses was infallible in judgment with divine infallibility, and hence was divinely inspired with what was a revelation as regards the judgment."<sup>1</sup>

The Cardinal here lays down what we may term, for convenience sake, the theology of inspiration.

Soon afterwards, the same subject was indirectly viewed from the psychological standpoint by the Louvain professor, Père Dummermuth. An endeavor having been made to break the intellectual continuity of St. Thomas and his school on the question of Efficient Premotion, Père Dummermuth threw the whole weight of his painstaking and accurate mind into the struggle. For the moment it is pleasant to be able to pass by the domestic dispute as to whether the intellectual continuity still rests with the historic followers of St. Thomas, or whether it has gone elsewhere. Moreover, there is no urgent need to maintain that, in the opinion of St. Thomas and his school, God is the first, antecedent, efficient cause of all beings and of all acts. The bulky volume of the Louvain professor turned the attention of many to the thought that God's agency is not to be conceived of as an additional or concomitant efficiency; but that He is all in all, even when in their own created order secondary causes are all and all sufficient. To many of us there has come a kind of revelation on hearing for the first time that a successful human life consists in praying as if everything depended on God, and working as if everything depended on ourselves. But St. Thomas would have altered the structure of this

<sup>1</sup> "In hypothesi ergo prae-fata documentorum dicendum est quod: 1° Acceptio eorum quae in illis documentis continebantur *quia erant*, seu quantum ad existentiam fuit in Moyse per viam naturalem. . . . Consequenter ex parte acceptorum non fuit *revelatio*. 2° Ea autem quae in ipsis documentis continebantur quantum ad *quia erant vera*, seu quoad *judicium de acceptis*, non est dicendum humano more *judicium*, cui falsum subesse potest; sed Moyses fuit in iudicando infallibilis infallibilitate divina, et ideo divinitus inspiratus, inspiratione quae est *revelatio ex parte iudicii*."—*Propaedeutica*, Lib. 3, c. 9, § 4.

maxim, making it read: "Pray, *because* everything depends on God, and work, *because* everything depends on yourselves." Père Dummermuth's book, whatever else it did or failed to do, brought a few theologians to ponder over the text: "The same effect is not to be attributed to the natural cause and the divine agency as if it were partly from God and partly from the natural cause." On the contrary, it is *wholly from both*, but in a different manner; even as the same effect is wholly attributed to the instrument, and wholly to the principal cause.<sup>2</sup>

It remained for a French theologian to unite these psychological and theological doctrines. In the *Revue Thomiste* for March, 1895, appeared an article entitled "Une Pensée de Saint Thomas sur l'Inspiration Scripturaire," with the signature "J. M. Pègues." Nowhere throughout the article does the writer explicitly mention the names of Cardinal Zigliara or of Père Dummermuth; yet their teaching, derived in both cases from their common master, St. Thomas, is the basis of Père Pègues' exegesis. It was easy for him to take up the question of literal and sentential inspiration, and in the light of Cardinal Zigliara's recent work show how the famous school dispute rested primarily on the confusion of revelation with inspiration. "Dieu n'a pas eu, pour qu'il soit dit l'auteur de tout dans l'Écriture, à donner surnaturellement aux écrivains sacrés toutes les pensées et tous les mots. Ce serait mal entendre l'inspiration scripturaire. Ce serait la confondre avec ce que saint Thomas appelle la prophétie proprement dite,"<sup>3</sup> that is, revelation. On the other hand, how much is made clear by the psychological principles borrowed by Père Dummermuth from St. Thomas: "Pour que ce soit 'comme il est écrit' par Dieu même, il faut et il suffit que pas un mot, pas un iota, pas un accent, pas une expression—rien n'ait été mis, n'ait été écrit sur le papyrus ou les tablettes autrement que sous la motion scripturaire de Dieu. . . . Mais s'il n'est absolument rien, dans l'Écriture, que nous ayons voulu soustraire à l'action et, par suite, à l'autorité de Dieu,

<sup>2</sup> "Non sic idem effectus causae naturali et divinae virtuti attribuitur quasi partim a Deo et partim a naturali agente fiat; sed totus ab utroque secundum alium modum, sicut idem effectus totus attribuitur instrumento et principali agenti etiam totus."—*Contra Gent.*, III, 70.

<sup>3</sup> P. 107.

il n'est rien aussi que nous ayons reconnu avoir été produit dans cet effet, si ce n'est pas l'action propre de l'instrument." <sup>4</sup> Henceforth inspiration is not so much verbal or sentential as total, extending to every item of Sacred Scripture, without lessening its human authorship, even as the divine motion, whether of natural efficiency or of grace, reaches from end to end without damaging or lessening the human efficiency from which human actions immediately flow.

One more step remained to be taken to give a sense of completeness to the doctrine of St. Thomas; and it was taken by Père Lagrange in a series of articles published in the *Revue Biblique* from 1895 to 1898. The three above-mentioned exponents of Thomistic doctrine were above all else theologians. Père Lagrange was dominantly a Biblical scholar. He had passed through the training of the *Summa* and had tasted its breadth and depth; yet he was and still is exegist rather than theologian. The opinions of Père Pègues gave him the thought of applying the principles of St. Thomas to some of the great difficulties of the Bible. His predecessors had laid down abstract laws. Critics, however, awaited something more than academic generalities. Whilst a theory remains in the lecture-room it is unassailable, or what is much the same, unassailed. The only test of its strength and utility is to bring it into contact with the concrete Biblical difficulties which are driving critics from faith to a denial of all revelation. And it is to the honor of Père Lagrange that, in a reverent yet progressive spirit, he has attempted to reconcile Thomistic theology and the traditions of the Church with the latest products of sound Biblical criticism.

To appreciate fully the position he and other Thomists take up, we must presuppose the psychology and theology of the Master. Men who come unprepared with this *apparatus biblicus* are not unlikely to give our deductions a hard name, calling them subtleties; perhaps going further and presuming to fix upon them a more un-Catholic note. And indeed, until the somewhat difficult philosophy of St. Thomas is made our own, any scientific account of the phenomena of inspiration must appear incomprehensible and almost incredible.

<sup>4</sup> Pp. 109, 110.



Speaking generally, scholastics have assumed that there are three kinds of cognoscitive faculties in man: (a) 5 External Senses; (b) 4 Internal Senses; (c) 1 Understanding or Reason. All three faculties have apprehensions. The intellect alone has judgments. Apprehension of objects takes place through images or species in the faculty. There are thus three kinds of species: (a) Species in the external senses; (b) Species in the internal senses; (c) Species in the understanding (intellectual species). A judgment is the comparison between two intellectual species. To make a judgment the intellect requires in itself a certain disposition or fitness which scholastics call *intelligible lumen*, intellectual light.<sup>5</sup> Hence God can infuse, (1) *species* into internal sense, external sense, intellect; (2) *light* into the intellect.

We may now begin to distinguish between revelation and inspiration. It is the doctrine of St. Thomas that revelation is the manifestation of some naturally unknowable truth. We conclude that revelation is the infusion of supernatural species. Inspiration, as regards its action on the cognoscitive faculties, is the infusion of light. We can at once see that the opinion which accredited God with verbal or sentential inspiration really accredited Him with the revelation of words and sentences. It was not inspiration, but revelation.

Again, inspiration is not necessarily self-conscious. It is a subjective light. Consciousness reveals interior acts. The existence of faculties, habits, dispositions is made known by reflection. We are not conscious of our intellect, of our good disposition, of meekness, of our virtues of faith, hope, and charity. We can conclude that they exist from the evidence of their effects. But this is to reason, not to intuit immediately. St. Thomas lays it down most emphatically that an inspired author need not be conscious that the Holy Ghost is moving him.<sup>6</sup>

Add to this that inspiration may be afforded in order to certify purely natural knowledge. St. Thomas has explained this with a skill and completeness which is the more remarkable as his age was not one of critical Biblical study. He distinguishes between

<sup>5</sup> Cf. Light of Reason, Light of Faith, Light of Glory.

<sup>6</sup> 2<sup>a</sup> 2<sup>ae</sup>, Qu. 171, art. 5; Qu. 173, art. 4. It needs a revelation to know inspiration. This should serve to bring out the supremacy of the Church.

the hagiograph who has been granted inspiration and the prophet who has received a revelation. The prophet, being a partaker of a divine truth through revelation, *i. e.*, an infusion of supernatural species representing a supernatural object, speaks in God's name. "Thus saith the Lord" is the prophetic formula. The inspired writers, on the other hand, speak most frequently of knowledge acquired by human industry, though with the aid of divine light, of which they may, however, be unconscious. Hence they speak not in the person of God, but in their own person.<sup>7</sup>

It was easy to take a step forward to apply this to the two objects of special attack by the critics, historical and scientific facts. St. Thomas had already taken the step as regards statements having a scientific relation, in his treatise on the Hexameron. There he had no hesitation in solving difficulties by maintaining that the inspired writer sometimes followed appearances. Though the literal meaning of the phrase "the sun stood still" is untrue, if separated from the context and intention of the writer, yet no untruth was embraced by inspiration. The inspired hagiograph did not *put the phrase forward* as a certainty in its detached literal sense. The same principle had already been applied to prophecies which the event had seemed to disprove.<sup>8</sup> When a prophet had announced a future event which failed to come to pass, his prophecy did not thereby become untrue. What the prophet really announced was that secondary causes were so disposed that the event foretold would certainly occur unless stayed by divine interference.

But it was to the historical difficulties, and chiefly to the first chapters of Genesis, that Père Lagrange applied the principles of St. Thomas. The exegesis was difficult. Only the authority of such a doctor as St. Thomas could make the way safe. Modern criticism had well-nigh conclusively shown the incorporation of preëxisting documents or traditions into the body of Holy Writ. Moreover, it found similar cosmogonies in other nations. Rightly or wrongly, it presumed to point out historical error in the pages of the Bible; and these it thought and thinks incompatible with the text of the Councils of Trent and the Vatican, declaring the

<sup>7</sup> Cf. 2<sup>a</sup> 2<sup>ae</sup>, Qu. 174, art. 2, 3<sup>m</sup>; Qu. 173, art. 2; Qu. 171, art. 3, 2<sup>m</sup>.

<sup>8</sup> 2<sup>a</sup> 2<sup>ae</sup>, Qu. 171, art. 4.

Bible to be inspired in all its parts. Now, thorough Thomist as he is by training and profession, Père Lagrange holds the total inspiration of Scripture; admits the decision of the Councils of Trent and the Vatican, not by constraint but by conviction, and yet feels that the principles of St. Thomas are wide enough to admit of an understanding between the traditional and the critical view.

To take the case of Genesis. The question is not whether the first chapter is to be taken as a whole, literally or metaphorically. Commentators seem agreed that some phrases or words are to be taken metaphorically; but here, as elsewhere, a wide liberty has always been allowed in the Church. The real question is, what does the inspired writer mean to put forward? Père Lagrange would think it possible, perhaps even probable, that the Biblical Hexameron is not put forward as more than a record of the Hebrew tradition, which, through the course of ages, had been modified accidentally by popular use. We may make this clear by calling attention to another species of Biblical literature. When a parable, such as Dives and Lazarus, is transmitted to us by an inspired author, it is clearly not put forward as historically true. Whoever would deny inspiration, because neither Dives nor Lazarus could be verified in history, would have missed the whole purpose and essence of Holy Writ. So, too, Père Lagrange would urge, may it not be that the Hexameron is put forward as the current Hebrew tradition, which stands out in contrast with neighboring traditions by its unmistakable insistence on the fundamental truths of Natural Religion and those supernatural truths which could only come from revelation, viz., the existence of a personal God, the inherent goodness of matter and human nature, the spirituality and creation of the human soul, the mysterious lapse into sin, the need and promise of a Redeemer, and lastly, the doctrine, so much needed in the East, of the natural equality of the two sexes of the human race?

To say that Holy Writ is not inspired, because there is nothing in modern science to countenance the existence, say, of such a serpent as spoke to Eve, is to miss the whole point of the inspired narrative.

Or to take the later historical books. No doubt would seem



to exist that their compilers freely consulted the archives, in which were preserved the public records of national events and the genealogical trees of the various clans of the Hebrew people. When the author of the second book of Machabees published his work, incorporating into it preëxisting documents, are we led to suppose that he *put it forward* as absolutely true and supernaturally guaranteed in every detail? To quote the words of a present author, the Rev. R. Clarke, D.D., " . . . the writer said just what God would have him say, and said it because God moved him to do so. He might then, if they were in place on his lips, make use of current representations of matters of science or current accounts of past events, saying, or leaving it to be understood from the circumstances, that he gave them for what they were worth; or he might make extracts or quotations without thereby in the slightest degree intending to pledge himself to the literal exactitude of what they would convey if taken *au pied de la lettre*."<sup>9</sup>

Nor can we neglect to lay stress upon what we may term the restrictive side of inspiration. In this as in other points it is most nearly akin to infallibility. Now it is one of the most necessary outcomes of an infallible authority in the Church that it *can not put forward* as of faith what is not of faith. Inspiration in the same way prevents the inspired writer from putting forward, as objectively and literally true, what was in his days only probable or commonly accepted.

We may here make the obvious distinction between a proposition and its mode. A proposition may be false and its mode true, or vice-versa. The proposition "America is an island in the Mediterranean" is untrue. But even as every contingency rests on a necessity, and every relativity on some absolute, so may, nay, must, every untruth rest on a certainty. Thus the following phrase is absolutely certain: "It is untrue that America is an island in the Mediterranean." Again, it may be certain that "some people believe that America is an island in the Mediterranean." To apply this to the inspired books. Take the proposition, "the sun stood still." As it stands detached from all context, it may or may not be scientifically or even absolutely

<sup>9</sup> *The Weekly Register*, Oct. 28, 1899, 592.

false in its liberal sense. But the quasi-modal proposition, "to all appearances," or "it was commonly held that the sun stood still," may be absolutely true. Again, the proposition, "the universe was made in six periods of time," may or may not be absolutely false. But the quasi-modal proposition, "the common tradition holds that the earth was made in six periods of time," may be absolutely true. Finally, the proposition that "in the eighteenth year of the reign of Jeroboam the son of Nabat, Abiam reigned over Juda" may or may not be objectively inexact. Yet the quasi-modal statement that "history affirms" or "it is historically certain that in the eighteenth year," etc., may be absolutely certain. Now the light of divine inspiration ensures the hagiograph's certitude of what is objectively certain. We may argue from his certitude to the objective certainty. If he is certain of the mode of a proposition, then the mode is objectively certain. But in this case it would be a fallacy to argue from the certainty of the mode to the certainty of the proposition, from the quality of the *dictum* to the quality of the *res*.

It is to this stage of development that the doctrine of St. Thomas has been brought by his disciples. A step still remains to be made before the reconciliation of tradition with criticism may be said to have taken place. Those who have followed the theological expansion of traditional principles may have remarked certain tendencies to hesitate and halt, as if the way were not clear. This is manifest in the traditional definition of inspiration, which has remained for so long without a fuller statement of its content. The text-books we used when we were beginning our Scripture course defined inspiration to be "a motion of the Holy Ghost, enlightening the understanding and exciting the will of the sacred scribe to write in such a manner that the Holy Ghost becomes the principal author of the Sacred Books." A step was taken when Cardinal Zigliara and others pointed out that the essential outcome of this enlightenment of the mind is a judgment. But what this judgment is, and what the intention, which is the outcome of God's action on the will, still remains without an adequate explanation. And it is to the task of clearing up this last difficulty that we now set ourselves. We do not pretend to have borrowed it from any author. As far as we can, we shall try to

deduce it from exegetical facts, leaving it to Biblical scholars to accept or reject our attempted solution.

We begin by laying stress on the difference between revelation and inspiration. It is the opinion of St. Thomas that a prophet is not necessarily a hagiograph; nor is a hagiograph necessarily a prophet. Sometimes the two offices are combined, as in St. John, the inspired prophet of the Apocalypse. Sometimes they would seem to be distinct, as in the case of St. Luke. The Book of Isaiahs is not inspired merely because the author of its discourses was a prophet, but because its compiler was inspired, whether he was one and the same person as the prophet, or another who was not a prophet.

The next principle to be realized is that inspiration presupposes revelation. Inspiration may be called the guardian of revelation. Its most kindred divine gift is infallibility, by which the divine and supernatural deposit of faith is safeguarded to all time. We may, thus, go on to conclude that in a certain sense *ens revelatum*, or divine revelation, is the formal object of inspiration. The inspired writer is thus moved by God to apprehend the presence of a revelation and to intend to transmit the revelation by writing.

To make this clearer we have only to reflect that in point of fact prophecy is hardly ever recognized until after its fulfilment. This need call for no surprise. For what is the aim of prophecy except to bring conviction to others on the forecast taking effect? Sometimes, indeed, the divine forecasts have a series of fulfilments. The promises to Abraham had a partial immediate effect. In such an event it may well be recognized that other mysterious words are prophetic utterances which the course of time will decipher. But on the whole, and speaking formally, prophecy is clear on its fulfilment, seeing that its aim was to carry conviction by being fulfilled. It was one of the trials of the prophets that they enounced a doom which was long in coming. How loudly they complain to God that their warnings fall on unheeding ears!

Let us endeavor to apply this to the prophetical, historical, moral, and, if I may be allowed the word, liturgical books.

If it is evident that prophecy was not generally recognized until after its fulfilment, we can account for the authentic reëditing



of the prophetic discourses long after the prophet's death. The prophecies of Isaias, for example, were disbelieved in his day. Again and again he threatened the Jews with captivity, but they thanked him with jeers. However, his words came true at last. In the day of exile we might well conceive that they recognized the truth of the holy man's warnings. To make amends for their past foolishness, as well as to keep his wise counsels ever before their thoughts, they brought their record of his sayings and sermons into one. Whoever, then, enlightened and moved by God, *judged* these discourses to contain a revelation, and *intended* to transmit this revelation by writing, was inspired. We must not be taken to mean that any writer is inspired who recognizes a revelation and intends to transmit it; otherwise, we should find it difficult to deny inspiration to all subsequent editors of the sacred books. But inspiration, when granted, would run in these grooves. The inspired author would necessarily judge something to be a revelation, and would intend to transmit it.

The application to the historical books is slightly more difficult. But we must bear in mind the supernatural character of the Jewish people. Though a natural view of their history would seem adequate to the events, yet it does not exclude a supernatural account. This branch of the Semitic race was the recipient of a preferential action on the part of Divine Providence, which gives their history a distinct character. From a remote past they were conscious of a divine choice and guidance leading them to a future of great import to the whole world. Their successes, their defeats, their changes of government, the ebb and flow of their religious fervor, all seemed to bring out into clearer relief the import of the mysterious promises handed down in their holy books and traditions. When national affairs were at their darkest, scribes would arise to lift up the hopes of the weak daughters of Israel by bringing to men's minds the glorious, theocratic past. From the public records of the great city or of the temple, the scribe would seek out the official narrations of past events or the official tribal genealogies in order to show God's supernatural dealings with His chosen people. Now, to be aware of the supernatural guidance of God would only have come about directly or indirectly by a revelation. Whoever, then, was guided by God

to *judge* this supernatural guidance to exist and to be a revelation, and, by the motion of the Holy Spirit, *intended* to transmit this revelation by writing, was an inspired writer.

Take the concrete case of Ruth. In itself the facts of this charming idyll are, as St. Thomas would say, purely natural, which it needed no supernatural assistance to find out. We may conceive the materials scattered partly in the archives of Jerusalem, partly in the archives of Moab, partly in the local traditions of Bethlehem. Hitherto there are no traces of inspiration. But when David's days have run their course, and his whole life can be scanned in its unity, the prophecy of the Messiah is narrowed and made clearer. The mystic promise can now only be fulfilled by a mighty son of David, who will rule from sea to sea. In the glorification of the shepherd lad of Bethlehem, Ruth, his Moabite grandparent, becomes a figure of new interest. Mystic promises regarding the Gentile are interpreted in the light of her history. The finger of God is seen in the changeful events of her life, just as God's supernatural dealings were manifest to all in the pillar of smoke and fire. The scribe who, enlightened and moved by God, *judged* that Ruth's life and ancestry of David were a part of the supernatural guidance of the chosen people, and *intended* to transmit the revelation, was inspired.

There is still the question of such a book as Job. We may well suspend our examination of it until commentators have declared it authentically to be historical. In that case its inspiration would probably depend on its being recognized as an example of God's supernatural guidance over souls and over His chosen people.

It is even more difficult to account for and analyze the inspiration of the moral books. Few exegeses are more delicate than to determine which sentiments are religious and which sceptical in certain passages of the Sapiential writings. At other times the directions laid down would seem to be for the guidance of men who were seeking mere worldly success. We may indeed consider such passages metaphorically. We may give them a spiritual meaning. The example of the saints and doctors of the Church forbids all repudiation of such a method. But the point of greatest difficulty is to determine how such doctrine was inspired

in case their author was unconscious, as he might well be, of his inspiration and set his thoughts down in their literal expression. There are two remarks to be made in reply to this difficulty. First, the inspired author may have *judged* that the current proverbial philosophy of his time and nation had some occult influence over their supernatural destinies, and, *intending* to transmit these to posterity, he was inspired. Secondly, he may have judged that these moral dicta sprang out of and safeguarded the Ten Commandments of Jehovah, which his own supernaturally guided people had a mission to preserve and propagate.

We have spoken of the liturgical books, and by these is meant the Psalter. The application of the theory of inspiration is here most difficult. But we may not be far from the solution if we consider that in point of fact these sacred hymns were composed to perpetuate the happy events of the life of David, the ancestor of the Messiah, or of the people from whom the Messiah was to spring. As in previous explanations we may consider it possible that not the first author of the psalms was inspired; but that inspiration rested on him who, *judging* that the psalms expressed the sentiments of a supernaturally guided people in their varying fortunes, *intended* to transmit them to posterity.

This view of the principles of inspiration might suggest a fresh consideration of *obiter-dicta*. But the subject is one of great delicacy, requiring more than the brief incidental treatment which it would necessarily receive in a paper like the present. However, enough may have been said to make it clear that an obiter-dictum would have four qualities. It would necessarily be (*a*) inspired; (*b*) not revealed; (*c*) not of faith, directly; (*d*) not untrue in the sense in which it is put forward by the inspired writer.

We may sum up our paper under a few headings:

1. Inspiration is not Revelation.
2. Revelation is the infusion of species; Inspiration is the infusion of intellectual light.
3. Inspiration need not be self-conscious.
4. Inspiration may be granted for naturally acquired knowledge.
5. Inspiration chiefly regards the formation of a supernatural judgment.
6. Revelation is naturally antecedent to inspiration.



7. Inspiration may be defined as "a divine motion enabling the inspired writer to judge of a revelation and moving him freely to intend to transmit it" (*i. e.*, Revelation).

8. Granted that there were obiter-dicta, they would not be directly binding on our faith.

9. Obiter-dicta would be inspired.

10. An obiter-dictum might be true or false in a literal *detached* sense, in which *it was not put forward* by the inspired writer.

11. No obiter-dictum could be false in the sense in which it was put forward by the inspired writer.

The theory we have now brought to a close, after a rapid survey, rests on two bases, and bears with it two recommendations. It is psychological; it is theological. The remote source, from whence it has been drawn, is the scholastic doctrine of the soul's powers and actions, brought into contact with the treatise of the Angelic Doctor,<sup>10</sup> in which he traces the outlines of God's supernatural dealings with man's cognoscitive faculties. Whether the principles we have laid down and the conclusions we have drawn be true or not, they cannot fail to be of interest in these days of unrest, when men, even of good will, are looking about in fear and dread at the difficulties of the Biblical problem. If the manner of treatment is abstruse, what shall we say but that still subtler principles have been left unworked? In these matters of God's delicate dealings with the mind and the will of man, may we not reasonably suspect any theory which professes to make all things clear? We may even learn a useful reserve of mind by the shallowness of our gaze; for surely it would be an unscholarly attitude towards Truth—and the Highest Truth—to turn from an explanation offered to a grave difficulty, merely because, like all great subjects, it requires of us accurate and patient thought.

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<sup>10</sup> 2<sup>a</sup> 2<sup>ae</sup>, Qu. 171-179.

## SUPPORT OF SICK, OLD, AND DELINQUENT CLERGYMEN.

IN many dioceses<sup>1</sup> infirm, old, or delinquent priests are supported either by the clerical aid associations, to which the members pay an annual tax; or by the diocesan clerical fund furnished through church collections or parochial assessment.

The Third Plenary Council of Baltimore contains the provision<sup>2</sup> that it is not "ab aequitatis ac justitiae tramite alienum" to impose an annual tax upon the priests, in such circumstances as ours, for their protection as individuals and their honor as a body. The same decree empowers bishops to levy an annual assessment "pro rata salarii" on the priests of their dioceses for the aforesaid purpose. The Diocesan Board of Columbus made the assessment uniform for all, "not merely to avoid offensive divisions, but even for the sake of equity itself; for larger incomes usually involve larger outlays, while smaller incomes are commonly conditioned with less expense."

With regard to the diocesan clerical fund the Second<sup>3</sup> and Third<sup>4</sup> Councils of Baltimore authorize bishops to prescribe a collection from the congregations and missions of the diocese, levying a tax in proportion to the financial means of the parish; or, if the people are already burdened with demands for the support of religion, to impose a *pro rata* assessment on the personal income of priests of the diocese for the relief of those of the clergy who are broken down in health or disabled for priestly duty by the hardships of their vocation, or by long and arduous service in the ministry.

Usually delinquent clerics are not debarred from a share of the benefits accruing from the clerical relief society fund or from the diocesan priests' fund. Both reserve a margin for the unfortunate among them. The support of indigent erring ecclesiastics may, according to Smith,<sup>5</sup> be taken from the taxes and alms which are collected for dispensations from the bans and impediments of marriage, or from other sources of a similar kind.

<sup>1</sup> The archdioceses of Baltimore, New York, Philadelphia, the dioceses of Ogdensburg, Springfield, and others.

<sup>2</sup> No. 71.

<sup>3</sup> Decree 90.

<sup>4</sup> Decrees 70 and 71.

<sup>5</sup> *Elements of Eccles. Law*, n. 1879.

There is at present no clerical fund to maintain a system of life insurance and endowment for sick and aged priests.

It is not within the scope of this paper to give detailed statistics regarding the financial reports of the various clerical fund societies or relief funds. Such reports form, however, an important factor in the organizations I speak of, and they should not be neglected, however high the standard of sacerdotal honesty may be. Every coöperative society is bound to give its members a statement of its financial transactions, together with other kindred information. Coöperation increases when members are made acquainted with the principles and the working of the system involving their own interests. The cash side is in reality the *crux* of the whole matter.

#### ORGANIZATIONS.

Fraternal societies or guilds were numerous during the much-reviled Middle Ages. They were all fashioned after the monastic orders. They "appear as an enlarged great family, whose object is to afford such assistance to their members in all circumstances of life as one brother might expect from another."<sup>6</sup> One of the features of the guilds was the financial assistance they gave to sick members.

There are four things to be considered in the organization of a society: the end its members propose to themselves; the means of attaining to that end; the number of members composing the society; and their moral union. Societies are either corporate and known to law or unincorporated. Of the latter class the law does not take cognizance. Incorporated societies may as such receive devises, legacies, or bequests. These, in the event of a society not having been incorporated, should be made to the respective bishop or to some other responsible party. In New York and Wisconsin a trust for charities must be as definite as a private trust. The constitution is the organic law, and the by-laws are the contingent law of a society. The following schedule of matters is provided for in the by-laws of clerical relief societies: title, object, and location of the society; terms of admission of members; manner of conducting meetings, and qualifications and

<sup>6</sup> Brentano, *Guilds and Trade Unions*.



rights of voters; composition of the managing board, and the extent of its powers, and a provision for the removal of members belonging to it; mode of raising money and granting temporal and spiritual relief, and the conditions under which any member may become entitled to any benefit, and the fines and forfeitures for breach of rules; provision for the investment of funds, and for the periodical rendering and auditing of accounts; manner in which disputes of claimants shall be settled, the decision so made to be binding and conclusive on all parties without appeal; the convening of a meeting of the association and the method of its conduct; manner of making, altering, amending, or rescinding by-laws; proceedings in case of dissolution or division of the society; receiving gifts or bequests; defraying funeral expenses. Our clerical societies are mostly benevolent, fraternal, or eleemosynary associations. They are built on the coöperative or assessment plan. There must be a proper relation between the method and the object in view. Any clerical relief society should be brought to a standard of accuracy and business thoroughness to insure its success. The administration of clerical societies must be honest, and as far as possible efficient. Solidarity among priests will be promoted if they have assured means in their declining years. All funds must be adequate to meet all ordinary demands upon them.

#### CLERICAL ORGANIZATIONS IN AMERICA.

The aim or special object of all clerical relief associations is to render financial assistance to such of their members as are by sickness, accident, or old age unable to perform the duties of active ministry. Some societies add to this a spiritual benefit of celebrating Masses *sub obligatione justitiae* for the repose of the souls of departed members.

Whilst the principles of all clerical fund associations or clergy funds<sup>7</sup> are everywhere the same, the method and scope of the work vary according to the needs of the locality. In this country they are all separate organizations, and are variously styled, for instance, the Clerical Relief Fund and the Clerical Benevolent Association of the archdiocese of Baltimore; the Clergy Fund

<sup>7</sup> Some clergy funds are practically clergy societies.

Society of the archdiocese of Boston; the Clergy Fund Association of the archdiocese of Chicago; the St. Michael's Priest Fund of the archdiocese of Milwaukee; the New York Diocesan Relief Fund Association and the Clerical Relief Fund of the archdiocese of New York; the Infirm Priests' Fund of the archdiocese of St. Louis; the Clerical Fund Society of the archdiocese of Philadelphia; the Clergy Fund of the archdiocese of St. Paul; the Retreat Association of the archdiocese of New Orleans; the Infirm Priests' Fund of the diocese of Columbus;<sup>8</sup> the Diocesan Clerical Fund of Davenport; the Clerical Relief Fund of Erie; the Clergy Relief Union of Vincennes-Indianapolis; the Roman Catholic Benevolent Association of the Priests of the Diocese of Fort Wayne; the Missionary Fund of Detroit; the Diocesan Priest Fund of La Crosse; Leo's Benevolent Association of the Roman Catholic Priests of Green Bay; the Clergy Fund Association of Peoria; the Infirm Priests' Fund of Natchez; the Clerical Relief Association of Pittsburg; the St. Joseph's Benevolent Association of Sault Ste Marie and Marquette; the Sick Fund of Providence; the Clerical Fund of Newark; the Clerical Fund Society of Scranton.

It would be desirable, for the sake of uniformity and simplicity, to bring the various societies and funds into a unified system of alliance or affiliation, or to establish a bureau of information to enkindle a spirit of emulation. The various States of the Union have Charity Organization Societies, with Boards of State Charity for the relief of the dependent, delinquent, and defective classes. Annual conferences are held, at which delegates of the societies are addressed by specialists and receive the secretaries' reports, and afterwards discuss different points of interest to them in their work. The managers of the clerical relief societies or funds might well copy after them in this regard. It is their duty to diffuse among the clergy and the parishes a sense of the obligation of doing something every year through some channel for their incapacitated brother priests. A centralization of clerical relief societies or funds is certainly a work of specialists with scientific methods and a high order of business talent to direct the affairs and to avoid interference of the societies with one another. The question of com-

<sup>8</sup> The diocese of Galveston has adopted the same constitution and rules.

parative expediency always depends upon the results produced by each society. It might be alleged that large societies are not always successful. When the ecclesiastic is conscious that what he does and gives is for himself and for those he personally knows, he will make his sacrifice willingly and promptly, and besides, he will take a greater interest in the material prosperity of a small society than in other societies so large that members do not know one another and cannot control all the weaknesses and consequently do not feel themselves responsible for the general success.

The Provincial Council of New York in 1883, the Synods of Buffalo in 1886, and of Newark provided for the establishment of Mutual Benefit Associations, of which the members are themselves the parties insured. In such societies scrutiny has to be exercised in the admission of members, as mutual benefit societies are not almoners of relief for their clients. Unscrupulous and unworthy priests have managed to get a legal claim on the funds of mutual aid associations of priests. The Clerical Mutual Benefit Society of the archdiocese of Milwaukee, the Clerical Mutual Aid Association of the archdiocese of St. Louis, and some others, have ceased to exist. They were disbanded, as they were merely optional organizations, in order that a diocesan society might be formed into which all the priests of the diocese should pay yearly dues for the succor of disabled priests.

In some dioceses it is left optional with the priests to join these associations. At the same time it is the desire of the bishops that all the secular clergy should be on the roll of membership of their respective organizations. Voluntary societies have, as a matter of fact, merely a nominal connection with the bishop, and practically act in entire independence of his control. Many priests believe in self-help and self-government. They would pay benefits to sick members irrespective of their poverty. The benefits distributed are claimed as a right, and consequently are free from the humiliating sense of receiving charity, largess or gratuitous relief. This is regarded as fair business, like that of any other life insurance company. Charity is not an element of these societies. Rights spring from duties fulfilled. The funds of such societies are appropriated solely for infirm or superan-



nuated members who are deprived of the usual emoluments of their office. No difference is made whether an incapacitated member has sufficient money of his own or not, because the fund arises equally from the personal contributions of all the members. As there are always abuses which, if extensively practised, will drain the treasury and defeat the humane intentions of the Third Plenary Council of Baltimore for the relief of disabled clerics, they ought to be carefully prevented by leaving some discretion to the directors in regard to the monthly allowances. Such a provision would preclude any run on the fund. Another thing is that wide and indiscriminate insurance will include the weak, aged, and the dishonest in such a way as to throw the burden of expense upon the strong, the young, and the honest members.

In dioceses where annual collections for incapacitated priests have proved inadequate, bishops have sometimes found it necessary to oblige all priests to join the diocesan priests' fund association, although the benefits do not come as a right, but as a gratuity. "When a brother priest is stricken down in sickness or distress we may all tremble and recall the divine admonition, 'Let him who stands take heed lest he fall.'"<sup>9</sup> The strenuous efforts made by some of the bishops to establish a diocesan fund of this character have been frustrated by the selfishness, narrowness, or apathy of unresponsive ecclesiastics. Such cases must be charged, not to the neglect of the interests committed to the board of management, but to the imperfections inherent in all things human.

The question may be asked: Is it lawful for a bishop to levy a contribution on the personal income of priests under his jurisdiction to meet the expenses of a clerical fund? Manifestly, such a purpose is within the just scope of the legislative power of a bishop, and it is not easy to see why the levying of this tax does not come fairly within the legislative means to such an end. According to the enactments of the Third Plenary Council of Baltimore, each bishop is obliged<sup>10</sup> to establish a fund

<sup>9</sup> Secretary's Report of the Committee for the Infirm Priests' Fund of Davenport.

<sup>10</sup> No. 71: "Statuimus ac decernimus, ut in singulis nostris dioecesibus Episcopi . . . constituent modos mediaque opportuna. . . ."

for the succor of indigent priests. Consequently, it is incumbent on the bishops to furnish indirectly, by some contrivance, the ways and means of meeting the outlay entailed by the relief of old, sick, or otherwise disabled priests who are needy. Priests may not regard it as optional whether they give or withhold a contribution to this fund. They have a duty of coöperation with their bishop, and may not burden their ecclesiastical superior with the whole task. It is impossible to say that their action in this regard will in no manner affect their official status, as it is an evidence of loyalty or disloyalty to their bishop. The expense of clerical funds must be met, as far as possible, by those who are materially concerned in it and by those who wish to avoid the charge that will be made against them at the end of the world, viz.: "I was hungry and you gave me not to eat; I was a stranger and you took me not in; naked, and you covered me not; sick and in prison, and you did not visit me."<sup>11</sup> The society assists financially distressed priests, and thereby serves as an auxiliary to the bishop in enabling him to carry out the instructions of the Third Plenary Council of Baltimore relative to the proper maintenance of priests in their need. Such a law is evidently for the welfare of clerics and the people. "Ex eo," says the great canonist, Pope Benedict XIV, "quod episcopi sint superiores presbyteris potestate jurisdictionis, necessario consequitur, posse ab illis leges ferri, quibus presbyteri, etiam inviti et reluctantes, cogantur obtemperari."<sup>12</sup> If bishops can bind priests to make the diocesan spiritual retreat for the renovation of their spirit, even when such a retreat involves personal outlay, it is at least plausible that he may oblige priests, unless there be *causae deobligantes*,<sup>13</sup> to contribute from their own resources towards the succor of needy clerics. If bishops had at their disposal something in the nature of secret service money, affairs would be different. Those who are remiss in their duty towards this fund cannot be punished in extra-judicial form, because their conduct is not detrimental to any efficient pastoral

<sup>11</sup> Matth. 25 : 42, 43.

<sup>12</sup> De Synodo, l. 13, c. 1, n. 3.

<sup>13</sup> "Cum incommodo valde gravi seu gravi nocumento," says Gury, *Compend. Theol. Mor.*, I, 100-108.

work. "The administrative penal policy will be of no consequence, unless the delinquent voluntarily submits himself. If he do not, the bishop must, after all, have recourse to the judicial criminal procedure."<sup>14</sup>

Some societies are greatly embarrassed by priests who feign to be insolvent, or who are delinquent in paying their dues, thereby assuming an unfriendly attitude towards the fund. Priests who are most faithful in the discharge of their duty are justly indignant at being obliged to work for the defaulters. Those who pay are demoralized by those who are in arrears. It should be regarded from the standpoint of simple duty, and, not alone of sympathy. The obligation is a sacred one, and should not be shirked or eluded. The assessment for the fund is a real debt. The individual members owe a debt to the society, and, conversely, the society owes a debt to its members. These debts are reciprocal and interdependent. Upon the faithful discharge of the one depends the faithful discharge of the other. If a priest in arrears should apply for benefit or pension from the fund, some regard it as good policy to treat the delinquent to the least possible sum that may suffice his needs. A liberal allowance to such clerical "mugwumps" and "bolters" would be considered as a premium on neglect and disloyalty to the society. In some societies there is a by-law that if a member should be in arrearage within a specified time, he not only forfeits all dues previously paid in, but also loses membership in the society for the default.

To secure prompt payment it would be beneficial to offer a reward in the shape of discounts for punctual payment. This is a feature in all loan and building associations. Some clerical aid societies attach a fine, a money penalty, to each failure to pay dues at the appointed time. As regards the amount of the fine much divergence of opinion exists. The usual penalty is fixed at ten per cent. for every dollar of dues. It would tend to arouse interest among the members to have a statement of accounts rendered at certain times, supported by such vouchers as are customary and as circumstances permit.

<sup>14</sup> Droste-Messmer, *Canonical Procedure*, n. 99.



## RECIPIENTS OF RELIEF.

It is a serious matter to decide at times whether to give or not to give succor. Different societies are governed in this by different standards. Only those are entitled to benefit who stand in some definite and continuous relation to, or who are canonical members of the diocese, that is, who are ordained for or have been affiliated to the diocese, or who exercise faculties under the authority and by appointment of the respective bishop; but not those who render temporary service or who have but an indefinite connection with the diocese. Any priest who severs his connection with the diocese, or whose faculties are withdrawn by the bishop for misconduct or disobedience, forfeits his full claims on the clergy fund or against a clerical relief society. Clergymen depending upon the diocese for financial assistance, but upon whom censure has fallen, are usually sent to an institution or monastery, where they receive board, clothing, and lodging at the expense of the diocese for a reasonable period of meritorious probation, or until they are received into another diocese.

An ecclesiastic is only entitled to benefit or to a competence when he is incapacitated, is unable to draw regular salary, and has not a sufficiency for his becoming support. A distinction must be made between real and supposed wants. For real needs help must be at once and adequately furnished. It is the suspicion that the wants are not real which hampers much of the willing service. Poverty is sometimes feigned and sickness fraudulently alleged in order to secure benefit from the funds. To prevent this imposition it is now a rule in some dioceses that each claimant making application for relief in writing, must present, unless the disability is patent, a certificate from one or two qualified physicians, with a diagnosis of the case and a statement of the incapacity to perform clerical duties from two responsible brother priests, who are sometimes appointed by the managing board. Blanks for this purpose with postage are supplied by the secretary of the society. Such a provision insures relief for the really worthy and sick members, and defeats the purposes of the designing.

## INTERPRETATION OF SICKNESS AND OLD AGE.

The by-laws of the Clerical Relief Association of the diocese of Pittsburg contain the following clause: "By sick or disabled members those only are understood who, by illness or disability, are unable to perform any of the usual Sunday or parochial duties. Nor shall benefits be granted for illness of less than twenty-one days' duration." This rule was adopted because "frequent claims were presented by many who seemed to look upon the association as an ordinary sick benefit society, in which members are entitled to aid for one or two weeks' illness. . . . The intention of the original founders was to afford assistance to those only who were permanently disabled or whose infirmity was of such character as would likely incapacitate them for a considerable time." In the constitution of the St. Michael's Priest Fund of Milwaukee we read: "Ordinarily no member receives any benefit for the first thirty days of his disability." An infirm priest is certainly not a valetudinarian. Where the sickness does not incapacitate the cleric from all duty, he may be detailed to perform specific services. For permanent disability it is beyond all contradiction that the aid received at an institution is more proper and economical than any aid that can otherwise be given. One Northern diocese has adopted the following measure: a priest may apply for assistance as soon as he is disabled (by age, sickness, or accident), and is unable to discharge his pastoral duties or take the place of assistant, no matter whether such disability be temporary or permanent. But there is this condition, that he must resign his place before he can draw benefit upon the fund. This puts his place at the disposition of the bishop. If the priest recovers and is able to resume his ministry, the bishop may appoint him to the former place again. As long as the priest remains in his charge and draws his salary, he cannot claim succor from the society, and if he needs an assistant or a substitute for a time, he himself must provide for the support of such. It cannot be proved, from any of the reports or rules, whether, during a sickness which incapacitates the patient or reconvalescent from work, contributions have to be paid or not.

A priest is old who has outlived his usefulness, and who is not,

by reason of his advanced age, able to discharge any clerical duties. An annuity is granted to all such. A pension is somewhat in the nature of deferred salary. It is a compensation for the loss of capacity to work, in consideration of services rendered in the past. A pension is not given simply for old age, should the person be in vigorous health. Pope Innocent III urged ecclesiastics, especially the bishops, not to quit the field, but, like true soldiers of Christ, die with their arms buckled on, and at their post.<sup>15</sup>

The Third Plenary Council of Baltimore empowered our bishops to provide a pension with the title of "rector emeritus" for rectors who, after due trial, are removed from their office or who voluntarily resign on account of age. In the constitution of the Clerical Fund of Newark, these two rules are laid down: "Any rector, infirm or superannuated, who, by virtue of Diocesan Statute No. 146, receives at the rate of \$500 per annum from the church to which he is attached, shall receive at the rate of \$100 per annum from the Clerical Fund. Any priest who by reason of infirmity or old age is attached to a church or institution from which he receives less than \$600 per annum, shall receive from the Clerical Fund an amount sufficient to make his yearly income \$600. The board and washing of such priest will be estimated at the rate of \$300 per annum." Father Baart argues almost the same point on the ground that "right reason, and the sense of mankind will not allow that he [the retired priest] should be degraded because of old age to the position of an assistant or chaplain. This fact should not influence, or be allowed to influence, the pension to which the law entitles him without a degradation. However, sometimes the poverty of the diocese is alleged for such methods."<sup>16</sup>

The constitution of the Infirm Priests' Fund of Columbus deals at length with the problem of pensions. In Article VII it provides that "the Board shall make a deduction from the regular pension in the case of a priest not entirely disabled; such deduction to correspond to the remuneration he receives for such services as he may still render or be called upon to render. Pensions shall be

<sup>15</sup> *Analecta* II, 1507, 1510.

<sup>16</sup> *Legal Formulary*, No. 120.



granted for time past only. In no case shall a pension be granted for more than three months at a time. Only priests belonging *ex origine* or *ex incardinatione* to the diocese of Cleveland receive pension. All who are not fit for services receive \$500 a year. Every priest has there to resign his position to receive the pension. The archdiocese of New Orleans has for superannuated priests the Retreat Association of the Secular Clergy, with the following statute: "Priests who are not incapacitated by sickness, etc., and who are well, may receive the pension of \$50 monthly, provided they have reached the age of 65 years and one day, and have resigned their parish and retired from active ministry." Each member has to pay \$15 yearly towards the fund.

#### INTERNAL MANAGEMENT.

All clerical funds or relief associations are generally managed by an elective board or committee of the clergy, under the presidency of the bishop. Bishops do not generally proceed by their own power, but appeal to the concurrence of so-called directors or trustees of the funds or finance committee of the diocese. The bishop, because the task is too cumbersome for him alone, gladly accepts their assistance and advice. The work is properly his. The members of the board hold a very subordinate position of responsibility, derived chiefly from the fact that the bishop has accepted them as his advisers and helpers. The Third Plenary Council of Baltimore, in its seventy-first decree, does not intimate whether the position of the board is *mutatis mutandis* analogous to that of the consultors or not. If the board or the corps of officers managing clerical funds is not to be an ornamental body only, it must be endowed by the bishop with advisory, administrative, or executive faculties. Nevertheless, the members of the board remain only agents of the bishop. When discretionary power is lodged in the board, it may determine the amount of money to be paid. No officer has then power to make expenditures without authority given therefor by the board.

The practice of many dioceses differs with regard to the election of the officers of the board. In the diocese of Belleville the bishop and the consultors administer the fund; in another the bishop and the deans. This arrangement holds good in dioceses

where proper clerical organizations do not exist. In some dioceses the officers constitute a self-perpetuating body; in others they are selected by the bishop; still in others they are divided into groups, one of the groups retiring at fixed intervals of time; one class is appointed by the bishop; another is chosen, orally or by ballot, by the clergy of the diocese; and the third is elected by the board so constituted. Vacancies are filled either by the bishop, who is *ex-officio* president, or by ballot of the remaining members of the board. The better system is to have a board that is relatively permanent, as a rapidly rotatory body of directors brings in an entirely new body of men who may lack experience. In executive management a small board is more efficient than a board with a large number of members, who have each to be consulted before any important step can be taken, and therefore are incapable of prompt action, unless urgent matters devolve upon the president *ex-officio*. It is always desirable to provide for an odd number of members of the board, to avoid the possibility of deadlock on any question. Persons appointed to the board receive no compensation for their services, but are entitled to the amount of all outlays necessarily incurred by them in the proper discharge of their duties. The performance of any honorary office is to be considered upon the same footing as the management of a guardianship. The board is exempt from personal liability for the debt of their charge.

It is unnecessary to discuss here all the duties of the several officers; it will suffice to remark upon some of them. The secretary is the accountant and the bookkeeper of the society. From a financial point of view it matters nothing whether the accounts are kept according to the double-entry or the single-entry system of bookkeeping, provided there is accuracy in the accounts. The secretary must, from time to time, furnish a detailed statement of the financial concerns of his charge. Many other items of information are usually embodied in his report. The treasurer is the custodian of the funds. He pays all orders and drafts upon him, which are authorized by the board in control of all disbursements, by giving warrants for the payment of moneys from the treasury. He must demand vouchers for every penny expended, draw up an itemized statement and have its

accuracy attested. Many dioceses require that at least the treasurer shall, before he assumes his office, be required to give a bond with sufficient sureties to the president. This is a reasonable precaution to safeguard the funds from the light fingers of an Iscariotic treasurer. The bond should be twice the amount of any sum of money that may be expected to be in his keeping at any one time during the year. Some associations require the treasurer to deposit the surplus amount to the account of the association in a regular bank designated by the board, or to invest it in Government or State bonds and securities, or to secure it in mortgages upon well-located, improved, productive real estate, worth at least twice the amount advanced thereon, and with fire insurance policies as collateral security for the same. It cannot be said whether such securities and all surplus money may be deposited with a trust company, which shall, under the advice and direction of the board, collect and pay over to the board the income of the securities, invest and reinvest the capital thereof, care for and properly protect the property, both cash and securities, committed to its charge, keep proper accounts for the board, and hold all said property at all time subject to the order of the board. The St. Joseph's Benevolent Association of the diocese of Marquette has a by-law, according to which "the surplus must be placed in the name of the president. The surplus amount may be lent to some congregation of the diocese, at the recommendation of the president, and at the conditions to be approved by the directors." Nearly all dioceses have their own fiscal year, which is so arranged as to be most convenient to the clergy.

In the next article we hope to deal with the subject of funds—their source and distribution.

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## THE CAUSALITY (DISPOSITIVE) OF THE SACRAMENTS.

### I.

FOR some years a continually increasing interest has been shown in the writings of Father Billot, S. J., the senior professor of theology in the Gregorian University at Rome. His works dis-

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play that freshness, independence, depth, and fulness of thought, and that lucidity of expression which are so attractive to the student of theology, and it is so evident that, while concise, he writes *ex abundantia*. An evidence of the interest manifested in his works has been the appearance in the AMERICAN ECCLESIASTICAL REVIEW<sup>1</sup> of two articles on the Sacraments and their mode of causality, with especial reference to Father Billot's (though, as Father Billot claims, not so much his, as St. Thomas') theory of sacramental causality. And even though the reviewer combats Father Billot's teaching, still all lovers of theological science, and especially all those who, as undergraduates of the Gregorian University, have sat at Father Billot's feet and received of his learning, will be grateful to him for having drawn the attention of so large and so important an audience as is formed by the readers of the ECCLESIASTICAL REVIEW, to the writings of a theologian so original, so profound, and so orthodox.

The question of the causality of the Sacraments is peculiarly one which has an attraction for the speculative theologian. It is an old question, centuries old, yet the interest is still sustained. But the publication of Father Billot's work on the Sacraments has marked the commencement of a new epoch in the discussion, for it has raised to a position of undoubted importance a theory which modern theological writers have hitherto only noticed as a curiosity of scholastic archæology, or thought it the greatest charity to leave buried beneath the covers of ancient folios. Henceforth, no theologian can afford to leave it out of his calculation. It has, therefore, seemed to me that, as this theory has been brought to the notice of the readers of this review, a full account of it and of the theological arguments by which it is sustained, would not be unacceptable to them. As I cordially accept Father Billot's doctrine of the causality of the Sacraments in its entirety, it will not be necessary, and it would be inconvenient and burdensome to the text, for me to be constantly introducing such phrases as "Father Billot says," etc., but it will be understood that, while I adopt the direct form of narration, very little of what I write has any claim to originality, as far as I am concerned.

<sup>1</sup> May and June, 1900. "The Sacramental Channels of Divine Grace;" "Sacramental Causality;" by the Rev. Alex. MacDonald, D.D., St. Francis Xavier's College, Antigonish, Nova Scotia, Canada.

The theory, then, stated briefly, is as follows: The Sacraments are efficient instrumental causes of grace, under God, the principal cause. They are not instrumental, however, in the sense that grace is their immediate effect. A Sacrament validly received produces in the soul an effect distinct from and antecedent to grace, viz., a disposition which entitles the soul to grace, as long as no impediment is placed in the way by the recipient. The Sacraments, therefore, while being true causes of grace, are not immediate, but mediate and disposing causes. Moreover, the sacramental efficiency belongs not to the physical but to the intentional order. Hence, both the physical and the moral causality of the Sacraments, in the sense in which these theories are understood and explained by their exponents, are to be rejected.

From the outset it must be noted that this theory has two distinct parts: 1. That the Sacraments act as instrumental, dispositive causes of grace. 2. That their agency belongs to the intentional, not the physical order. Neither of these two propositions is involved in the other. A dispositive cause may be physical, and an intentional cause is not necessarily dispositive.

Let us, first of all, define our terms. Besides the division of efficient causes into principal and instrumental, there are two other divisions which are of great importance in determining the question under discussion. Efficient causes may be divided, first, into physical, intentional, and moral; secondly, into perfective and dispositive.

A physical cause, in its primary and original meaning, is one whose activity directly terminates in a physical, material, change of the subject; but it is used also of spiritual things, and is then understood to signify the immediate cause of any effect which has a real existence of its own, outside the realm of thought or cognition, and can be classed under one of the ten categories into which physical entities are divided.

An intentional cause is one whose causality and immediate effect belong to the order of cognition, whether sensitive or intellectual; its office being (as far as our present subject is concerned) to convey the intentions or concepts, whether speculative or practical, from one intellect to another.<sup>2</sup> *Intentio*, in scholastic

<sup>2</sup> Of course, an intentional cause is a physical entity; it is its activity which belongs to the intentional order.

phrase, is the same as concept; and is so called, because the intellect in the act of understanding, *intendit in*, directs its attention upon its object. *Intentionalis*, therefore, means belonging to the order of intentions or concepts. St. Thomas<sup>3</sup> says, "Intentiones non causant transmutationes naturales;" and concludes that, because light does cause natural changes, therefore it possesses "esse naturale," not "esse intentionale." In I p. q. 79, a. 10, ad 2, he says that all the acts enumerated in the objection belong to the intellectual faculty, viz., intelligence, *intentio*, cogitation, etc., "when it (*i. e.*, the intellect) applies what it has apprehended to the knowledge or production of something else, that act is called *intentio*."<sup>4</sup> Again, in *Sent.* I D 2, q. 1, a. 3: "Sometimes that which is signified by a name is not the representation of an object existing outside the mind, but something which follows from the manner in which the external object is apprehended by the intellect; such are *intentions*, which our intellect forms. Thus, that which is signified by the word "genus" is not the representation of something existing outside the mind; but because the intellect understands animal to be found in a number of species, it attributes to it the intention (or concept, idea) of genus; and although the proximate foundation for such an intention (or concept) is not in the object but in the intellect, its remote foundation is the object itself. Hence, the intellect is not false in forming for itself these *intentions*." Hence, St. Thomas by "intention" clearly means concept. "Intentionalis," therefore, signifies belonging to the order of concepts or of cognition, and that is the sense in which we use the term.

Then there is the moral cause. The term moral is perhaps the most indefinite in the whole of philosophy or theology. The efficient moral cause (which is the true moral cause) is a cause, which by some action of entreaty, persuasion, counsel, threat, command, etc., furnishes a motive which induces a physically free agent to produce a physical effect. But this is not the sense in which the term is used by those who hold the moral causality of the Sacraments. By a moral cause they mean a cause

<sup>3</sup> *Sum. Th.* I p. q. 67, a. 3.

<sup>4</sup> "Secundo vero id quod apprehendit ordinat ad aliquid aliud cognoscendum vel operandum, et hic (actus) vocatur intentio."



whose goodness or worth moves an intelligent physical cause to produce a physical effect. Here the moral cause puts forth no activity, and therefore is not efficient. It belongs rather to the order of final causes, as something *for whose sake* (*cujus gratiâ*) some action is performed. Again, by a moral cause is sometimes understood any cause that is not physical. The phrase moral cause is therefore very vague, and without explanatory additions conveys no distinct meaning. To apply these terms to the theory under discussion, the causality of the Sacraments may be called physical, if by physical is meant any cause that by a *real* activity produces a *real* effect, whether its activity and effect belong to the order of nature or to the order of the intellect.<sup>6</sup> It may be called moral, if by moral we signify a cause whose immediate effect is not physical, in the sense of our definition of physical cause given above; and it is only thus that the division of efficient causes into physical and moral is adequate. But if the terms are correctly employed, we must add another member to the division to make it complete, viz., intentional cause, *i. e.*, a cause whose activity and immediate effect, while in a most true sense *real*, still belong to the order of cognition and not to the order of nature. It is to this class of efficient causes that the Sacraments belong.

The second division of efficient causes which we mentioned above as of importance in our discussion, was the division into perfective and dispositive causes. An efficient cause, whether principal or instrumental, is perfective when its operative power reaches directly to the ultimate effect; as for instance, the painter is the principal and his brush the instrumental perfective cause of the finished picture. It is only dispositive when its activity stops short at the production of a disposition in the subject, which entitles it to receive a certain perfection from some external source. The very existence or possibility of such a thing as an efficient cause which is merely dispositive, seems to be considered very doubtful, or at least there seems to be much hesitation in numbering it among efficient causes. But let us take the example with which St. Thomas and the older scholastics illustrated this theory of dispositive causality of the Sacraments. A father is un-

<sup>6</sup> Thus De Augustinis, *De Re Sacramentaria*, vol. I, p. 241: "*Causa physica per realem influxum effectum producit.*" (Italics mine.)

doubtedly a principal efficient cause of his son, the *semen* being the instrumental cause. But both are dispositive. The efficiency of neither can attain directly to the perfect, living, human being. It stops short at the preparation of the suitable matter for the reception of the soul. The virtue of the *semen*, as the instrumental cause, disposes the matter, raises it to that state of perfection in which it becomes entitled, according to the natural law, to receive a human soul. The soul, however, proceeds directly from the creative hand of God. And yet the father is truly an efficient cause of his *son*, not merely of his son's body. "The whole man," says St. Thomas,<sup>6</sup> "proceeds from the parent, because the virtue of the *semen* operates to the union of the body and soul, *by disposing the matter by a final disposition which necessitates* the form; and from this union a man has it that he is a man; but it is not in such a way that some *portion* of man is produced by the virtue of the *semen*." Paludanus likewise:<sup>7</sup> "Homo est causa hominis, disponendo." Similarly St. Thomas<sup>8</sup> tells us that the *personal* merit of our divine Lord was the efficient *dispositive* cause of the reward which He received from His Heavenly Father; that is, the merit of His obedience even to the death of the cross, caused a disposition dignifying Him and entitling Him as man to exaltation and glory above all creatures in heaven, on earth, and under the earth.<sup>9</sup>

It is not necessary, however, nay, it is impossible that the disposition or title, which is the immediate effect of the active cause, should itself operate efficiently in the production of the ultimate effect. The disposition induced in the human foetus does not actively coöperate with God in the creation of the soul. There can be no perfective instruments in an act of creation. Nor is the title to recompense, which is the immediate result of a meritorious act, an efficient cause of that recompense. That is bestowed

<sup>6</sup> *Qq. dd de Pot.*, q. 3, a. 9, ad. 2.

<sup>7</sup> IV Div., I, q. I.

<sup>8</sup> *De Verit.*, q. 29, a. 6.

<sup>9</sup> See Philippi. 2: 8-11; also Apoc. 5: 12-14. "The Lamb that was slain is worthy to receive power and divinity and wisdom and strength and honor and glory and benediction. And every creature which is in heaven, and on earth, and under the earth, . . . I heard all saying: To Him that sitteth on the throne and to the Lamb, benediction and honor and glory," etc.

by the superior. But the efficient *perfective* cause of the title or disposition, becomes *ipso facto* the efficient *dispositive* cause of the ultimate effect. In fine, it is the same to say that a cause is the efficient *perfective* cause of the disposition necessitating the ultimate effect, and that it is the efficient *dispositive* cause of that ultimate effect. It is not necessary, therefore, that there should be active causality throughout the whole line of causes. It is requisite and it is sufficient that the initial cause should efficiently bring about the *necessity* of the ultimate effect. It is then its efficient dispositive cause.<sup>10</sup>

A word of warning must here be given. This disposition entitling the soul to grace must be carefully distinguished from the dispositions of soul which are a prerequisite for the worthy reception of the Sacraments; such as faith and hope in God the Sanctifier, and at least attrition. These latter are required in order to remove any impediment that may have existed in the soul to the entrance of grace. The reception of a Sacrament is an act of faith in its healing and grace-giving power; it is an act of hope that the soul will receive the spiritual effect of the Sacrament, and an act of the renunciation of sin, for grace and sin mutually

<sup>10</sup> I notice in the AMERICAN ECCLESIASTICAL REVIEW, for May, 1900, p. 462, an excellent example of causality which is instrumental and dispositive, as well as intentional. "The word 'March,' addressed by an officer to his men, results in a forward movement on their part. But it is the idea of command which it conveys that causes the movement." Now the word March is a practical sign of the forward movement. It both signifies and causes the action of marching; not, however, immediately, but mediately, through the idea which it conveys. For a disposition is thereby induced in the men, viz., an obligation of obedience, which carries with it the necessity of acting according to the word of command; hence the act itself, of which the men, by the exercise of their physical locomotive faculty, are the physical causes. The word March, therefore, is an instrumental dispositive cause, belonging to the order of intentions. Still the disposition created in the soldiers, by the word of command, viz., the obligation of obedience, is not itself efficient as regards the forward movement, for it takes no active part in its production. The officer and his word of command, besides being dispositive causes of the ultimate physical effect, are also its efficient *moral* principal and instrumental causes. Their causality is of the moral, not the physical type, for they move the physical agent, the soldier, to produce the effect of marching. The Sacraments, however, though they are dispositive, are not moral causes of grace. They do not move God to grant the grace, for they are the instruments of God, the principal agent; and God would therefore be the efficient moral cause of His own physical action, which is impossible. As the divine instruments they produce in the soul a title to grace.



exclude each other. Hence these dispositions are required to bring the soul into harmony with the Sacraments, and to render it susceptible of its sanctifying effect. They are, therefore, not effects of the Sacrament, but go before it as conditions of its worthy reception, and proceed *ex opere operantis*. But the sacramental disposition of which we are now speaking, is the immediate effect of the Sacrament, is produced *ex opere operato*, and not merely renders the recipient a fitting subject for grace, for this he is already presumed to be, but gives him a right and title to it.

## II.

That St. Thomas, in the early days of his career, held and taught that the Sacraments are instrumental dispositive causes of grace, is admitted on all hands. It is contended, however, that in later life, when in the fulness of his powers, he saw reason to revise his opinion, and came to the definite conclusion that the Sacraments are the immediate perfective causes, instrumental of course, of grace itself, and not merely of a title to grace.<sup>11</sup> Still, it is confessed that St. Thomas made no *formal* retraction of his early teaching; and while it is not true to say that this is the chief reason for maintaining that his teaching remained unchanged throughout his life, it nevertheless throws upon those who allege a change of view, the *onus probandi* at least an *equivalent* retraction. The "Sanctus Thomas seipso doctior," or "altius prospiciendo" of Cajetan, occurring as it does whenever he thought fit to differ from his master, is repeated too often to be accepted without hesitation or examination. What then are the proofs of this equivalent retraction? There is but one, handed down from Cajetan, viz., that St. Thomas in the *Summa Theologica* teaches that the Sacraments are the *instrumental* causes of grace.<sup>12</sup> But surely this is no retraction; it is reiteration. He had never held any other opinion. In the Commentary on the Sentences,<sup>13</sup> he divided instrumental causes into perfective and dispositive, and

<sup>11</sup> In order to keep the two questions distinct, it will be convenient to defer the consideration of St. Thomas' opinion as to the physical or intentional causality of the Sacraments, till later.

<sup>12</sup> III p., q. 62, a. 1.

<sup>13</sup> IV D. I., q. 1, a. 4. q. 1.

held that the Sacraments were instrumental dispositive causes of grace. Now, in the Summa, he still teaches that they are instrumental causes of grace, but does not say whether they are perfective or dispositive. He simply refrains from entering further into the matter. That is all. Where is the change of view, or equivalent retraction?

In fact, in the Summa, St. Thomas, so far from denying, positively supposes the dispositive causality of the Sacraments; for 1° he founds upon it the revival of Sacraments validly, but unworthily received; and 2°, he equivalently teaches it.

1°. In III p. q. 69, a. 10, he asks, "Utrum, fictione recedente, Baptismus suum effectum consequatur?" He says that just as when anything is generated, it receives, together with the form, the effect of the form, unless there is an impediment, so when a person is baptized, he receives the character (which corresponds to the form), and also the special effect of the character, which is grace remitting all his sins. Grace is the "effectus formae," and the form is the character. In other words, the character is the sole immediate effect of the outward sign, and is a disposition or a title necessitating, as far as in it lies, the conferring of baptismal grace. But if the recipient of the Sacrament puts an obstacle in the way, grace cannot enter the soul; but let the obstacle be removed, and grace enters, just as if no obstacle had ever been there; the character exercising its influence in precisely the same manner throughout. How does this teaching differ from that of the Sentences, IV D. 4, q. 3, a. 2, q. 3? "In Baptism a character is imprinted, which is the immediate cause *disposing* (the soul) *to grace*, and therefore, since an unworthy reception does not invalidate the character, when the obstacle of unworthiness, which obstructed the effect of the character, is removed, the character which is present in the soul begins to have its effect; and so Baptism produces its effect when the obstacle is removed." Could there be a closer parallel?

2°. St. Thomas equivalently teaches the dispositive causality of the Sacraments whenever he distinguishes between the *Sacramentum tantum*, the *res et sacramentum*, and the *res tantum*. Take III p., q. 66, a. 1, where he says that the *sacramentum tantum* is the outward sign (*i. e.*, of course the practical sign) of the interior effect: that in Baptism, the *sacramentum tantum* is bodily ablution accompanied by a set form of words; that the

effect signified and produced by the outward ablution is the *res et sacramentum*, viz., the baptismal character; and finally that the baptismal character, besides being the effect of the exterior ablution, is itself the sacramental sign (and therefore cause) of interior justification, which is the *res tantum* or ultimate effect of the Sacrament.

Indeed, in any other theory it is impossible to explain why it is that the Sacraments which imprint a character upon the soul cannot be repeated. For if it were true that the character and the sacramental grace were equally immediate effects of the Sacrament, its repetition, while leaving the character intact, would undoubtedly give an increase of the sacramental grace, this being indefinitely augmentable. But if the immediate efficacy of the Sacrament reaches to the character only, and the sacramental grace is dependent upon the character, it is quite clear why the Sacrament cannot be repeated. For the character cannot be increased or multiplied, and is indelible, and therefore the title to grace is always present, and will be always fruitful of grace, provided that the recipient be worthy. The repetition of the Sacrament, therefore, would be unavailing, as the one indelible character is always equally efficacious as regards grace, so long as there is no impediment. There seems, then, to be no reason for supposing that St. Thomas in the *Summa* departs from his early teaching, so clearly expressed in the *Commentary on the Sentences*; but rather, that he takes it for granted, and makes it the foundation of his further conclusions. There is no equivalent retractation, but rather equivalent reiteration.

But there is a further point. At the very time that St. Thomas was equivalently repeating in the *Summa* his doctrine of the dispositive causality of the Sacraments, he was also *expressly* teaching it in another work. When discussing the opinions of an author, and the modifications which they have undergone during the course of his literary career, it is very important, very necessary, to ascertain and bear in mind the exact period to which his various works belong.<sup>14</sup> Now the third part of the *Summa* was

<sup>14</sup> Some years ago I saw it stated that St. Thomas, having given a certain definition of miracle in his *Qq. Disp. de Potentia*, changed his opinion and formulated another definition in his *Summa contra Gentiles*, a work which was written about ten years before the *Qq. de Potentia*.



practically the last work upon which St. Thomas was engaged. He did not begin it till 1272, and he left it unfinished, dying March 7, 1274. But at the very time that he was writing the third part of the *Summa*, he was also producing the *Qq. Disp. de Pot.* There, in q. 3, a. 4, ad 8, he writes these words: "Cum sacramenta justificare dicantur instrumentaliter et dispositive—since the Sacraments are said to be the instrumental and dispositive causes of justification or grace." This is not merely a "seeming implication" of the doctrine; it is a distinct, express assertion of it. What is implied by the word "dicantur" is that the dispositive causality of the Sacraments was the view unanimously accepted and taught by the whole school of theologians who held that the Sacraments were true causes of grace. For it is to be noted that the controversy in the thirteenth century did not turn upon the question whether the Sacraments caused grace physically or morally (or intentionally). That phase of the controversy belongs to a much later date. There was a previous question: "Are the Sacraments true efficient causes of grace or not?" Here was the line of cleavage, here the parting of the ways. One school of theologians held the latter opinion, considering that the Sacraments were only conditions *sine quibus non* of grace. They held that the conferring of grace followed upon the reception of the Sacrament by an infallible law indeed, but that the Sacrament had no active part in the production of the grace. It was against this sacramental occasionalism that St. Thomas and his school fought with all their strength; and, having taking up arms in the cause of the Sacraments at the outset of his career as a teacher, he laid them down only with his death. This is the great point of sacramental controversy throughout St. Thomas' works.<sup>15</sup> The same arguments and the same example of the leaden token are used, and of course the same conclusion is reached. Hence, it is that in the *Summa*, St. Thomas, having determined the main point at issue, and laid down that the Sacraments are true instrumental causes of grace, was not solicitous about the further question whether the instrumentality is perfective or merely dispositive. Once given their true causality, their

<sup>15</sup> See IV D. I, q. 1, a. 4, q. 1; *Quodl.* 12, a. 14; *Qq. Disp. de Veritate*, q. 27, a. 4; *Sum. Th.*, III p., q. 62, a. 1.

dispositive causality followed with him as a matter of course. He had always taught it, was in fact teaching it at the very time in the *Qq. de Potentia*; all the theologians of the time who held with him that the Sacraments were true causes of grace, agreed with him too in teaching their dispositive causality. So, now, in the *Summa*, he took it for granted. Hiquæus, a commentator of Scotus, says that "all the ancient Thomists down to Cajetan defend this view;" and he names Paludanus, Capreolus, Ferrariensis. He might also have mentioned, among others, Albertus Magnus, the Angelic Doctor's own master.

But the whole article in which the words I have quoted above occur (*De Pot.*, q. 3, a. 4), merits close examination. The question is whether the power of creating, or the act of creation, can be communicated to, or shared in, by a creature. It is clear, of course, that a creature cannot be the principal agent in an act of creation. But can it become a creative instrument in the hands of God, the creative cause? St. Thomas answers in the negative. For the efficacy of a cause, even its instrumental efficacy, must be within the capacity of that cause, and must issue forth from it. This efficacy therefore is measured and limited by the extent of the capacity of the cause. Now a creature's capacity is finite, and the power required for an act of creation is infinite, for creation is the production of something out of nothing. Therefore it is impossible for a creature to take even an instrumental share in an act of creation. But, St. Thomas objects to himself (ad 7),—the human soul is created immediately by God, and yet creatures are employed as instruments in its production. He answers that while all acts of creation are alike in this, that the created object is produced *out of* nothing, there is a difference in that the soul requires a preëxisting subject *in* which it is created. The human soul, when created, has not an entirely independent existence, but must find a receptacle prepared for it, into which it is infused, viz., the human foetus, when it has reached such a degree of perfection that it has a right to receive a human soul as its natural complement. Now God can and does make use of an instrument, the parent, to prepare this receptacle to be worthy of and entitled to substantial union with the soul, but the action of the human instrument cannot reach to the substance of the soul itself. In

other words, the creature can be the instrumental dispositive cause of the soul, but not the perfective cause.

The next objection (ad 8) is: Grace is practically an act of creation. But a creature is God's instrument in justification, for the priest acts as God's minister. Therefore a creature can also act as the divine instrument in creation. St. Thomas answers this objection in precisely the same way as the previous one: "Solutio redit in idem cum solutione praedicta." For grace, like the soul, requires a receptacle in which it must take up its abode; but this receptacle is now not the body but the soul. Now in justification the minister acts by means of the Sacraments; and what the Sacraments effect is to prepare the soul to be this receptacle, by giving it a *right* to grace. They cannot, even instrumentally, produce the substance of grace, but they so dispose the soul that it is entitled to receive grace from the hand of God. Therefore "solutio redit in idem cum solutione praedicta, cum sacramenta justificare dicantur instrumentaliter et *dispositive*." Here, then, we have St. Thomas' opinion, and the argument by which he supports it, written at the end of his life, and in the maturity of his powers. The argument is a general one. No creature can exercise a perfective instrumentality in any of the divine operations; but there are certain cases in which they can have a dispositive instrumentality, and, as one of these exceptional cases, he instances the Sacraments. Nothing could be more decisive.

Anything further on this point would seem to be unnecessary. But if evidence is desired of St. Thomas' opinion during the intermediate period which elapsed between the writing of the Commentary on the Sentences and the Summa Theologica, I would refer the reader to *Qq. Disp. de Veritate*, q. 27, a. 4, ad 3, 9, 12. Ad 3, he says, "Sacramenta dicuntur esse causa gratiae per modum instrumentorum *disponentium*;" ad 9, "potest esse aliquod medium agens (ad illuminationem animae) instrumentaliter et *dispositive*;" ad 12, "anima agit *disponendo* (se) ad gratiam virtute naturae propriae, Sacramentum autem virtute divina ut ejus instrumentum." I do not think that I am exposing myself to the charge of presumption or rashness, if I maintain that the lifelong consistency of St. Thomas' teaching that the Sacraments are instrumental dispositive causes of grace, is clearly established.



In a further article, I propose to discuss this theory on its own merits, and to recite the theological arguments which are adduced in its favor; and also to show that this mode of causality belongs not to the physical but to the intentional order.

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### A "NOVEL" CRITIQUE.

HOWEVER diverse and perhaps opposite may be the views of Catholics on the feasibility and utility of the scheme of federation so much mooted at the present time, there can hardly be anything but unanimity of opinion on the desirability of a moral federation—a federation or consensience of opinion respecting certain questions. One of these questions has been thus touched on by the Bishops of Ireland in a recent Pastoral :

"No subject now is too sacred to be made the matter of popular discussion in magazines and newspapers—the mysteries of faith, the solemn truths on which man rests his eternal hopes, are tossed about with as little reverence or reserve as if they were some topics of the most trivial importance, and we fear that sometimes these things leave their poison in the minds of Catholics who read them. 'Lead us not into temptation' holds in this as in all other occasions of sin, and the Catholic who, out of mere wantonness or curiosity, reads such writings, loves the danger, and it is no wonder if he should perish therein. The ordinary man of the world—without any special training in such subjects, without any opportunity or intention of following up the questions in discussion to the end—is no match for writers who are often specialists of great ability and knowledge, but who by some perversity use their powers against God's holy faith; and, at the very least, it is inexcusable rashness for such a man to expose himself to the danger of being unsettled in his belief by the impressions which they may make upon him.

"Avoid such writings, then, dearly beloved brethren; thank God for the gift of faith, and guard and cherish it as your most sacred possession.

"Worse, perhaps, and more fatal to many souls, is the immoral literature which is poured, almost in floods, over the country. We believe that one should go back to the old pagan times to find anything equal to it in corruption, and it would be a wrong to the great classical writers of antiquity to compare them with a certain important school of English fiction in these days."—*The Tablet* (London), October 6, 1900.

This admirable protest is more than a twice-told tale. All decent men are a unit in admitting and reprobating the great evil pointed out by their lordships. It is indeed a condition that confronts us and not a theory. But theories do confront us when the

question of how best to meet this condition is mooted. I remember looking over, many years ago, the pages of what was then the foremost magazine published in the United States. It bore in its title the name of a publishing house not a little notorious amongst Catholics for its frankly bigoted traditions. I regret that I have not at hand the issue containing a certain article which then impressed me strongly, and that I am forced to depend on my memory of that impression. The article in question dealt with the religious ceremonies of the Chinese. My recollection is that one of the illustrations accompanying the article was entitled: "A Chinese Mass;" and another, "Consecration of the Joss." I know of a very devout Catholic family which, in spite of this article, still continued to subscribe for the magazine. I do not recollect reading or hearing any protest against it. In this case the issue was, apparently, committed to the Providence of God. And, if one may read a connection between the recent failure of that publishing house and its bigoted policies, that Providence was not relied upon in vain.

Here, then, is one way of meeting the aforesaid "condition;" namely, to resign the matter into the hands of Providence. And, if we may judge from the practical indifference of Catholics, it is not without a large following. I have said "practical indifference;" for I do not think that there is any callousness or lack of sensibility on our part. What I do mean is that, after a very natural burst of indignation, the whole matter goes into abeyance and is soon forgotten—or there is a vague feeling that it is "someone's business" to look after it and to make a formal protest to the publishers.

This, indeed, "someone" occasionally does—prompted thereto by an indignation either more vehement or more enduring than that of "the general." In many cases—although not in all—this protest goes unheeded. We can recall that recently another prominent magazine published some inaccurate statements reflecting on Church discipline in one of our newly acquired islands. A representation of their inaccuracy was made to the editor, and elicited the information that, as no department of the magazine had been organized for printing such representations, nothing could be done in the matter. Still another magazine admitted an

attack on the curriculum of studies in Jesuit colleges, but rejected a splendidly written and moderately couched rejoinder which pointed out essential errors of fact in the contention of the first paper.

It is unnecessary to go into prolix details illustrating a spirit which we all recognize as predominant in our periodical literature. Protests are, however, sometimes successful, as the fate attending the advertisements of Mr. King's book—not to speak of other instances—sufficiently attests. Some good is done by this method of "making protests." And this method of facing the aforesaid "condition" is, therefore, justified by the results achieved.

We have here, then, two methods—that of doing nothing, and that of doing something. This latter method is now being organized into what promises to be a worthy crusade of constantly growing efficiency. Nevertheless, a vast amount of very practical apathy and lethargy remains to be overcome. Merely to have declared to our people that such or such a magazine is of evil tendency in morality and of pronounced bigotry in religion is, indeed, to have uttered a warning that ought to be sufficient. Speaking generally, however, I think it is of little real value. For Catholics already know their duty. From their earliest childhood they are thoroughly instructed in the necessity of avoiding the dangerous occasions of sin. In the matter of modesty and purity this instruction assumes a prominence proportionate to the evil it is meant to obviate. It is to be feared that the complaint voiced by their lordships in the Pastoral cited above lacks not its significance for American Catholics. Will the Pastoral confound, as easily as it condemns, the enemy?

"And what is more deplorable is that many Catholics who deem themselves loyal members of the Church allow themselves the utmost liberty in reading such things. Let a book only be extensively spoken of, then, no matter how impure and how suggestive of evil it may be, no matter how gross and indecent may be the phases of human life with which it deals, if only it is fashionable, numbers of people seem to think that they are free to read it. Even women—Catholic women—take this license, and will sit down hour by hour over a book which no earthly consideration would induce them to read aloud in the presence of any one—man or woman—for whom they had a particle of respect. Surely such reading must fill the imagination with images of evil that in the end will corrupt their very souls."

When a shockingly indecent novel becomes "fashionable,"



and is "extensively spoken of," many people—"even women, Catholic women"—take the license of reading it. The Pastoral merely states a fact and illustrates a phase of the "condition" which, as I have said, confronts us. An impressive and paternal admonition like that of the Pastoral does, indeed, reënforce for grown people the frequent teaching of their childhood. It rubs off the veneer which "fashion" and "culture" have spread over vice, and shows to the candid eye what foulness lurks beneath. But while the high ideal is thus published anew, may we not, with all due reverence, doubt whether a protest of this kind will meet the *whole* difficulty concretely? In general, every decent man will admit its justice, and every loyal Catholic will profit by its warning; in particular, will it deter a "cultured" Catholic from reading a book heralded in all the literary journals as "epoch-making;" or as "audacious and improper, but withal a great book," as the *Westminster Gazette* critic said of a certain "improper" novel? "Oh! highly improper," that critic remarks in the same paragraph; "yet so delicately put, so masterly written, with such infinite tact, humor, and pathos that a vile subject is drowned in its medium. . . ." I am inclined to doubt, too, whether even Mr. Brann's savage attack on *Trilby* did not do more harm than good. He declared that book fit only for a brothel. More efficacious as a deterrent was the criticism of a certain Catholic gentleman who said that, to silence the repeated twaddling ecstasies of a friend, he undertook to read *Trilby*, and got so thoroughly disgusted—not so much with its immodest suggestiveness as with its absolute lack of interesting quality—that he "stuck" in it after manfully enduring its linguistic difficulties through a whole third of the small volume! To my mind this little piece of criticism could serve the moralist in good stead. Accordingly, being asked by two very estimable Catholic ladies what I thought of *Trilby*, I remarked that I did not wish to be bored to death by an immature story-teller, but would rather select a writer who could work out an interesting plot in an interesting fashion—in short, a novelist who knew his business.

Perhaps, after all, the most sagacious moralist is the one who calls attention to the really uninteresting quality of books that must depend for their success on mere animalism or banal big-

otry. The real novelist creates a vogue by the just merits of his art, and needs no meretricious adornment. But let the moralist declaim against the immorality of a book—he may but advertise and unwittingly recommend it. If he declare that it is “not worth reading” or that it is a “terrible bore,” he may easily shut the door in its face. If he declare that it is “unfit to read,” he will be very apt to utter only an “open Sesame.” So obvious has this truth become in this emancipated era that even the humorist of the newspaper finds there his opportunity: “That novel is not fit to read,” said Ethel, throwing down the paper-backed book in disgust. “It’s too stupid for anything;—and I’ll just give that bookseller a piece of my mind for his deceit.” “Why, he told you it wasn’t fit to read,” said her wondering chum. “Yes, but—but—I thought he meant something else,” confesses Ethel *naively*.

If we wish to consign Gabriele d’Annunzio to oblivion, shall we succeed by admitting that he is “nice,” while we declare that he is “naughty”—by declaiming against him as a free-thinker, or deriding him as a failure? In illustration of my questions I quote from the *Atlantic Monthly* (October, 1897) a portion of a searching critique:

“We do not believe that a novel of the first rank can be made out of the materials at d’Annunzio’s command. Instead of humor he has scorn and sneer; in place of conscience he gives us swollen egotism; for the deep affections he proffers lust. We are human, we want human beings, and he sets up fantastic puppets; we ask for a man, and under divers aliases he puts forth himself. We grow weary of caparisoned paragraph and bedizened sentence, of clever imitation and brilliant cultivation; we demand something to satisfy our needs of religion, education, feeling; we want bread, and he gives us a gilded stone. There are great regions of reality and romance still to be discovered by bold adventurers, but Gabriele d’Annunzio will not find them tho he stand a-tiptoe.”

Sometimes an object-lesson would prove, I am convinced, more serviceable than even such an adverse critical estimate as this. And having this thought in mind, I venture to quote at some length from the November issue of *Pearson’s Magazine*. That issue illustrates both immorality and bigotry—immorality in the article “The Primal Instincts;” bigotry in the articles from which extracts are given below. To declaim against immorality, or to illustrate it by extracts, is not, I am afraid, an

efficient method of warning readers away from a magazine, but may serve merely to advertise that feature, the ignorance of which is bliss. Our design is best achieved by a demonstration of insipidity and bigotry in the magazine.

And this is the method I hope to illustrate by abundant extracts.

Our deepest concern is to warn our people away from the growing immodesty of some of the cheaper magazines—that feature pointed out by the Pastoral as so very dangerous and so very real. The following critique is an attempt at a partial deterrent by a worthy kind of "indirection." I may entitle this "novel" critique—

#### SAPIENT PUBLISHERS.

As most people are aware, *Pearson's Magazine* has taken a great stride towards popularity in the vast increase of the reading-matter it furnishes for the minute sum of ten cents. Calculation is staggered in the attempt to figure out the financial returns into a reasonable profit—160 pages for ten cents—not to speak of the fine illustrations included. But the wonder grows when one reflects that the patronage of the public is designedly so restricted as to exclude, in the United States alone (not to speak of England, the native land of this magazine; not to speak, either, of Scotland, Ireland, Australia, Canada, and other English-speaking places), a portion of the public which is, numerically speaking, rather considerable. It is not exaggeration to place the number of Catholics in the United States alone at some fifteen millions. But *Pearson's* does not desire any Catholic patronage. By the clearest of intimations short of a brutal sign-post bearing the legend "No Catholics need apply," it warns this portion of the public away from its alluring covers.

The simple fact is, that I was curious to see what kind of literary pabulum could be made to furnish forth so cheap a meal—whether the meats were wholesome at this feast of reason, and the wines mellow at this flow of soul. I found Rider Haggard's novel dominating the issue for November, 1900. I have never been able to admire the novelistic art of Mr. Haggard. His works are among the long list of the books that one is apt to



get "stuck in" (to quote an admirable critical phrase of Mr. Andrew Lang). But I determined to make an attempt to read this particular novel. Thirty-two pages of the November issue were allotted to a continuation of Mr. Haggard's novel, which was begun, I presume, in the October issue. A prefatory summary of the preceding chapters enabled me to begin literally *in mediis rebus*.

"Lysbeth," as Mr. Haggard entitles his novel, is the most frankly polemical Protestant work it has been my ill fortune to encounter in recent years. Some of its sentences are worthy of preservation *ad futuram rei memoriam*.

The scene is laid in the Netherlands, and the time is that of Philip II and Alva—for neither of whom it is my present purpose to offer an apology. Time and place being so well chosen, I was not surprised to find in the "List of Characters," the following very suggestive ones: "Martha the Mare: a persecuted heretic; Black Meg: a spy of the Inquisition." So far, everything promises well, and I may, without further preface, begin my quotations.

Black Meg, the "spy of the Inquisition," has discovered two manly heretics praying and searching the Scriptures. She brings this information to the Count of Montalvo, who is, of course, a typical Spaniard—cruel, crafty. Black Meg speaks:

"Excellency, I saw the young man I was sent to watch, and Hendrik Brant, the son of the rich goldsmith at The Hague, praying side by side upon their knees."

"That is bad, very bad," said Montalvo, shaking his head; "but—"

"I saw," she went on in her hoarse voice, "the pair of them read the Bible."

"How shocking!" replied Montalvo with a simulated shudder. "Think of it, my orthodox friend; if you are to be believed, these two persons, hitherto supposed to be respectable, have been discovered in the crime of consulting that work upon which our faith is founded. Well, those who could read anything so dull must, indeed, as the edicts tell us, be monsters unworthy to live. But, if you please, your proofs. Of course you have this book?"

Then Black Meg poured forth all her tale—how she had watched and seen something, how she had listened and heard little, how she had gone to the secret panel, bending over the sleeping man, and found—nothing.

"You are a poor sort of spy, mother," commented the captain when she had done, "and upon my soul I do not believe that even a Papal Inquisitor could hang that young fellow on your evidence. You must go back and get some more."

Montalvo, having got what he wanted, refuses to reward Black

Meg. She has not brought the *corpus delicti*—the Bible; and the crafty man dismisses her with the remark:

"As for your evidence, for my part I may say that I do not believe a word of it; for were it true, you would have brought the Bible."

Now Montalvo wishes to marry the rich Lysbeth (a Catholic) for her money, but one of these heretics is her beloved lover. She does not know him for a heretic, and Montalvo sees his chance of frightening her into marriage with himself. He accordingly visits Lysbeth on this mission, and says to her:

"Well, the result of my inquiries has been to find out that this worthy person *is* a heretic of the most pernicious sort. I said inquiries, but there was no need for me to make any. He has been—"

"Not denounced," broke in Lysbeth.

"Oh! my dear lady, again that telltale emotion from which all sorts of things might be concluded. Yes—denounced—but fortunately to myself as a person appointed under the Edict. It will, I fear, be my duty to have him arrested this evening—you wish to sit down; allow me to hand you a chair—but I shall not deal with the case myself. Indeed, I propose to pass him over to the worthy Ruard Tapper, the Papal Inquisitor, you know—every one has heard of the unpleasant Tapper—who is to visit Leyden next week, and who, no doubt, will make short work of him."

"What has he done?" asked Lysbeth in a low voice, and bending down her head to hide the working of her features.

"Done? My dear lady, it is almost too dreadful to tell you. This misguided and unfortunate young man, with another person whom the witnesses have not been able to identify, was seen at midnight reading the Bible."

"The Bible! Why should that be wrong?"

"Hush! Are you also a heretic? Do you not know that all this heresy springs from the reading of the Bible? You see, the Bible is a very strange book. It seems that there are many things in it which, when read by an ordinary layman, appear to mean this or that. When read by a consecrated priest, however, they mean something quite different. In the same way there are many doctrines which the layman cannot find in the Bible that to the consecrated eye are plain as the sun and the moon. The difference between heresy and orthodoxy is, in short, the difference between what can actually be found in the letter of this remarkable work and what is really there—according to their holinesses."

"Almost thou persuadest me—" began Lysbeth bitterly.

"Hush! lady—to be, what you are, an angel."

There came a pause.

"What will happen to him?" asked Lysbeth.

"After—after the usual painful preliminaries to discover accomplices, I presume the stake, but possibly, as he has the freedom of Leyden, he might get off with hanging."

Montalvo makes a crafty suggestion, but Lysbeth stands firm; and we are treated to a lovely pen-picture of what kind of beast a crafty Spaniard is:

There were the glaring eyes, there the grinning teeth of the Spanish wolf, a ravening brute ready to rend and tear, if so he might satisfy himself with the meat his soul desired.

A pleasant bit of sarcasm about the "true Church" comes into the scene:

Behold an answer to his question! The saints themselves, desiring that this pearl of price should continue to rest in the bosom of the true Church, had intervened in his behalf, for there in the street below was Dirk van Goorl approaching Lysbeth's door. Yes, there he was, dressed in his best burgher's suit, his brow knit with thought, his step hesitating, the very picture of the timid, doubtful lover.

Lysbeth is forced by the cunning of Montalvo into demanding of her lover if indeed he be a heretic. He answered bravely that he was. He had, however, solved all the difficulties in the way by consulting the Book:

"Only the other night I sought counsel of—well, never mind of whom—and we prayed together, and together searched the Word of God. And there, Lysbeth, by some wonderful mercy, I found my prayer answered and my doubts solved, for the great St. Paul had foreseen this case, as in that Book all cases are foreseen, and I read how the unbelieving wife may be sanctified by the husband, and the unbelieving husband by the wife. Then everything grew clear to me, and I determined to speak. And now, dear, I have spoken, and it is for you to answer."

"Dirk, dear Dirk," she replied almost with a cry, "alas! for the answer which I must give you. Renounce the error of your ways, make confession, and be reconciled to the Church and—I will marry you. Otherwise I cannot, no, and although I love you, you and no other man"—here she put an energy into her voice that was almost dreadful—"with all my heart and soul and body, I cannot, I cannot, I cannot."

It is very pathetic. The honest Hollander rejects her scheme, and rises to sublimities not dreamed of in the Catholic fold.

Lysbeth looked at him, and lo! his short, massive form and his square-cut, honest countenance in that ardor of renunciation had suffered a change to things almost divine. At that moment—to her sight at least—this homely Hollander wore the aspect of an angel.

And so the disconsolate lover departs; and forth from his hiding-place emerges the villain of the play, who, in despite of his southern training, proceeds to mix up genders in a delightful fashion by saying "bravo" to poor Lysbeth. But we must not hold Mr. Haggard to too severe a standard in grammar or in politeness towards ourselves.



In the next chapter we find Black Meg visiting, for private ends, heretic No. 2, and accidentally discovering to him that she had seen him, too, reading the Book :

"My God, she saw me reading the Bible, and Montalvo knows it!" is his troubled reflection. The plot thickens. Lysbeth, by a series of events needless to recount in detail, finds herself saved from a watery death by Martha the Mare, a persecuted heretic, whose husband and son have been executed (presumably by the Inquisition), and who lives only for vengeance :

"Why are you frightened, my pretty lady?" asked the Mare. "I tell you that I live on for only one thing—to kill Spaniards; yes, priests first and then the others."

Martha takes good care of Lysbeth :

Also, to while away the hours, she would read to her out of the Testament, and from that reading Lysbeth learned many things which until then she had not known. Indeed, before it was done with—Catholic though she still was—she began to wonder in what lay the wickedness of these heretics, and how it came about that they were worthy of death and torment, since, sooth to say, in this Book she could find no law to which their life and doctrine seemed to give offence.

Thus it happened that Martha, the fierce, half-crazy water-dweller, sowed the seed in Lysbeth's heart that was to bear fruit in due season.

Mr. Haggard writes somewhat airily (considering his subject—the ignorance of Lysbeth) of "the Testament." I wonder if he knows that there are two Testaments? The D'Aubigné legend still flourishes. Luther, like Lysbeth, had his eyes opened in similar fashion! The legend still is vigorous enough amongst the smaller fry of writers, such as Rider Haggard, although some fair-minded Protestants have long since relinquished it. One of these, an Episcopalian clergyman whom I have not the pleasure of knowing personally, wrote me *apropos* of something I had mooted :

For myself let me say this : I have always and strenuously, privately and publicly, stood against such outrageous falsifications as that of Luther's "discovery" of the Bible. Recognizing with sincere sorrow the real and substantial differences that hinder our unity, I have felt it a first duty to clear the ground of all misrepresentations and misunderstanding, and to deal justly with your Church and its doctrines.

My readers may be waiting patiently for an apology for such a digression in the midst of so interesting a tale. My apology is that I made the digression "between books;" for we are now to enter upon Book the Second, between which and the First

Book "many long years had gone by" (in the words of Mr. Haggard). He preludes with some minor melodies—threnodies, rather—on the terrible cruelties of Philip II and the Holy Office, and comments on his sombre music as follows :

And all this because they (the "heretics") chose to worship God in their own fashion unaided by images and priests.

In the midst of the persecution "Jan Arentz, the famous preacher, by trade a basket-seller, one who had shown himself steadfast to the New Religion through all afflictions," is introduced to the reader, and proceeds to preach a sermon. Mr. Haggard treats us to an extended summary thereof, concluding with the fervent hope that from the earth watered with blood—

would spring the flower of freedom, that glorious freedom in whose day all men would be able to worship their Creator, responsible only to the Bible, law, and their own consciences, not to the dogmas or doctrines of other men.

A night-affray is followed by the comment :

After this experience, which the reader must remember was nothing extraordinary in those dark and dreadful days, when neither the lives of men nor the safety of women—especially Protestant men and women—were things of much account, the three of them reached home without further incident, and quite unobserved.

Lysbeth, who by this time has been converted through the reading of "the Testament," hears of a solemn burning of heretics, and cries out :

"It is very wrong," she answered with a sob, "but I cannot. Oh!" she added with a sudden blaze of indignation, "if He is just and good, why does God suffer His servants to be killed thus?"

"Perhaps our grandchildren will be able to answer that question," replied Dirk.

I presume Mr. Haggard is a "little Englander." If not, his reference to freedom and to the grandchildren of the Dutch is singularly "malaprop" in view of the doings in South Africa by his countrymen—not in the sixteenth century, when every sect persecuted every other sect with insatiate fury, England attaining a sublime pinnacle of renown in this very matter—but in these tolerant *fin-de-siècle* days.

Our own doings in the Philippines are similar to England's in the Transvaal. It is pleasant, therefore, to find a neutral subject of attack, and one on which both sections of the manly "Anglo-

Saxon race" are a unit; viz., their common hatred of the blood-thirsty Spaniard. Accordingly, Mr. Haggard gives us a portrait of Adrian, the son of Montalvo and Lysbeth. In this charming young man, as one of the characters of the story is careful to warn us, all the evil taint is inherited from the Spanish father:

Spanish were the eyes of velvet black, set rather close together; Spanish also the finely chiselled features and the thin, spreading nostrils; Spanish the cold yet somewhat sensual mouth, more apt to sneer than smile. . . .

Although Mr. Haggard has a brilliant theme, and makes us sup full of horrors, somehow or other he fails to make us realize them; we are bored rather than sympathetic. After all, there is an art of story-telling, but Mr. Haggard has not learned it. He writes more like a pamphleteer than a novelist—and we are bored to death. He treats us to a nightmare rather than a tragedy; the terrors are fantastic and the plot is incoherent. I think his novel will not do any great harm, for very few readers of to-day are so constituted as to be able to persevere in their wanderings through an inimitable boredom unless it be highly brightened with a salacious glare. Mere bloodiness is relegated to the dime novel. The dreadfully stupid pornographic literature of the day may still flourish; but the writer of mere carnage, if he be stupid as well, must inevitably perish.

Two spies of the Inquisition are a-plotting:

"It doesn't seem much for the job," said Simon when Hans had finished.

"Well, friend, it is easy and safe; a fat merchant and his wife and a young girl. Mind you, there is no killing to be done if we can help it, and if we can't help it the Holy Office will shield us."

Adrian appears again in a pen-portraiture, and Mr. Haggard indulges in another sermon.

Like thousands of his Spanish fellow-countrymen, he was constitutionally unable to appreciate the fact that true religion and true faith are the natural fruit of penitence and effort, and that individual repentance and striving are the only sacrifices required of man. For safety's sake, like most politic Netherlanders, Adrian was called upon from time to time to attend worship in the Catholic churches.

He did not find the obligation irksome. In fact, the forms and rites of that stately ceremonial, the moving picture of the Mass in those dim aisles, the pealing of the music, and the sweet voices of hidden choristers—all these things unsealed a fountain in his bosom, and at whiles moved him well-nigh to tears. The system appealed to him also, and he could understand that in it were joy and comfort. For here was to be found forgiveness of sins, not far off in the heavens, but at hand upon



the earth ; forgiveness for all who bent the head and paid the fee. Here, ready made by that prince of armorers, a Church that claimed to be directly inspired, was a harness of proof which, after the death he dreaded (for he was full of spiritual fears and superstitions), would suffice to turn the shafts of Satan from his poor, shivering soul, however steeped in crime. Was not this a more serviceable and practical faith than that of these loud-voiced, rude-handed Lutherans among whom he lived ; men who elected to cast aside this armor and trust instead to a buckler forged by their faith and prayers—yes, and to give up their evil ways and subdue their own desires that they might forge it better ?

Following the example of Mr. Haggard, I feel like preaching a sermon ; but, departing from his example, I refrain. His argument against the Church—no, I mean the “system”—which grants easy forgiveness on payment of the requisite fee, is simply unanswerable. The only marvel is that folk otherwise apparently sane—such, for instance, as the late Chief Justice of England—should be content to live and die in such a transparently impossible “system.”

But yet another marvel to me is that publishers should so needlessly alienate the patronage of a very large class of readers who, however much they are to be pitied as galley-slaves chained to the bark of Peter, are, nevertheless, not quite so idiotic as to be denied the spending of their pocket-money, or quite so callous as not to feel something akin to pain when their dearest hopes are lightly travestied.

I have boiled down Mr. Haggard's thirty-two pages into a somewhat small compass, with a gain (I flatter myself) in intelligibility of plot and in interest of recital. If my readers have found the extract, condensed thus by the boiling-down process, still so weak as to be quite unpalatable, let them not blame *me*, I beg and pray.

An object-lesson which Mr. Haggard might well take to heart is found in this same issue. It is a lively ghost-story. An unpleasant paragraph, however, manages to crawl into the narrative. An antiquary is gloating over some mediæval manuscripts, the spoils of a ruined monastery once peopled, not by Mr. Haggard's manly Dutchmen, who would have known how to fight for their liberties, but only by ignorant, Popish monks, too mean-spirited to wage deadly battle for their faith ; a ruined monastery devastated not by Philip II, but by a far nobler type of sovereign

—the right royal Bluff King Hal. But monks are alluded to—and the author must have his fling at them. He is speaking of the manuscripts, and remarks:

They were evidently spoils of the demolition of the neighboring monastery, and the best preserved, and to me the most interesting, was the diary of a priestly Pepys of the fourteenth century, old abbey accounts that would scarcely have borne an auditor's scrutiny, and a bundle of monkish love-letters—no doubt mere theoretical exercises to an imaginary divinity, but evincing undoubted genius in the *ars amatoria*.

In this same issue the publishers<sup>1</sup> announce some of the features that are to characterize what they style the *New Century Pearson's*. The phrase, when taken together with the extracts from this November issue, is enough to give us pause. We had indulged the pleasant delusion that the dawning days of the new century might prove sweeter and more wholesome preachers of amity and mutual consideration than did its predecessor; might resound but with a gladsome noise of bells that should "ring out the old, ring in the new"—should *ring out* the old partisan abuse, calumny, misrepresentation, misconception, prepossession, partiality, prejudice, rancor, hatred, which have in this, as in preceding centuries, stained so indelibly the pages of English literature wherever Catholicity formed the theme of discourse, or could be dragged in by the ears with not even a pretence, at times, of relevancy; which should *ring in* the new fairness and moderation of statement; the careful endeavor to know accurately what Catholics really do believe; the chastity of truth which should feel any stain of misrepresentation as a wound. We had hopefully indulged this pleasant delusion; but—!

CASUAL OBSERVER.

#### ECCLESIASTICAL CHRONOLOGY—June 15–December 15, 1900.

JUNE, 1900.

18. The Right Rev. John E. Fitzmaurice, D.D., Bishop of Erie, received in papal audience.

18–20. Catholic Truth Society Conference, London, England.

<sup>1</sup> I have throughout used the word "publishers," although "editors" would probably better designate those who are at fault primarily. However, *qui facit per alium facit per se*; and the publishers may disavow the responsibility only by a formal disclaimer and the suppression of the novel in the following issues.

22. His Eminence Cardinal Respighi, Vicar of Rome, appointed member of the Holy Office.

26. Ordinary Rotal Session of the Congregation of Rites to examine the validity of Apostolic Process held at Philadelphia in the case of the Ven. John Nepomucene Neumann, C.S.S.R., formerly Bishop of that See.

27. Resolution passed by the Hierarchy of Ireland in favor of the establishment of a University to which the Catholics of Ireland can repair without sacrifice of their religious convictions.

29. Golden Jubilee of the Consecration of the Abbey of SS. Thomas and Edmund of Canterbury, Erdington, England.

The Right Rev. Monsignor John Edwards, New York, N. Y., appointed Domestic Prelate of His Holiness. (Papal Brief dated June 1, 1900.)

#### JULY.

3. Papal Brief appointing the Right Rev. P. J. O'Reilly, D.D., titular Bishop of Lebedos, Bishop-Auxiliary of Peoria, Ill.

4. Official notes received by the French Government announcing the heroic death of Bishop Fantosati, three priests, and many native Christians, at the hands of the so-called Boxers, in Southern Hunan, China.

5. Seventy Canadian pilgrims received in papal audience.

6. The Right Rev. Dom Hildebrand de Hemptinne, Abbot Primate of the Benedictines, appointed Consultor of the S. Congregation of the Propaganda (both rites).

9. His Eminence Cardinal Steinhuber appointed Protector of the American Society of St. Cecilia.

10. Ordinary Session of the S. Congregation of Rites to examine the case of proposed Beatification of the Ven. Servant of God, Jane Antides Thouret, Foundress of the Sisters of Charity.

13. The Right Rev. Dominic Murray, D.D., Vicar Apostolic of Cooktown, Australia, received in papal audience.

24. Papal Brief announcing the appointment of the Most Rev. John J. Keane, D.D., to the Archiepiscopal See of Dubuque, Iowa.

Preparatory Session of the S. Congregation of Rites for the



examination of the heroism of the virtues of the Ven. Servant of God, Claude de la Colombière, S.J.

25. The Right Rev. Richard Preston, D.D., Bishop of Phocœa, Bishop-Auxiliary of Hexham and Newcastle, England, consecrated at Ushaw College, England.

Papal Brief appointing the Rev. John I. Barrett, Brooklyn, N. Y., Private Supernumerary Chamberlain, with the title of Monsignor.

26. Two hundred and fifty American pilgrims received in papal audience.

#### AUGUST.

4. The Most Rev. John Ireland, D.D., Archbishop of St. Paul, Minn., received in papal audience.

4-6. Conference of the Catholic Young Men's Societies of Great Britain, at Chester, England.

5. Death of the Right Rev. James Augustine Healy, D.D., Bishop of Portland, Maine.

8. The Right Rev. Dom Aiden Gasquet, O.S.B., elected Abbot President of the English Benedictines, at the General Chapter of the Congregation, held at the Monastery, Malvern.

8-10. Catholic Total Abstinence Union of America convene in Philadelphia.

12. Official reports to French Government of the massacre of 7,000 Christians at Pao-Ting, east of Peking, China.

13. Revocation of the General Brooke edict prohibiting ecclesiastical marriages in Cuba. The ecclesiastical ceremony is now recognized as on the same basis of legality as in the United States.

24. The Right Rev. Monsignor Patrick Cannon, Domestic Prelate of His Holiness, received in papal audience.

25. The Right Rev. Henry Moeller, D.D., third Bishop of Columbus, consecrated. (Papal Brief of appointment, April 6, 1900.)

28-September 11. Second Plenary Synod of Maynooth, at St. Patrick's College, Maynooth, Ireland.

30. Papal Brief issued appointing the Right Rev. Herman Alerding, D.D., Bishop of Fort Wayne, Indiana.

## SEPTEMBER.

3. The Right Rev. Thomas Burke, D.D., Bishop of Albany, N. Y., received in papal audience.

5. A gift of land in the District of Columbia, valued at \$90,000, made to the Catholic University of America, by the Right Rev. Monsignor James McMahon.

8. Pilgrimage of twenty-five thousand persons at the shrine of the Virgin of Monserrat, Matanzas, Cuba.

9-14. Australasian Catholic Congress in Sydney, under the presidency of his Eminence Cardinal Moran.

13. The Right Rev. Michael Hoban, D.D., Bishop of Scranton, Pa., received in papal audience.

12. The St. Louis Seminary, New Orleans, for the education of diocesan priests for New Orleans and neighboring dioceses, opened.

21. The Right Rev. P. J. O'Reilly, D.D., titular Bishop of Lebedos, Bishop-Auxiliary of Peoria, consecrated in Peoria, Ill.

22-26. International Congress of the Third Order of St. Francis in session at Rome.

23. Solemn Beatification of the Ven. Servant of God, Jane de Lestonnac, foundress of the Order of the Daughters of Our Lady.

Solemn protest against blasphemy, Brooklyn, N. Y., in which twelve thousand members of Holy Name Societies participate.

24. International Catholic Scientific Congress, at Munich, Bavaria.

25-26. Convention of the Catholic Young Men's National Union, Brooklyn, N. Y.

25. Resolutions in favor of a National System of Elementary Education passed by the Catholic Hierarchy of Great Britain.

26. The Right Rev. Dom Edward Ford, O.S.B., elected first Abbot of Downside, England.

27. The Most Rev. John J. Keane, D.D., takes possession of the See of Dubuque, Iowa.

29. Fiftieth Anniversary of the reestablishment of the Hierarchy in England.

## OCTOBER.

3. The Right Rev. Dom Oswald Smith, O.S.B., elected first Abbot of Ampleforth, England.

7. Solemn Beatification of the Ven. Servant of God, Mary Crescentia Höss, of the Third Order of St. Francis.

10. Meeting of the Archbishops of the United States at the Catholic University of America, Washington, D. C.

The Right Rev. Dom Lawrence Larkin, D.D., elected Abbot of the Anglo-Benedictine Abbey of Douai, France.

11. Dedication of the Chapel and Convent of the Sisters of the Perpetual Adoration, Washington, D. C., by his Eminence Cardinal Gibbons.

13. Twelve hundred English pilgrims received in papal audience.

14. The "International Catholic Truth Society," organized one year ago as the "Metropolitan Truth Society," takes offices in the Arbuckle Building, Brooklyn, N. Y.

16. The Right Rev. Edward Gilpin Bagshawe, D.D., Bishop of Nottingham, England, received in papal audience.

19. The Right Rev. Thomas O'Gorman, D.D., Bishop of Sioux Falls, received in papal audience.

22. His Eminence Cardinal Dominic Ferrata appointed Prefect of the S. Congregation of Rites.

His Eminence Cardinal Seraphim Cretoni appointed Prefect of the S. Congregation of Indulgences and Sacred Relics.

28. Golden Jubilee of the diocese of Savannah; dedication of the new cathedral by his Excellency, Archbishop Martinelli, Papal Delegate to the United States.

His Eminence Cardinal Logue, Archbishop of Armagh, Primate of All Ireland, received in papal audience; also the Right Rev. John Commy, D.D., Bishop of Killala; the Right Rev. John Healy, D.D., Bishop of Clonfert; the Right Rev. Denis Kelly, D.D., Bishop of Ross; the Right Rev. Matthew Gaffney, D.D., Bishop of Meath.

29. Three hundred Irish pilgrims received in papal audience.

## NOVEMBER.

4. Abbatial Benediction conferred on the Right Rev. Dom



Lawrence Larkin, D.D., at Douai, France, by the Most Rev. W. B. Scarisbrick, O.S.B., D.D.

6. Remissorial Letters, authorizing the renewal of the process of Beatification of the Ven. Servant of God, John Nepomucene Neumann, officially published in Cathedral Chapel, Philadelphia.

10. The Right Rev. James Trobec, D.D., Bishop of St. Cloud, Minn., received in papal audience.

11. The International Benedictine Abbey of St. Anselm, Rome, consecrated, upwards of fifty Abbots assisting, fifteen being from English-speaking countries.

13. Ordinary Session of the S. Congregation of Rites to examine case of proposed Beatification of the Ven. Servant of God, Anne de Xainctonge, Foundress of the Sisters of St. Ursula in the diocese of St. Cloud, Minn.

The Right Rev. Maurice F. Burke, D.D., Bishop of St. Joseph, Mo., received in papal audience.

21-23. Centennial celebration of the Foundation of the Society of the Sacred Heart by Madame Barat.

22. Dedication and formal opening of Trinity College, for the higher education of women, Washington, D. C., by his Eminence Cardinal Gibbons.

24. Death of the Right Rev. Thomas M'Givern, D.D., Bishop of Dromore, Ireland.

29. Representatives of fourteen Catholic Societies meet at Fifth Avenue Hotel, New York, N. Y., to discuss the federation of Catholic societies.

30. The Right Rev. Herman Alerding, D.D., Bishop of Fort Wayne, consecrated in the Cathedral of Fort Wayne.

#### DECEMBER.

8. One hundred and thirty marines from the U. S. cruiser "Dixie" received in papal audience.



## Analecta.

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### E S. CONGREGATIONE INDULGENTIARUM.

#### DECRETUM URBIS ET ORBIS.

Regi saeculorum Christo Iesu iam prope labentis aevi finem, novique properantis initia solemniter consecrare omnes, quotquot ubique terrarum sunt, Redemptos maxime convenit; tum ut pro acceptis ab Illo, elapso praesertim saeculo, beneficiis gratiae peragantur, tum ut in tam adversis rerum vicissitudinibus validiora auxilia ad novum feliciter ineundum Ipse misericors et clemens tribuat.

Quibus superiore anno praeludens Beatissimus Pater et Dominus Noster LEO XIII Decreto S. RR. C. die 13 Novembris dato concessit ut etiam incipientis Ianuarii anni MCMII media nocte *in templis ac sacellis exponi posset adorandum augustissimum Eucharistiae Sacramentum, facta potestate legendi vel eanendi eadem hora coram Illo unicam Missam de festo in Circumcisione Domini et Octava Nativitatis; fidelibus autem sive infra, sive extra Sacrificii actionem de speciali gratia S. Synaxim sumendi.*

Nunc vero cogitanti Beatissimo Patri de novo aliquo simulo fidelium pietati addendo, tam solemnii eventu, innotuit plures

Sacrorum Antistites, piasque Sodalitates in votis habere, ut Christifideles spiritualis Indulgentiarum thesauri divitiis adlecti, undequaque ad Sacrosanctae Eucharistiae adorationem invitarentur, qui et illatas Numini iniurias reparare, et seipsos Eiusdem suavissimo Cordi arctius coniungere satagerent.

Quae cum apprime Eius voluntati responderent, Beatissimus Pater benigne largitus est, ut omnes Christifideles, qui Sacramentali Confessione rite expiati et S. Synaxi refecti in templis ac sacellis, ubi Sanctissima Eucharistia adservatur, coram Augustissimo Sacramento publicae adorationi exposito a media nocte diei 31 Decembris ad meridiem usque diei 1 Ianuarii, qua libuerit hora integra orationi vacando etiam iuxta mentem Sanctitatis Suae pias ad Deum preces fuderint, Plenariam Indulgentiam assequi possint et valeant.

Quantum vero temporis adoranda Eucharistia exposita manere debeat, dummodo intra memoratum duodecim horarum spatium fiat, Sanctitas Sua Ordinariorum prudentiae reliquit.

Contrariis non obstantibus quibuscumque. Die XVI Novembris anno MDCCCC.

S. Card. CRETONI, S. C. Indulgg. et SS. Reliqq., Praef.

FRANCISCUS SOGARO, Archiep. Amiden., Secret.

## E SACRA POENITENTIARIA.

### I.

CIRCA COMMUNIONEM AEGROTANTIUM PRO JUBILAEO LUCRANDO.

*Beatissime Pater :*

N. N. ad pedes Sanctitatis Vestrae provolutus, humillime quaerit solutionem dubiorum quae sequuntur.

I. Cum adultorum, qui ob morbum impediuntur a sacra communione facienda, necessitati nullibi sit provisum in Bullis jubilai, iique propterea ab hac gratia exciderent, quos tamen peculiari benignitate prosequitur Bulla *Aeterni Pastoris*, quaeritur utrum liceat in praesentis anni sancti jubilaeo uti decreto S. Congregationis Indulgentiarum, de die 18 Septembris 1862, ad commutandam S. Communionem in alia opera pia, prout S. Poenitentia, die 10 Maii 1886, decrevit licere pro jubilaeo anni 1886?



II. Utrum ille qui periculose decumbens S. Viaticum recipit, teneatur iterato communicare ad lucrandum jubilaeum, eapropter quod S. Communio, per modum Viatici ex praecepto sit obligatoria? Et quatenus affirmative, utrum per unam communionem praecepto satisfacere et jubilaeum lucrari ille saltem aegrotans valeat, qui vel ob physicum impedimentum vel ob familiare indevotionem ab altera communionem sine sua culpa prohibetur?

III. Utrum per Bullam *Quod Pontificum* suspensa sit facultas impertiendi indulgentiam fidelibus extra articulum mortis, v. g. per benedictionem papalem, absolutionem Tertiariorum, etc., ea tamen lege ut indulgentia solis defunctis applicari debeat?

IV. Utrum ille quem ab itinere romano retinent duo canonica impedimenta successive obvenientia, sed quorum neutrum seorsim spectatum ab hoc itinere intra annum impediret, privilegio Bullae *Aeterni Pastoris* frui valeat? Ille, v. g., qui sex mensibus aeger decumbit, et sex aliis mensibus in carcere detinetur.

Sacra Poenitentiaria ad proposita dubia respondet:

Ad I. *Negative.*

Ad II. *Negative.*

Ad III. *Negative, sed indulgentiae solis defunctis sunt applicandae.*

Ad IV. *Nihil esse respondendum.*

Datum Romae, in S. Poenitentiaria, die 28 Martii 1900.

A. CARCANI, S. P. *Regens.*

A. Can. MARTINI, S. P. *Secretarius.*

## II.

### DECLARATIONES S. POENITENTIARIAE CIRCA IUBILAEUM.

I. Tizio, impiegato in officio ecclesiastico, dopo usufrutto dell'indulto delle Missioni, conosce che nel suo officio i giorni di visita sono ridotti ad otto. Può secondo il § 17 dei *Monita* fare una sola visita alle quattro Basiliche e così guadagnare il Giubileo?

II. Chi ha ottenuto dal Confessore una prima commutazione, può ottenere dal medesimo una seconda, terza ecc. commutazione e guadagnare di nuovo il Giubileo?

III. Chi ha ottenuto dal Confessore una prima commutazione, può ripetere le opere ingiunte in questa commutazione e lucrare novamente il Giubileo?

IV. L'Indulgenza plenaria del Giubileo può applicarsi alle anime del Purgatorio?

Sacra Poenitentiaria, consideratis expositis, adprobante SS. mo D. N. Leone Div. Prov. PP. XIII, respondet:

*Ad I. Affirmative.*

*Ad II. Negative.*

*Ad III. Affirmative.*

*Ad IV. SS. mus declarare dignatus est, eos qui bis aut pluries Anni Sancti Iubilaeum lucentur, posse secunda vice ac deinceps, si ita placuerit, indulgentiam plenariam per modum suffragii defunctis applicare.*

Datum Romae in S. Poenitentiaria die 10 Maii 1900.

A. CARCANI, S. P. Regens.

### III.

An Confessarii Delegati ab Episcopo, vi Bullae *Aeterni Pastoris*, possint facultatibus commutandi visitationes Basilicarum uti extra confessionem.

Sacra Poenitentiaria, consideratis expositis, adprobante SS. D. N. Leone Div. Prov. PP. XIII, respondit:

*Affirmative sed erga proprios poenitentes.*

Datum Romae in S. Poenitentiaria die 10 Maii 1900.

A. CARCANI, S. P. Regens.

## Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

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### OUR ANALECTA.

The Roman documents for the month are :

I.—S. CONGREGATION OF INDULGENCES issues a decree *urbis et orbis* granting a plenary indulgence to all the faithful who, having confessed and received Holy Communion, spend an hour before the Blessed Sacrament exposed, any time between midnight of December 31, 1900, and midday of January 1, 1901.

### II.—PENITENTIARY APOSTOLIC :

1. (a) Decides that the indult of 1886 'commuting the obligation of receiving Holy Communion as a condition for gaining the Jubilee indulgence cannot be applied this year; (b) that those who receive Viaticum need not receive Communion separately in order to gain the indulgences of the Jubilee; (c) that the faculties of imparting certain indulgences, such as the Papal Blessing, etc., are not suspended, but to be applied *pro defunctis*.
2. Permits the repeated gaining of the Jubilee indulgence under the privileges accorded for the first time, but with application *per modum suffragii pro defunctis*.
3. Confessors delegated for the Jubilee, by virtue of the Bull *Aeterni Pastoris*, may commute the visits to the Basilicas outside confession, but only in regard to their own penitents.



## CATHOLIC FEDERATION FROM THE VIEWPOINT OF THE CLERGY.

(Communicated.)

Allow me to say that the suggestion of discussing the subject of Catholic Federation in the pages of the REVIEW, as a matter which claims the particular interest of the Clergy and the Hierarchy, is an excellent one; and I avail myself of the freedom of your pages to say that Bishop McFaul's article points directly to the best means for furthering those vital issues of religion in this country, which have hitherto suffered from a want of collaboration on our part. The Bishop has in view certain grievances, perhaps I should say civil disqualifications, under which Catholics suffer on the score of their religious faith. They arise not so much from the want of fair-mindedness on the part of our non-Catholic fellow-citizens, as rather from a lack, on their part, of comprehending the sincerity of the conviction which prompts the Catholic demand for a distinct freedom and form of worship. Catholics demand more, have to demand more, than people who either have no religion or a religion which is merely a matter of sentiment and which does not enter into their actual lives. Protestants can worship consistently in any church because they have no consistent creed; Catholics can worship only in a Catholic church because their profession of faith is of a definite character and admits no variations in fundamental Christian doctrines. This point should, I think, be kept in the foreground when we charge the civil executives, who argue mostly from the Protestant point of view, with unjust discrimination against Catholics. But it also demands that we should do more to make known the equitableness of our claims from our point of view, which, as it concerns the conscience, is a just point of view. Herein lies the force of federation, so far as it concerns our grievances in the political or social order.

But the fact that these grievances are in the political and social order would make it inevitable that federation, if it comes to anything, should take on the appearance of political activity. And of that our non-Catholic citizens are clearly conscious, say what you may to the contrary. The leaders of those Societies which met in New York on Thanksgiving Day are almost all in politics, however little conspicuous they may appear in that field. They would be much more active for political influence if that influence were backed by an organized body of large representation in whose name they could appeal for the

removal of certain disqualifications. That seems to me a condition which we can neither ignore nor gloss over, as many would perhaps be inclined to do on the principle of ostrich preservation.

If, however, we must recognize and avow this fact that Catholic Federation will inevitably have a civil or political significance, we should guard against the danger to which such a movement exposes Catholics; namely, that the religious aim of the entire Church becomes subservient to the political aims of individual leaders or societies that attain a preponderating influence in the Federation.

Such a danger can only be warded off, I imagine, by letting the movement, which has primarily and solely a religious aim, although its effect must at the same time tell upon our political status, be carried on under the patronage of the Church authorities. But that patronage cannot be made successfully efficient unless the Hierarchy lead and take the active initiative. If bishops here and there are merely elected as honorary presidents or members of boards, it means that their coöperation is recognized as useful. But some of them refuse to be so used; others are indifferent towards movements started and guided by individual members of the Clergy or by laymen in the Church. The result is apathy and disintegration.

In one word, what we want is unity in expressing our religious principles and in the methods to preserve and render them efficient under all circumstances.

To this end, however, we need unity of purpose and directing methods in the legitimate and authorized leaders of religion among us. Therefore the vital need is federation of bishops and clergy, which implies agreement among them, at least in the main, regarding the duties of Catholics in maintaining a fixed primary educational system, in proscribing secret societies, in defining the attitude of Catholic Americans towards Temperance, foreign Catholics, the Pope; much of which could be done by Truth Societies, but much of which will be left undone until there is a uniform directing source for all important movements that concern Catholics as such.

Possibly some one better qualified will take up this subject and face it squarely. The Catholic papers cannot be wholly relied on to give us an outspoken statement or argument from the standpoint of the Clergy. The "Societies" have a better chance in the weekly press, for the reason that they are the "many readers." But they are not the important factor in the matter, unless religion is to be identified with pure democracy.

P. R. XAVIER.

## PROTESTANT COMMUNION UNDER ONE FORM ONLY.

(Communicated.)

I was struck by the curious pertinence of your remarks on the subject of Communion under one or both forms in the last number of the REVIEW. You say, "the desire on the part of the Protestant Churches to go back to *intinction*, and perhaps later on to the Communion service under *the form of bread only*, brings out into strong contrast the conservatism of the Catholic Church." That is singularly verified. Hitherto Protestants could not consistently hold the Communion service under the form of *bread only*, because the English (King James) Bible, following Luther's interpretation—or interpolation?—read the injunction of St. Paul to the Corinthians (I. Ep. 9 : 27) : "Whosoever shall eat this bread *and* drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." But now the learned revision committee has changed that translation and brought it back to conformity with the Catholic Vulgate by making it read : "Whosoever shall eat the bread *or* drink the cup of the Lord unworthily. . . ." Hence Protestants, relying on the altered word of God (although the altering be their own), need have no scruple in discarding the chalice and in passing from *intinction*, which has its inconveniences too, to the *bread only*. It will surely please the sanitary commissions and incidentally confirm the stand of the old Church of Christ, which is never wrong, because she is of God. To those outside she seems sometimes to be at fault, but that is an error. The discussion reminds me strongly of the admirable answer an old Catholic priest once gave a Protestant gentleman who came to inspect the Catholic church of the town. "Father Tom, you have built your steeple over the sacristy, I see. Isn't that the wrong end?" "No, sir," replied Father Tom ; "the Catholic Church has no wrong end."

## A CURIOUS CALENDAR IN VERSE.

In the note-book of Albert de Behan, a canon of the cathedral church of Passau, who lived during the thirteenth century, we find an entry made in 1246, (the probable day of his ordination), which sums up the ecclesiastical feast-days of the calendar of his diocese in abbreviations so as to make twenty-four hexameter verses readily committed to memory. To one who has familiarized himself once with the names which the abbreviations represent, the composition must have proved a practical help at a



time when the art of printing had not yet been invented to supply priests with *directorïa* of feasts. For us moderns it is rather a curiosity of ecclesiastical literature.

Cisio. *Janus*. epiph. sibi vendicat oct. feli. marc. ant.  
 Prisca. seb. ag. vincent. tym. paulus nobile lumen.  
 Bri. pur. blasus. agath. *Februo* scolastica. valent.  
 Primum conjunge tunc petrum matyan inde.  
*Martius* officio decoratur gregoriano.  
 Gertrud. abba bene. juncta maria genitrice.  
*April.* in ambrosii festis ovat atque tyburti.  
 Et valet sanctique geor. marcique vitalis.  
 Philipp. chrux. flo. goth. joha latin. epim. ne. mar. admar.  
*Majus* in hac serie tenet urban. in pede tres can.  
*Nic.* celline. boni. vin. et med. primi. ba. ciri. na.  
 Vitique mar. prothasi. silverii. joha. joha. le. pe. paul.  
*Juli* proces. Udal. Will. Kili. fra. bene. margar. apostol.  
 Occurrunt prax. mag. ap. christ. jacobique sym. abdon.  
*Petr.* steph. steph. just. os. syxt. af. ciri. lau. tyburt. yp. eus.  
 Sumptio. gap. mag. au. pri. tymo. bartol. ruf. au. col. dacti.  
 Egidium *September* habet. nat. gorgon. proth. ma. chrux. nic.  
 Eufe. Lamberteque. math. mauritius et cle. we. mich. ier.  
 Remi sub *Octobre*. marcus. dy. ger. au. quoque calyxt.  
 Galle. lucas. cap. un. cus. seve. crispini. symonis. quin.  
 Omne *Novembre* cole. co. theo. martin. bricique.  
 Succedunt illi ce. cle. chri. Katerine. sat. andre.  
*December* barba. nycolaus et alma lucia.  
 Sanctus abinde thomas. modo nat. steph. io. pu. tho. ppa. sil.

We give the explanation of the abbreviations :

## JANUARY.

		DATE.
Cisio	Circumcision	I
janus	Januarius	
epiph	Epiphania	6 (with its octave -13)
feli	Felix	14
marc	Marcellus	16
ant	Antonius	17
	Prisca	18
seb	Sebastianus	20
ag	Agnes	21
vincent	Vincentius	22
tym	Timotheus	24
	Pauli Conversio	25

## FEBRUARY.

bri	Brigitta	1
pur	Purificatio B. M. V.	2
	Blasius	3
	Agatha	5
	Scolastica	10
	Valentin	14
petro junge	{ Petri Cathedra	22
mathian	{ Mathias	24

## MARCH.

	Gregorius	12
	Gertrudis	17
abba bene	Benedictus (Abbas)	21
	Annuntiatio B. M. V.	25

## APRIL.

	Ambrosius	4
	Tiburtius	14
	Georgius	24
	Marcus	25
	Vitalis	28

## MAY.

	Philippus (et Jacobus)	1
	S. Crucis Inventio	3
flo	Florianus	4
goth	Gotthardus	5
joha latin	Joannes ante port. latin.	6
epim	Epimachus	10
ne	Nereus	12
mar. admar	Maria ad Martyres	13
urban	Urbanus	25
tres can	Cantius, Cantianus, et Cantianella, i. e., three <i>can</i> at the end ( <i>in pede</i> ) of the month.	

*N. B.*—The words “in pede tres can” indicate the end of the

preceding month; hence the word Junius is not mentioned, as it naturally follows in the next enumeration.

JUNE.

nic	Nicomedes	1
celline	Marcellinus	2
boni	Bonifacius	5
vin	Vincentus	7
med	Medardus	8
	Primus	9
ba	Barnabas	11
cin. na	Cyrinus, Nabor	12
	Vitus	15
mat	Marcus (et Marcellianus)	18
	Protasius (et Gervasius)	19
	Silverius	20
joha	Johannes Bapt.	24
joha	Johannes (et Paulus)	26
le	Leo	28
pe	Petrus et Paulus	29
paul	Pauli Commem.	30

JULY.

	Processus	2
Udal	Ulricus	4
Will	Willibaldus	7
Kili	Kilianus	8
fra	Septem Fratres	10
bene	Benedicti Translatio	11
	Margaretha	12
apostol	Apostolorum divisio	15
prax	Praxedes	21
mag	Magdalena	22
ap	Apollinaris	23
crist	Christina	24
	Jacobus	25
sym	Simplicius	29
	Abdon et Sennen	30



## AUGUST.

petr	Petri Vincula	1
steph	Stephanus, P.	2
steph	Stephani Inventio	3
	Justinus	4
os	Oswaldus	5
	Sixtus	6
af	Afra	7
ciri	Cyriacus	8
lau	Laurentius	10
	Tiburtius	11
yp	Hippolytus	13
eus	Eusebius	14
sumptio	Assumptio B. M. V.	15
gap	Agapitus	18
mag	Magnus	19
au pri	(?) Privatus	21
tymo	Timotheus	22
	Bartholomaeus	24
ruf	Rufus	27
au	Augustinus	28
eol	Decollatio Joannis Bapt.	29
dacti	Adauctus	30

## SEPTEMBER.

	Aegidius	1
nat	Nativitas B. M. V.	8
	Gorgonius	9
proth	Prothus	11
ma	Tricesimus B. M. V.	13
crux	Crucis Elevatio	14
nic	Nicomedes	15
eufe	Euphemia	16
	Lampertus	17
math	Matthaeus	21
	Mauritius	22
cle	Thecla	23
we	Wenceslaus	28
mich	Michael	29
jer	Hieronymus	30

OCTOBER.

	Remigius	1
	Marcus	4
dy	Dionysius	9
ger	Gereon	10
au	Augustini Translatio	11
	Callistus	14
	Gallus	16
	Lucas	18
cap	Capracius	20
un	11,000 Virgines	21
cus	Severus	22
seve	Severinus	23
	Crispinus	25
	Simon (et Juda)	28
quin	Quintinus	31

NOVEMBER.

	Omne Novembre Cole (Om- nium Sanctorum festa)	1
co	Quattuor Coronati	8
theo	Theodorus	9
	Martinus	11
bricii	Briccius	13
ce	Caecilia	22
cle	Clemens	23
chri	Chrysogonus	24
	Catharina	25
sat	Saturninus	29
andre	Andreas	30

DECEMBER.

barba	Barbara	4
	Nicolaus	6
	Lucia	13
	Thomas	21
modo nat	Nativitas D. N. J. C.	25
steph	Stephanus	26

io	Johannes Ev.	27
pu	Innocentes Pueri	28
tho	Thomas Cant.	29
ppa sil	Silvester	31

The feast *Tricesimus B. M. V.* on September 13 is frequently mentioned in old *Kalendaria*. It means the thirtieth day counted from the feast of the Assumption, and is a sort of month's mind of the latter.

### THE DANGERS OF HYPNOTISM.

We have frequently explained, through articles and conferences in the REVIEW, the risk which the use of hypnotic experiments involve, even when applied as a therapeutic agent in disease, where it has been considered in a measure legitimate from the moral standpoint, just as chloroform and similar anæsthetics.

In view of a systematic propaganda which is being made throughout the country for what is called "Suggestive Therapeutics," and the fact that not wholly ineffectual efforts have been made to introduce these methods among the Catholic clergy as a means of furthering their Samaritan work, we again direct attention to the danger involved in all hypnotic experiments. It is a danger which has a permanent and deeply moral effect, and the injuries resulting from it cannot be repaired.

Several of our principal medical journals have recently again discussed the subject, and they comment on a communication originally printed in the *International Journal of Surgery* and from the pen of a noted physician, Dr. Robert T. Morris, of New York, who has had exceptional experience in the use of hypnotism as a therapeutic agency, and who had made a careful preliminary study of its effects before operating with its aid.

Dr. Morris states his belief that the use of hypnotism in medical practice requires more caution than the administering of chloroform or similar anæsthetics. It has a tendency to weaken the subject's resistance to external impressions for a long time—it may be permanently; and the incautious hypnotizer may be the cause of a serious impairing of the will faculty. He cites his experience with patients whom he met later in the social circle,



and in whom he observed the sad effects of the use of hypnotism during disease:

We quote a paragraph commenting on the above communication, from the organ of the Medical Association of Philadelphia, which sufficiently emphasizes the danger alluded to:

“There are probably many conscientious physicians whose experience has been similar to that of Dr. Morris, and who have like him practically abandoned the use of hypnotism. The pathologic subjection of the will by this agency is a real peril; it may seriously affect the future of the patient, and the chance of this, even though it may be a remote one, should be seriously considered. The possibility of inconvenience to the hypnotizer is also a real one, but is a secondary matter. Hypnotism is, as Dr. Morris says, ‘a dangerous resource,’ and its reckless use and recommendation by enthusiasts and injudicious operators is a matter to be deplored and discouraged by the medical profession. It has really very little value in it to the medical practitioner, but it will always be a method of the charlatan and the impostor, hence its associations are neither agreeable nor beneficial. Even the legitimate use of suggestion has its possible dangers, though they are comparatively insignificant; but those of full-fledged hypnotism are real and more than merely possible, they are probable in a certain class of cases. The therapeutic value of its methods is at best limited to very special cases, in which they should be employed only with the greatest circumspection. The fact that they have been used and recommended by a few high authorities does not alter the fact that the result of any extensive adoption of them would probably be only the useless production of a lot of more or less damaged brains.”

#### DORMITORY ABOVE THE CHAPEL.

*Qu.* Is it allowed to have a dormitory (in a religious community-house) over the chapel in which Mass is celebrated, provided it does not extend over the sanctuary?

*Resp.* There are no general ecclesiastical canons forbidding the construction of dormitories above chapels used for the celebration of Mass. The fourth Provincial Council of Milan, which has a decree on the subject (*Act. p. I, De profano usu a sacris locis tollendo*), may be understood as prohibiting dormitories, etc., over the sanctuary.

## Recent Bible Study.

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IN our November and September issues<sup>1</sup> we spoke of the important discovery of about 20,000 tablets, made in the ruins of the great temple of ancient Nippur, in Babylonia, by the American expedition under the leadership of Prof. Hilprecht, of Philadelphia. We also pointed out that these tablets treat of literary and historical matters prior to 2280 B. C., and thus throw a new light on the earliest times of Southern Asia and on the contents of the first chapters of Genesis. Professor Hilprecht has obtained knowledge of En-shag-shur-ana, the first king known to man, who is said to have been lord of Kengi, or Babylonia, about 6500 B. C. Kish, a city and kingdom in the vicinity of Kengi, harassed En-shag-shur-ana, but was defeated and despoiled by him. A later ruler of Kish, however, must have conquered Kengi, since Ur-Shulpauddu worshipped in the temple of Nippur. The tablets mention also Lugalzaggisi, who is said to have lived about 4500 B. C., and to be identical with the son of Aran, mentioned in Gen. 12: 4. Since he ruled over the whole of the then known world he is rightly regarded as the Alexander of his time. It was he that invaded the Mediterranean seaboard from the Persian Gulf, an historical event which many critics regarded as improbable, though they contend that it is implicitly contained in the earlier chapters of Genesis. The interior of the vases of Lugalzaggisi's period was hollowed out by machinery, and thus testifies to a considerable advance in civilization. After the Nippur of Lugalzaggisi had fallen, a period intervened sufficiently protracted to allow the accumulation of about thirty feet of débris, before the city was rebuilt by Sargon, who lived about 700 years after his great predecessor. It may be of interest to our readers that the rich treasures of Assyrian and Babylonian antiquities in the British Museum have been made more accessible by the publication of an excellent guide-book;<sup>2</sup> but it is not only the actual visitor of

<sup>1</sup> Pp. 322, 535.

<sup>2</sup> A Guide to the Babylonian and Assyrian Antiquities of the British Museum, by Budge and Kind, London, 1900.

the Museum that will be benefited by this catalogue, since it may serve any reader as an introduction to Babylonian philology. It informs us concerning the most important excavations on the ancient seats of civilization; it contains brief accounts of collateral information, and a list of ancient kings. Even now, the oldest accurate date that can be ascertained in Babylonian history appears to be June 15, B. C. 763, a day determined by a solar eclipse.

Owing to the simultaneous publication of Hastings' *Dictionary of the Bible*,<sup>3</sup> and Cheyne's *Encyclopædia Biblica*,<sup>4</sup> some of our readers may be in doubt as to which of the two works they should give the preference, supposing they are not able, or not willing to purchase both. Neither of these publications is intended for the beginner in Bible study, though almost any reader may peruse some of the articles with interest and profit. In case, therefore, a choice is to be made between the purchase of the one or the other, Hastings' Dictionary is more useful for ordinary needs, while Cheyne's Encyclopædia presents clearly the most advanced views of modern Biblical critics. But we are sorry to state that even the former work partially ignores some of the best Catholic literature on the questions under treatment. Thus neither Schanz nor Knabenbauer is mentioned in connection with the Fourth Gospel, nor are the commentaries of the last-named writer on Isaiah, Jeremiah, or any of the Prophets—so far as we have observed—referred to; the Abbé Loisy and the *Revue Biblique* also find scant notice at the hands of the contributors to the Bible Dictionary. But in spite of this theological bias shown in many ways throughout the work, it will be of the greatest service to both students and professors even in Catholic institutions.

The Rev. J. D. Breen, O.S.B., gives in a pamphlet of about 32 pages<sup>5</sup> the principal Scriptural proofs for the thesis that Sacerdotalism was not abrogated in the New Covenant. With regard

<sup>3</sup> A dictionary of the Bible . . . including the Biblical Theology. Edited by James Hastings. Edinburgh: T. and T. Clark; New York: Charles Scribner's Sons.

<sup>4</sup> New York: The Macmillan Company.

<sup>5</sup> Sacerdotalism in the Old and New Testaments; London: R. and T. Washbourne; New York: Benziger Bros., 1900.



to the institution of the priesthood, too, Christ came "not to destroy, but to fulfil;" He did not wish to establish Christianity as a revolt against the old order, but as a continuation of the same. The author is careful to point out that sacerdotal mediation interferes in no way with the soul's direct intercourse with God; the contrary opinion does away with the exercise of any religious public ministry, and is fatal even to the mediation of Christ Himself. In a word, the sacerdotal office is so far from separating the soul from its God that it tends to unite them. Far different in tone is another scholarly and truly important work which forms part of the *International Theological Library*, and is written by Dr. George Barker Stevens.<sup>6</sup> The author follows the essentially vicious method of separating the New Testament from its living commentary in the Church, and of dividing its teaching into several distinct schools. Each writer represents to Dr. Stevens merely the theological views current at the time being, so that one writer is readily placed in opposition to another and even to himself at another stage of spiritual development. Thus we read of the Teaching of Jesus according to the Synoptic Gospels, of the Teaching of Jesus according to the Fourth Gospel, of the Primitive Apostolic Teaching, of the Theology of Paul, of the Theology of the Epistle to the Hebrews, of the Theology of the Apocalypse, and finally of the Theology of John. The Catholic reader will be disappointed in the author's treatment of grace, and the Sacraments, of faith and justification, of St. Peter and the Church; besides, he will find some of the writer's incidental statements most unsatisfactory; but, in spite of these shortcomings, the work sustains its interest throughout, and is well worth the reading.

Professor Harnack's new book, *Das Wesen des Christentums*, is hardly anything else than a theology of the New Testament. The writer himself declares that the work contains the quintessence of the results of his life researches as a theologian and an historian. His summary of Christ's original teaching is as follows: The first group of Christ's teachings refers to the kingdom of God and its coming; the second group circles around the fatherhood of God and the value of the human soul; the third

<sup>6</sup> The Theology of the New Testament. Edinburgh: T. and T. Clark.

group deals with the better righteousness and the commandment of love. The first group does not present a simple idea, but views the kingdom as both future and present. In the second group, Christ introduces the adoration of God as a father of mercy, and places a value on the human soul that had been unknown in prior ages. The third group of teachings Christ developed in four directions: He severed morality and moral conduct from mechanical externalism; He traced morality back to the feelings of the heart; He reduced all the good in the life of men to one source, love; finally, He placed in humility the connecting link between morality and religion. The teachings of Jesus as to His own personality, and the gospel in its relation to Church confessions, are represented as of a less practical nature. Professor Harnack, however, maintains that Jesus appropriated to Himself the Messianic titles and functions predicted in the Old Testament, while he considers Jesus' claim to the name "Son of God" as a secret that no psychology can unravel. Again, though the writer admits Christ's own conviction of His divinity and of His oneness with the Father, he believes that the Gospel places the Father, and not the Son, in the foreground as the chief factor. While Prof. Harnack thus forms the turning-point in the tide of critical doubt, Dr. Newell Dwight Hillis fully returns to the position of the traditional belief. "Fortunately," he writes, "the analytic spirit soon discovers that he who picks a flower to pieces loses it. For the botanist the field daisy means a mass of petals torn part from part, while for Robert Burns 'the wee crimson-tipped flower' means a sweet poem and hours of rapturous delight." Thus it is that in *The Influence of Christ in Modern Life*<sup>7</sup> Dr. Hillis pronounces the era now closing "an era of criticism and destruction"; again, "now that the destructive era has closed, from the viewpoint of the new scholarship many are beginning to feel that the critical epoch was, after all, an epoch of mediocrity and second-rate intellect." The most striking fact in modern life is, according to the author, the growing reverence for the teaching and character of Christ.

Dr. Roman Riezler publishes a brief commentary on the third

<sup>7</sup> A Study of the New Problems of the Church in America; to be published immediately by the Macmillan Company.

Gospel,<sup>8</sup> which explains the literal meaning of the sacred text. In his preface the author emphasizes the fact that he has mainly followed the opinions of Catholic authorities; he has learned by experience that in exegesis all that is true and solid may be found in the great works of Catholic writers, while Protestant interpreters present the truth only partially. In our days one needs considerable courage to make such a statement publicly. A striking contrast to the preceding commentary is presented in an article by B. W. Bacon on *Tatian's Rearrangement of the Fourth Gospel*.<sup>9</sup> The author indicates a corrupted text by a star, passages apparently less primitive than the surrounding sections he encloses in brackets, transpositions suggested by internal evidence only he underscores with a straight line, while he indicates by a wavy line changes supported by the Sinaitic Syriac. All the other transpositions rest on the authority of Tatian. The result is a division of the fourth Gospel into seven sections: first, the ministry in co-operation with the Baptist; secondly, the Galilean ministry; thirdly, the period of exile and Samaritan ministry, Jesus at the feast of Pentecost; fourthly, the visit to Jerusalem at the feast of Tabernacles; fifthly, the visit at the feast of Dedication; sixthly, the period of retirement in Ephraim; seventhly, the final Passover. The writer, moreover, believes that Tatian had external evidence, either oral or written, independent of our present synoptic Gospels, for all his changes of order in the fourth Gospel.

Professor Schürer reviews in the *Theol. Literaturzeitung*, of September 29, Mr. Daubney's recently published work, *The Use of the Apocrypha in the Christian Church*. The Professor takes occasion to emphasize the high position which the so-called apocryphal or deuterocanonical books held in the early Christian community. All attempts to limit the Canon of the Church to the books contained in the Hebrew Canon never succeeded in establishing more than a theory; according to Schürer, those writings of the Greek Bible which Protestants call "Apocrypha," because they are wanting in the Hebrew Canon, in practice, were equally treated as canonical.

<sup>8</sup> Das Evangelium unseres Herrn Jesus Christus nach Lukas; Brixen, Pressverein, 1900.

<sup>9</sup> *American Journal of Theology*, October, 1900.



In the *Expositor* for December, Prof. W. M. Ramsay reviews some recent editions of the Acts of the Apostles. His remarks are limited to the works of the following writers: Prof. R. J. Knowling,<sup>10</sup> Rev. F. Rendall,<sup>11</sup> Rev. Joseph Knabenbauer,<sup>12</sup> Meyer,<sup>13</sup> Prof. G. G. Gilbert,<sup>14</sup> and Rev. H. M. Luckock.<sup>15</sup> Setting aside the theological and doctrinal position of the various editors, the reviewer claims to inquire whether their commentaries bring out clearly and completely the meaning of the Book of Acts regarded as a work of history, and as a piece of literature. Since such a method places those writers at a disadvantage who regard the Acts from a doctrinal point of view rather than from a historical or literary standpoint, we are not surprised seeing Dr. Knowling's book placed first as being distinctly the best and most useful edition known to the Reviewer.

<sup>10</sup> The Acts of the Apostles in the *Expositor's* Greek Testament, 1900.

<sup>11</sup> The Acts of the Apostles, 1897.

<sup>12</sup> Commentarius in Actus Apostolorum, 1899.

<sup>13</sup> Kommentar, new edition, 1899, by Prof. H. H. Wendt.

<sup>14</sup> The Student's Life of Paul, 1899.

<sup>15</sup> Footprints of the Apostles as traced by St. Luke in the Acts, 1897.

## Book Review.

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**THE HISTORY OF THE HIGHER CRITICISM OF THE NEW TESTAMENT.** Being the History of the Process whereby the Word of God has won the Right to be understood. By Henry S. Nash, Professor of New Testament Interpretation in the Episcopal Theological School at Cambridge. New York: The Macmillan Company; London: Macmillan and Company. 1900. Pp. 192.

Professor Nash writes with the true instincts of a Christian philosopher. He recognizes the need of revelation, also the fact of revelation through the Bible. Yet thus far that fact has not, in his estimation, completely attained its purpose. The Catholic Church had neglected the Bible, or rather had obscured its importance, by maintaining the existence of a living authority with a deposit of dogmatic truths independent of the written word. Protestantism had gone to the other extreme. Its principles were right; but it was inconsistent in following them out. "The doctrine of ecclesiastical infallibility was thrown overboard. But the cognate doctrine of Scriptural infallibility was retained . . . thus it came to pass in the seventeenth century that the Roman Catholic scholars held far more liberal views of inspiration than the Protestants" (p. 73).

Now the remedy for this adherence to infallibility of one kind or another is the higher criticism. "The critical work of the Roman Catholic Church cannot but be half-hearted and untrue. The higher criticism, both as a principle and as an achievement, must seek its fortune in a Protestant land" (p. 94).

Our author finds that neither Germany nor England have thus far successfully grappled with the difficulties, although we owe much to their initiative, whilst the methods of the German universities, he believes, are especially favorable to the Reformation principle inasmuch as they exalt critical investigation. To show this he goes over the history of criticism in its development since the beginning of the eighteenth century. The true father of Biblical criticism is not, he thinks, Richard Simon, but Semler. Since his day the study of the Bible has been subjected to the test of diverse methods, all of which ended in the vindication of Christ as His own interpreter—not through a Vicar in Rome, but through the higher criticism. The

Catholic Church had its purpose in the history of the past (p. 137) designed by God. But that purpose has gone and has been succeeded by the canonization of the Scriptures. In place of the dogmas of the Church, other dogmas are to come; for, whilst "dogma, the simple unhesitating, untiring conviction regarding the things unseen, has greatly weakened" in the present, "some day, changed in form, it will regain its edge and force" (p. 2). That day will come when the higher criticism shall have completely sifted the Scriptural writings and determined both their canonical limits and their exegetical meaning. The central idea of the Scriptures—the Kingdom of God—obscured by the dogmatic movement of the Church, has shone forth afresh in our time (p. 186), "*and it is possible that the social movement may bring us into a common mood with the Bible, so that we shall be able to study it with instinctive sympathy.*" Such is in substance the conclusion of Professor Nash's analysis of the work and purpose of the higher criticism. He writes like a scholar, as a man devoutly hopeful of the issue which he sketches "as possible" in some future day. But to what leads all this erudition and sympathy, which is mere idle speculation; for what are we to think of the Deity that plans the writing of a book for the purpose of teaching man his final destiny, and then when the book comes to be read it is to be hopelessly unintelligible for thousands of years until the higher criticism settles its meaning for good. Whom is the higher criticism destined to save? we are bound to ask; and what was the book intended to do in the hands of the millions that preceded us? Surely, a book which is meant to teach is meant to be intelligible to those to whom it is given as a means of self-instruction. Professor Nash could hardly have reasoned himself into the position he defends or missed his way out of it in a more logical direction, unless he had settled it as a fore-gone conclusion that the Catholic Church cannot, must not be the connecting link or medium acting as interpreter of such a book, just as a teacher interprets the text for his pupils. The Bible was intended, we think, to help alike teacher and pupil to *fix* the oral teaching, but not to supplant it. Under this aspect the higher criticism does not lose its legitimate function of investigation, because the Church insists that she is guided in her teaching as the Apostles and early Christian Fathers were before the Bible was in the hands of the people. There is ample room for demonstrating the historical development of the written revelation, much more indeed than Protestant *principle* can



consistently allow, unless by private judgment it means the right to discard at will any portion of the Divine deposit of truth.

*The History of the Higher Criticism* by Professor Nash is nevertheless a valuable contribution to Biblical literature, inasmuch as he presents an accurate compend of facts. That his deductions are unwarranted and faulty is evident from the hopeless conclusion to which they lead him, despite the expectant terms in which he clothes that hopelessness.

**PSYCHOLOGY: EMPIRICAL AND RATIONAL.** Stonyhurst Philosophical Series. By Michael Maher, S.J., Professor of Mental Philosophy at Stonyhurst College, Examiner for the Diploma in Teaching of the Royal University of Ireland. Fourth edition, rewritten and enlarged. London, New York, and Bombay: Longmans, Green & Co. 1900. Pp. xxii—602—xii.

If any verification were necessary of the statement, which must be *a priori* evident to all who have looked into the subject, that the "oldest psychology" has nothing to lose but something at least to gain from the experimental researches of the "newest," such verification would be abundantly supplied by the present work. The harmonious accord between the neo-scholastic philosophy and whatever new facts and viewpoints have been discovered or cleared up by recent minute investigation into man's sentient life and its mechanism, was fully illustrated by the first edition of Father Maher's *Psychology*. The present edition is a fuller confirmation of the same friendly relationship between the old and the new. It is, besides this, an expansion of the former in the light of what is true in the latter, as well as a fair critic of recent psychological work from the standpoint of a sound philosophy. The author has so clearly defined his attitude in respect to modern psychology that the reviewer feels he can furnish no better illustration of what he himself thinks ought to be the temper of professors and writers generally on Catholic philosophy than by quoting the following passage:

"My aim here, as in the previous editions, has not been to construct a new original system of my own, but to resuscitate and make better known to English readers a Psychology that has already survived four and twenty centuries, that has had more influence on human thought and human language than all other psychologies together, and that commands still a far larger number of adherents than any rival doctrine. My desire, however, has been not merely to expound but to expand this old system; not merely to defend its assured truths, but to test its principles, to develop them, to apply them to the solution of modern problems, and to reinterpret its generalizations

in the light of the most recent researches. I have striven to make clear to the student of modern thought that this ancient Psychology is not quite so absurd, nor these old thinkers quite so foolish, as the current caricatures of their teaching would lead one to imagine; and I believe that I have shown that not a little of what is supposed to be new has been anticipated, and that most of what is true can be assimilated without much difficulty by the old system. On the other hand, I have sought to bring the scholastic student into closer contact with modern questions, and to acquaint him better with some of the merits of modern psychological analysis and explanation."—*Preface*, vi—vii.

That the author has been eminently successful in realizing this aim, every fair-minded reader of the book will, we believe, recognize.

For the benefit of those who are familiar with an earlier edition, and desire to know the special claims of the present edition on their attention, it may be well to indicate here the lines of revision and of development. In the first eight chapters, apart from some minor changes and insertions pertaining to physiological details, psychophysics and psychometry, the work remains as it was. Thereafter, it is substantially rewritten. The chapters on intellectual conception, attention, apperception, development, on rational appetency and free-will, on certain false theories of the *ego*, and on the immortality of the soul—are, on the whole, new. The critics of Professor James's and Höffding's theories, as also the supplement on hypnotism, are quite new. The historical summaries of philosophical theories have also been notably enlarged and improved. A unique and highly welcome feature of the edition are the diagrams of the brain and parts of the nervous system. In no other work of the kind have we met with such satisfactory illustrations. Especially useful is the one showing the relation of the sympathetic chain to the spinal nerves; and the two diagrams of the brain, in which the centres of localized functions are intelligently indicated, are most excellent. Another plate giving illustration of nerves, fibres, and cells, would have made this portion of the work complete. Not the least commendable feature of the present edition is the frequent reference to contemporary psychological literature, and particularly to works well known *apud nos*, those, namely, of Professors James, Ladd, and Baldwin.

With these manifold improvements, to say nothing of the more attractive appearance of the volume, the work is brought quite up to the present status of psychological research. It supplies just what Catholic students have long needed, both as an aid to their own culturing, and as a work which they may confidently recommend to non-Catholics, as containing a fully-developed, admirably-arranged, and

clearly-written presentation of a system of psychology that is in accordance at once with Christian revelation, sound reason, and the facts and legitimate inferences of experimental science.

**A GENERAL HISTORY OF THE CHRISTIAN ERA.** For Catholic Colleges and Reading Circles, and for Self-Instruction. Vol. I. **THE PAPACY AND THE EMPIRE.** By A. Guggenberger, S.J., Professor of History at Canisius College, Buffalo, N. Y. St. Louis: B. Herder. 1900.

Volume III of this history appeared last year, and received notice in the November No. (p. 551) of the REVIEW. The present volume reproduces all the pedagogical and typographical features commented upon favorably in the previous notice (to which we refer our readers for specific details). The sub-title of Vol. I, *The Papacy and the Empire*, does not merely indicate the large period covered (from the Migration of the Nations to the death of Boniface VIII), but serves as well to emphasize a view of that period not commonly taken by text-books of history. Professor Tout styled his book *The Empire and the Papacy* (Macmillan, 1898). Father Guggenberger styles his book *The Papacy and the Empire*. The reversed title suggests a reversed view. And, indeed, to the non-Catholic historian the prominence given to the Papacy, even when appearing in second place in the title, is a prominence but grudgingly acknowledged and bestowed. Historically, the Papacy both antedated and survived the Empire. Geographically, the Papacy meant Europe and all the civilization of the West; the Empire meant at all times a much more limited area, and not a very coherent federation. Politically, the Papacy was a world-wide fact; the Empire was somewhat of a fiction. A false perspective is given by such a title as that of Professor Tout's volume; the true perspective is found in that of the work under review. For, as its learned author very well observes: "As Jesus Christ, the God Incarnate, is the centre of all history, so the divine institution of the Primacy of the Holy See and the Independence of the Catholic Church is the centre of the history of the Christian Era. Most of the great historical contests since the coming of Christ were waged around the Rock of St. Peter. It is impossible to understand and appreciate the course of human events in its proper meaning and character without giving full consideration and weight to these two central facts of history" (Introd., §3, No. 12). But these facts are not acknowledged by non-Catholic writers of history. To them, the history of the



Papacy is a story of human ambition and ecclesiastical intrigue. They love to talk of the "Roman system" instead of the "Catholic Church." While not all will go into the labored detail of Professor G. B. Adams in order to demonstrate the view that ecclesiastical jurisdiction is a human affair and a grabbing assumption, they entertain the view in varying degrees of energy. With such a view, even a text-book that aims to be colorless can scarce achieve that purpose. The *suppressio veri* may become as much a distortion of the truth as the *assertio falsi*. To us, the Papacy is the grand central fact of Christianity and the central landmark of its history. To relegate it to the second place is to be guilty, however unconsciously, of a *suppressio veri* and a consequent distortion of truth. Father Guggenberger emphasizes this fact and restores the proper perspective. We have but one suggestion to venture in respect of a small detail. Odovaker, Chlodwig, Wiscard, and similar spellings should not, in our opinion, supplant in a text-book the spellings common to older text-books and still more common in general literature. For the information of the student, the later modes might be enclosed in brackets; for he shall meet them in such histories as Freeman's, and should be prepared to recognize old friends even in their new disguises.

H. T. H.

**LIFE OF SISTER MARY GONZAGA GRACE**, of the Daughters of Charity of St. Vincent de Paul. 1812-1897. By Eleanor C. Donnelly. The Proceeds to be appropriated for the Orphans. Philadelphia. 1900. Pp. 234. (On sale at St. Joseph's Asylum, 700 Spruce Street, Philadelphia, Pa. Price, \$1.25.)

It is somewhat disappointing to meet with real saints and to find that they look and act just like ordinary mortals, having no halo about their heads, not walking in the air, or living without their daily meals. Yet, if we consider it rightly, we must admit that, after all, sanctity is self-denial, and that self-denial may be a very undemonstrative virtue. This fact has its encouragements, because it does not put the acquisition of holiness beyond the reach of souls possessing merely ordinary gifts. The Life of Sister Mary Gonzaga is a proof of how the faithful performance of the silent tasks imposed by the religious profession leads to a heroism which is all the greater, because it does not depend on, or care for, the applause of the world.

The child, Anna Grace, received her first lesson of practical charity at a very early age. Her father had died before she could

understand the loss. Two years later, the mother was taken ill with the yellow fever. Amid the appalling distress brought on by disease and want, there came to the aid of the helpless widow a young woman, Miss Elizabeth Michel. The gentle and untiring ministrations of this angel of charity, exposing her own life at an age—she was only seventeen—when its preservation is most coveted, brought the sick woman to the realization of the truth which alone could inspire such sacrifices. Miss Michel was a Catholic. The fever-stricken mother, too, wished to become a Catholic. She made her profession of faith, and received the last Sacraments. Then she died of the plague. Her little infant, only four years old, was left to the care of Protestant relatives, but the child's own heart clung to the dark-robed young lady, with her sweet ways, who had nursed and consoled her mother. And so Miss Michel became, with the consent of the relatives, the foster-mother of baby Anna. The little one received in baptism the name of Agnes Mary.

At the age of ten years Agnes Mary was placed in the school of Mother Seton's foundation—St. Joseph's Academy, Emmittsburg. Mother Seton had died the year before, and Sister Rose White was the superior. It is with a comfortable feeling that we read in a report of the child's progress at the school four years later, that the meek and gentle nun whom we meet subsequently in hospital and orphanage, was at that time of a temper "fretful and having much pride to contend with." Gradually the signs of a noble vocation, which was to refine her disposition and raise her aspirations toward divine perfection, showed themselves. And so she became a nun, sanctifying herself by a vow to serve the sick and the poor and to lead them to God as she herself had been led.

But we must not anticipate the reading of this charming biography, which is a story of struggles and trials ever capped by sweetest consolations and joys. Hers was a lasting influence for good upon all who came in contact with her in her subsequent life as a Sister of Charity following in the beautiful steps of St. Vincent de Paul. There is much in the narrative of facts, gracefully told by the gifted author, Miss Donnelly, who knows how to give a poetic ring to the simple flow of the recitation, that will interest the casual reader. But it will particularly attract the friends of charity, above all, Philadelphians, and also the sober historian, unless he fail to grasp the truth that all facts of life point an educational moral aiding toward the uplifting of our race.

The proceeds of the work go to the support of the orphans in whose care Sister Mary Gonzaga spent the best of her earthly life, that she might prepare eternal happiness for them. There is a twofold reason for securing this volume: one to learn the lesson of happiness, the other to help others to attain the same boon. The book is well printed and neatly bound, and we earnestly recommend it to all classes of persons in quest of good reading—and of blessings that multiply into the unlimited joys of charity.

**THE THREE AGES OF PROGRESS.** By Julius E. Devos, Rector of St. Michael's Church, Spalding, Neb. With Preface by the Bishop of Ogdensburg. Milwaukee, Wis.: M. H. Wiltzius & Co. 1900. Pp. xvi—352—xxxvi.

Synthetic views of large areas are attractive and often useful. We get the readiest and the most satisfying picture of a great city from its highest steeple. The surrounding country reveals its beauty, its unity in variety of detail, to the seer on the mountain top. To scan the map and to look through the guidebook are helpful preparations for the traveller about to visit a foreign land. Looked at from such a viewpoint the volume before us, *The Three Ages of Progress*, should be welcome to many readers. The Bishop of Ogdensburg has summarized its scope in this sentence from the preface, "it is a series of tableaux of the principal ecclesiastical events which have occurred in the world since the coming of Christ, with an interspersing of philosophical considerations, from a Catholic standpoint, of their causes and effects."

The introduction offers a picture of the world before the dawn of Christianity. The degradation, physical, intellectual, moral, religious, and social, of paganism is shown in its darkest colors. Three series of tableaux are then moved across the scene. The portrayal of the first age—from Jupiter to Christ—shows Christianity in conflict with paganism. Jesus Christ as the central figure of history, Judaism's unwilling testimony, the twelve Fishermen, the onslaughts of paganism, the martyrs as triumphant victims, the relations of Christianity to pagan philosophy, the work of heresy and schism, are the main subjects. The second series of pictures represent the Middle Ages. Beginning with the incursions of the barbarian, their conversion and education are portrayed. The influence of Christianity in framing the constitution of mediæval society and leavening the nations with Christian ideals and energy is exhibited, and a picture of the Crusaders



and the subsequent overthrow of the Ottoman empire presented. The modern age is entitled "From Liberalism to Liberty." Here the tableaux set forth the manifold phases of the false Reformation and the characteristics of the true; the history and development of the foreign missions are described; the spread of infidelity and the anti-Christian conspiracy in recent times accounted for the influence of the secret societies; the cause and effects of the French Revolution are depicted; the present moral and social conditions of certain Catholic countries are shown, and the import of the Papacy in the world of to-day is indicated.

Covering, as the pictures do, so vast a territory, they cannot be expected to be crowded with minute details of personages or events. The perspective and proportion, however, have been well preserved, and the reader will get from them a pinnacle view of the leading features of Christian history. The work, of course, will mean most for those who are best versed in the details omitted. It will be instructive and edifying reading for the Catholic layman, offering him as it does a ready key to the life of the Church. In the preparation of lectures and instructions its summaries of facts and suggestive inferences will prove helpful to the clergy.

It is unfortunate that a book otherwise attractive and well made should be disfigured by so many typographical errors. In expunging these in a future edition it would be well to revise the figures relative to Brahmanism, at page 4, and to omit the closing sentence of the middle paragraph of page 348. It is obviously an exaggeration.

**LA VIE AFFECTIVE.** Par le Docteur Surbled. Paris: Charles Amat. 1900. Pp. 220.

**LA VIE DE JEUNE HOMME.** Par le Docteur Surbled. Paris: A. Maloine. 1900. Pp. 160.

More attention is usually given in our manuals of psychology to the cognitive than to the appetitive faculties of the soul. The rational appetite, the will, as regards its freedom, receives careful study; but the sensitive appetites, the feelings, the passions, are passed over with a brief enumeration of their divisions and relations. The recent essay on the *Affective Life* by Dr. Surbled, the well-known physician and psychologist, is a welcome addition to the literature dealing with this side of human nature. The author follows on the whole the lines familiar to students of Catholic philosophy, but supplements the more

abstract doctrine by larger reference to the physiological conditions of the sensitive appetites. In this connection the chapter on the organ of the affective life will be found especially interesting. The author finds that organ neither in the heart nor in the cerebrum, but in the cerebellum. The special function of the latter organ is admitted by experienced physiologists to be very uncertain, although some popular books on physiological psychology assert with complete assurance that "coördination of movements" is the peculiar work of the cerebellum. Dr. Surbled argues plausibly in favor of the view which assigns to that organ the function of coöperating with the appetites in the acts and states of feeling, love, hatred, anger, etc. Besides its helpfulness in the field of psychology the book will be found of service for its prudent suggestions in the regulations of the passions. The author writes from a thoroughly Christian standpoint, and therefore sees in the supernatural order the means necessary for the efficient guidance of the life of appetite.

A further and more detailed contribution to this side of the subject is found in the other book mentioned above, *The Life of the Young Man*. The author reveals with the skill of the experienced physician the trials and dangers to which the virtue of youth is exposed; the hygienic and intellectual and moral and social benefits of chastity, and the opposite evils flowing from incontinence. He lays it all open with a firm, yet delicate hand. But back of the hand is the Christian soul and instinct. "La chasteté ne saurait être acceptée par le monde, parce que c'est une vertu *surhumaine*. Dieu seul nous en rend capables. Pour arriver à la chasteté, il faut en tenir le merveilleux secret. Or *le secret de la chasteté*, c'est la grace, secours gratuit du Ciel qui seconde le généreux effort de la volonté et la fait triompher sûrement de la nature." All this is of course a truism to the physician of souls; but one likes to receive it from the physician of the body.

**LA CONQUÊTE PROTESTANTE.** Nouvel essai d'Histoire contemporaine. Troisième Édition. Par Ernest Renauld. Paris: Victor Retaux. 1900.

The author continues in this volume the battle begun in his previous work, *Le Péril Protestant*. His present effort is largely, although not wholly, statistical. He gives himself ample space in his 574 pages for a detailed inquiry into the results achieved by the Protestant "conquest," as he terms it. And certainly the conquest in

the lines of politics, offices of civil jurisdiction, and banking interests is not a little surprising. How does this come to pass in a Catholic land? Various causes are assigned. Our author gives this, amongst others: "Put a Protestant in the midst of ten Catholics. With an appearance of Puritanical austerity, he will commence by assuming a great air of virtue—and this makes us laugh, a little at first. But this Protestant will follow a plan. In a year or two, by his sheer tenacity, he will have become the master of the ten Catholics. These will be divided amongst themselves, torn by jealousy. . . . For a municipal election, it is the Protestant who will be nominated as Mayor almost unanimously. Is that so? you will ask as you read. Alas, it is."

H. T. H.

**THE STORY OF NINETEENTH-CENTURY SCIENCE.** By Henry Smith Williams, M.D. Illustrated. New York and London: Harper & Brothers. 1900. Pp. viii—475.

A highly interesting and instructive story of the marvellous achievements of the physical sciences during the past century. Starting from a general survey of the scientific field at the opening of the century the lines of progress in the various departments of physical science are graphically sketched. Astronomy, paleontology, geology, meteorology, physics, chemistry, biology, anatomy, physiology, medicine, and experimental psychology—each by turns tells of its struggles and triumphs; not, of course, in detail, but somewhat, to use the author's figure, as a battle might be described by a distant eye-witness indicating "the general direction of the action, of the movements of large masses, the names of leaders of brigades and divisions, but necessarily ignoring the lesser fluctuations of advance or recession and the individual gallantry of the rank and file" (p. 433).

The story of science must have its own inherent charm; and the author has given it a setting worthy of the subject. Indeed, so winsome is it all that one fears to seem ungracious by calling attention to fault or flaw. In the interest, however, of truth, protest should be made against a statement such as the following: "In the year 1600, [Giordano] Bruno was burned at the stake for teaching that our earth is not the centre of the universe" (p. 16). If Dr. Williams had read the trial of Bruno before the Venetian Inquisition he would have found that many more serious crimes against the existing laws of the State than geocentrism had been committed by the erratic friar. Although certainly condemned, there is not a shred of evidence to



prove that Bruno was even executed at all. On the contrary, all the testimony is in the other direction. The author might consult Parson's *Lies and Errors of History*.

Dr. Williams characterizes the ancient theory of the four constituent elements of matter as "the old Aristotelian idea" (p. 29). The "idea" was at least a century old when the Philosopher wrote, and can be called Aristotelian only in the same sense as the atomic theory can now be attributed to the author of the latest text-book on chemistry, viz., that he adopts a theory current at the time. It would be nearer the truth to call the theory of *five* elements "the old Aristotelian idea," for the Philosopher, it is well known, added the *quinta essentia* to the traditional quartet.

One could wish that the author had not settled so off-handedly the evolution controversy (pp. 117, 121, 453). "The assumption that man has evolved through the agency of natural laws only, from the lowest organisms," is not necessitated by "the progress of our century," unless we are to assume that the progress has necessitated a transformation of the law of causality and the principles of logic. Whilst in this mood of criticism we might suggest that the Le Sage hypothesis concerning gravitation was put forward not *one* but *two* centuries ago (p. 444); that *Abbaté* (not *Abbé*) would be the more proper appellation in connection with Spallanzani (p. 39); and that *novice* should stand for *novitiate*, at page 218.

**MATER DOLOROSA.** Prayer to the Sorrowful Heart of Mary; Affection at the Feet of Jesus Crucified; Vision of the Wounds; *Stabat Mater*; with a series of other sacred pieces. By the Rev. Lawrence Moeslein, O.P. New York: J. Fischer & Bro. (Passionist Monastery, West Hoboken, N. J.) Pp. 134.

Father Moeslein is a prolific writer of sacred melodies. The rich interpretations of spiritual thought which he presents in his Litanies of Loretto, and notably in the cantata of the *Sponsa Christi*, are probably known to most Catholics interested in the production of church music. Opinions differ upon musical standards. But whatever may be thought by the separate advocates of sacred chant as to the merits of these compositions in general, we find in them a certain quality of sentiment which is more than ordinarily suggestive of reverent piety. This we might expect. To a son of St. Paul of the Cross, the Dolors of Mary, as an echo of the divine Passion, must have a moving power which is apt to stir the soul, and which makes itself felt more through the

medium of music than that of any other art. If genius is, as has been said, nothing more than patient pursuit, then the quality of suffering or at least sympathy with it should fit one eminently for the production of the best in religious art. On this ground, and not on that of mere technique, would we recommend Father Moeslein's present volume, which contains besides the Seven Dolors (Duo in F), a Stabat Mater in B<sup>b</sup> (Trio—Sop., Alto and Bass), an Alma Redemptoris (terzette and chorus), and a number of attractive pieces suitable for evening service. The melodies for the duets entitled "Good Night, Jesus," and "Good Morning, Jesus," are pleasing; but the peculiar sentimentalism of such invocations would, we should think, be out of place in the public service of the Church, whatever they may do to foster personal devotion.

The volume is well printed; and the price, one dollar, moderate enough.

**DOCTRINES ET PROBLÈMES.** Par le P. Lucien Roure, S.J. Paris: Victor Retaux. 1900. Pp. 526.

A collection of essays reprinted, with some slight alterations, from the *Études*. Although the volume treats of a variety of miscellaneous subjects, each paper has its individual value and all gather more or less closely around some central ideas. Thus the essays on Descartes, Auguste Comte and Positivism, and Herbert Spencer, bring out the logical consequences of the ultra-dualism and the exaggerated spiritualism of the Cartesian philosophy. The chapters on M. Renouvier and Criticism, and M. Fouillée and Monism and Force-Ideas, unfold the significance of some contemporary phases of thought especially popular in France. The paper on M. Ollé-Laprune is an appreciative study of the character and thinking of a recent Catholic philosopher whose teaching and example have exerted a deep influence for good in the minds and lives of his countrymen, both within and without the Church.

The first half of the volume treats of recent theories; the second half is converged on two sets of problems—moral and psychological. To the moral problems are devoted a comparative study of virtue from a Kantian and a Christian standpoint; an essay on Asceticism and Philosophy; one on the Problem of Faith, being a critic of M. Paul Janet's theories on the nature of faith; a vindication of Maine de Biran's ultimate return to Christianity, and lastly a study of the evil of suicide. The psychological essays include a study of child-life,

with a view to illustrating the scholastic conception of life as self-determinative activity; a chapter on the blind in the struggle for existence; a critic of some contemporary views of so-called alterations of personality, and a paper on the nature of race and nationality.

As having special interest and value for our readers might be signalized the study of Herbert Spencer's philosophy, and the chapter on alterations of personality. It is almost superfluous to add, that the papers bring together a large amount of useful information on their respective subjects. The criticism is throughout sound and incisive and at the same time dignified and impersonal. The style is translucent and winsome. The author has chosen only some of the doctrines and problems that occupy a prominent place in the minds of the thinkers of to-day. "Si Dieu nous prête vie," he says, "ce travail pourra n'être qu'un commencement." The reader will hope that the condition and the conditionate may be realized.

**THE HOLY YEAR OF JUBILEE.** An account of the History and Ceremonial of the Roman Jubilee. By Herbert Thurston, S.J. Illustrated from contemporary engravings and other sources. St. Louis: B. Herder. 1900. Pp. 420.

Father Thurston has produced a classical work on the subject of the *Anno Santo*. Whilst much of the material has necessarily been drawn from older authentic publications, the volume cannot be classed as a mere compilation. Even in what ought to be termed its historical form it bears the impress of originality. The Beginnings of the Jubilee—The Porta Sancta—The Holy Year in its earlier history—The Jubilee of modern times—The Visits to the Basilicas—The Ceremonies of the Jubilee—Roma la Santa—The Jubilee Indulgence—Conditions of the Jubilee—Extended and extraordinary Jubilees—such are the leading topics dealt with in different chapters in a manner both concise and exhaustive, yet written in the agreeable style of modern historical works.

A point of note to which the author directs special attention is the correction of the old error which attributes the introduction of the Holy Door ceremony to Pope Alexander VI, or rather to the suggestion of his famous master of ceremonies, Burchard, in the year 1500. Burchard's diary itself, if we may trust the two MSS. in the British Museum, suggests the existence of the ceremony before his time, although Bonanni by omitting the word *centesimus* in his copy has misled many other copyists.



The evidence furnished by two extant Bulls attributed to Clement VI, and mentioned by a certain canonist, Albericus a Rosate in 1350, would be conclusive enough, if we did not have also the testimony of Felix Hämmerlein and that of the "reconstruction" medals, which, though spurious, sought to reproduce the characteristic work of the early die-sinkers. Among them are the Jubilee medals of Boniface VIII and of Sixtus IV. The arguments drawn from these objects, properly interpreted, are strengthened by various analogies, such as the ceremonial of the opening of the Portiuncula.

Although the work does not profess to be either controversial or devotional, but simply to present an historical review of the principal facts connected with the institution of the great Jubilee Indulgences, the author takes occasion to dissipate the false and hazy views which have become current through unauthorized and prejudiced presentation of Catholic doctrine on the subject of Indulgences *a poena et culpa*.

As we have said, *The Holy Year of Jubilee* is a classical work, and should not be wanting in any historical or ecclesiastical library. As to the manner in which it is gotten out, we cannot give it better praise than by saying that it is one of the best specimens of the book-maker's art produced from the English market, which is represented in this case by the Herder house in St. Louis.

**LE JUBILÉ.** Petit traité théorique et pratique des questions relatives aux divers Jubilé, accompagné d'un résumé de la doctrine des indulgences, de textes, sermons, et plans de sermons sur le Jubilé. Destiné spécialement aux membres du Clergé. Par un Père Rédemptoriste. Montreal: C. O. Beauchemin et Fils. 1900. Pp. 252.

The author has made a very practical exposition of the subject of the Jubilee indulgences. His primary intention was to furnish a handbook for the clergy, not only explaining the special faculties usually conferred during the Holy Year, but also providing instructions and sermon-matter to be used in the pulpit. The first part treats of the nature of a Jubilee indulgence, of the distinction between ordinary and extraordinary jubilees, of the works required to gain the indulgences, of the powers conferred on confessors, of the privileges accorded the laity, etc. In the second part we have a brief treatise on indulgences in general, which may serve a catechetical purpose. Next there is a summary of texts from Sacred Scripture referring to Jubilees; also two sermons and several sketches of sermons for the season.

**THE PILGRIM'S GUIDE TO ROME.** Translated from the work of M. l'abbé Laumonier, and adapted for the use of English-speaking Pilgrims by Charles J. Munich, Vice-President of the Catholic Association. London: R. & T. Washbourne; New York: Benziger Brothers. 1900. Pp. 242.

A handy volume containing in the first place a series of routes between Paris and Rome, touching the principal Italian cities and also Marseilles; next is a good itinerary of the Holy City, in five sections, and a visit to the seven basilicas. The description of the sights of Rome is brief, but generally complete, and satisfactory for the ordinary purpose of a pilgrim tourist. The same may be said of the notes on Assisi, Bologna, Florence, Genoa, Loreto, Milan, Pavia (the Chartreuse), Naples, Padua, Pisa, Turin, and Venice. There is a pocket chart of Rome, and a good index also, both helpful in going through the Holy City. The fact that the guide was prepared at the instigation of the Catholic Association of England, for the use of pilgrims and excursionists, is a guarantee to Catholic travellers that the little book will prove serviceable.

**SOME NOTES ON THE BIBLIOGRAPHY OF THE PHILIPPINES.**

By the Rev. Thomas Cooke Middleton, O.S.A. December, 1900. Bulletin of the Free Library of Philadelphia. Pp. 59.

Among the collections of books on special subjects which the Free Library of Philadelphia, under the direction of Dr. John Thomson, has been engaged in securing for its patrons, is a series of works representing the literature of the Philippine Islands. This was deemed of especial importance, not only because there has been a growing demand for information in this branch of literature, on account of our new relations with the Islands, but also because there has existed a very general misapprehension as to the character of the literary activity on the part of the Philippine islanders in the past.

The Augustinian Father, Dr. Middleton, founder of the Philadelphia Catholic Historical Society, and a scholar singularly gifted for accurate historical research, was known to be familiar with the Spanish literature of the islands, and accordingly the Philobiblion Club of Philadelphia prevailed upon him to read before its members a paper on the bibliography of our new Eastern possessions. The Free Library authorities, later on, requested that they might be permitted to publish the substance of the lecture in their regular series of Bulletins

The survey given by Dr. Middleton renders the reader familiar with the chief characteristics of Philippine intellectual activity in its different lines of art, science, and letters. The works which attest this activity, according to Retana's list, embrace twenty-seven dialects or branch-languages spoken by the inhabitants, not including works written in Sanscrit, Chinese, Japanese, Javanese, and idioms spoken outside the zone of the Philippine Islands, the Eastern Carolines, the Ladrões, and Madagascar. The author divides his sketch into a brief discussion on Works of General Information—Authorities on Philippine Dialects—Some Literary Curiosities among Philippina—Philippine Presses—Introduction of Printing into the Philippines.

It is needless to point out the value of these *Notes*, which, with the "Finding Lists" of the Free Library, place the general reader and scholar in possession of the sources whence he may draw the most authoritative information regarding the history of the Philippine archipelago, its antiquities, the customs, religious beliefs, superstitions and rites of the many tribes that people it; of the fauna, flora, geology of this Malaysian country, so different from the motherland of its present masters, the Americans of the United States. The Malay, as Dr. Middleton informs us, despite the influences of Christianity brought to him by the Caucasian, has remained thoroughly Asiatic in mind, and will, and spirit.

An excellent detailed index, furnished by a member of the Free Library, renders these *Notes* doubly serviceable for reference.

**SONGS OF ALL THE COLLEGES.** Including many New Songs. Compiled and arranged by David B. Chamberlain (Harvard) and Karl P. Harrington (Wesleyan). New York City: Hinds & Noble, Cooper Institute. 1900. Quarto pp. 218.

**DEUTSCHES COMMERS-BUCH.** Mit Titelbild. Achte Auflage. Historisch-kritische Bearbeitung, besorgt von Dr. Karl Reisert. St. Louis, Mo.: B. Herder. Pp. 634.

A collection of college songs which is professedly typical has its particular value, not only for the student who sings, but also as indicating the moral and social atmosphere of the training schools wherein the intellectual leaders of our society are formed. We do not suppose that the American university college differs much from the average German university or gymnasium in its general moral tone; but there is a decided difference in the judgment of the compilers of the two volumes placed at the head of this notice. The *Songs of All*



*the Colleges* comprise many fine airs with which every student and others of a musical bent are familiar. But the volume also contains a number of senseless rhymes which, if they are heard among jovial students, do not reflect any credit on the spirit of the college men who invented them or who render them popular ; a few others are grossly offensive to good taste, not to say decency. Such songs as "The Pope" should have been omitted for the same reason that travesties of religion are expected to be banished from societies whose members are not exclusively infidel or of one religion.

The German *Commers-Buch* is a very different style of compilation. It contains ten times as many popular student songs as the American work ; but the editor states explicitly that he has not seen fit to include in a representative collection any songs of a degrading tone or such that would be offensive to any particular class of students who have by right their convictions in matters of religion or politics or other class distinction not eliminated in the domain of jovial fellowship.

The make-up of the score and typography in both volumes is excellent. The *Commers-Buch* can be carried in the pocket. The *Songs of All the Colleges* is intended apparently for glee club use.

**THE IDEAL CLASS BOOK** for the Use of the Teachers in Parish Sunday-schools. Wakefield, Mass.: The Ideal Publishing Co.

Organization and a continuous adherence to a well-defined system is the secret of successful instruction. The difficulty which confronts the organizer and superintendent of any school system consists, however, not so much in finding a good system, as in simplifying the methods which secure an easy adherence to the system. The clergy of Wakefield parish seem to have taken a special interest in the working of their Sunday-school, and as a result have succeeded in producing a system of control which is the ideal, or rather, thoroughly practical, because it is thoroughly simple. It lessens the mechanical labor of the teachers and allows them to spend their main energies and time in the work of instructing instead of measuring the details, attendance, and application, whilst at the same time they keep a steady survey of both these last-mentioned items.

A simple page contains excellent "Rules and Regulations for Sunday-school Teachers;" also some principles which serve to fix the observance of these rules and suggests the *manner* of observing

them. Then there are three ruled pages for the monthly work of the classes—fifteen; a page to record First Communion, Confirmation, and address of the pupil. A last page contains rules to be observed in the Sunday-school. They imply ripe experience in teaching and a sense of responsibility as regards children and their teachers.

The whole arrangement is very simple, the book small enough to be carried without inconvenience, and the expense, we fancy, trifling.

### Recent Popular Books.<sup>1</sup>

ADVENTURES OF ODYSSEUS: F. S. Marvin, R. J. C. Meyer, M. M. Strawel.

This translation and adaptation is somewhat abridged and otherwise made suitable for the reading of the young, and it is handsomely bound. It lacks directness, and is otherwise not so Greek as it should be, but the authors have deliberately chosen to make its tone as English as possible. The pictures are rather inclined to be Early English.

APRIL'S SOWING: Gertrude Hall. \$1.50.

The lady sends her knight on a quest for knowledge that he may show that he deserves her love. Being seized by doubts in regard to herself she sallies forth on the same pursuit, but after some months, hearing that he is in love with another person, she sends for him, and acknowledges that she has always loved him. The story is very prettily told, and the heroine perfectly presents the American girl whose untaught but wealthy parents permit her to do as she pleases. In this case, being as steadfast in reality as she is capricious in seeming, the object of this treatment comes to no harm.

AT ODDS WITH THE REGENT: Burton E. Stevenson. \$1.50.

The hero, after siding with Richelieu against the Regent, is suddenly stricken with admiration for the Regent's cleverness, and is able to render him important services. In consequence the Regent banishes him to a fine estate, and makes the lady whom he secretly loves his custodian. The fighting is as good as it is in any of the New French historical novels.

BICYCLE OF CATHAY: Frank Stockton.

The hero makes a pilgrimage in search of adventure, and finds it, losing his heart two or three times, and recovering it only to lose it again. The story is an amusing trifle, and the pun in the title is a crime not repeated in the tale itself.

COLONIAL DAYS AND WAYS: Helen Evertson Smith. \$2.00.

Connecticut and New York are the colonies best known to the author who happens to inherit traditions, from several lines of colonists—Puritan, Dutch, and Huguenot. Her references to the Church are not intended to be uncharitable, but, regarding the Huguenot as a fugitive saint, she naturally

<sup>1</sup> This department is designed to furnish the Reverend Clergy with brief critical notices of the publications of the month likely to gain considerable circulation. Each book is judged from the moral and Catholic point of view, so far as that is necessary to warn the reader of any noxious tendency or of the usefulness of any newly published book.

The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent. except on choice books, but the buyer pays express charges.

uses some phrases not grateful to a Catholic ear. The value of her book lies in her ability, through inventories, letters, and diaries, to show what were the possessions of the average colonist, and what his manner of living, during the century preceding the Revolution.

**FACT AND FABLE IN PSYCHOLOGY:** Joseph Jastrow. \$2.00.

This is the antidote for "Spiritual Significance," a plain, blunt statement of what science has to say about spiritualism; Mme. Blavatsky's performances; the "occult" in general; the Society for Psychical Research; mind-reading; telepathy and some other advertised things.

**FALAISE, THE TOWN OF THE CONQUEROR:** Anna Bowman Dodd. \$2.00.

The author's enthusiasm leads her to create the century of William of Normandy anew, and one cannot recognize it in her quick-flashing phrases and exclamations. It is not history, but it is a pleasing fairy-tale, to be read with wonder. The descriptions of the Falaise of to-day and of neighboring castles and towns are better, and the many pictures, small and large, are best of all.

**GARDEN OF SIMPLES:** Martha Bockee Flint. \$1.50.

A pleasant volume suggestive of the old-fashioned gentlewoman, of syrups, cordials, and, alas! of bitter teas and sovereign potions. Many of the herbs mentioned are no longer cultivated, but almost all have a place in the writings of the elder English authors, and this description of their qualities and habits will interest students of old customs and old fashions.

**HEIRS OF YESTERDAY:** Emma Wolf. \$1.00.

The anger of the educated Hebrew because of his exclusion from Gentile society; the jealousy of the uneducated Hebrew on account of Gentile liking for his betters; the proud Hebrew's sorrow over the snobbish Hebrew's concealment of creed, make up the theme of this story. The conversations between representatives of the

various types are interesting, and the novel cannot possibly harm anyone capable of the intellectual effort of remembering the faith of the speaker. It is not, however, to be recommended to the weak-minded. The author is a Jewess, and her work is said to be highly approved by her fellow believers.

**HOME FOLKS:** James Whitcomb Riley. \$1.00.

Poems in Hoosier dialect, the best ever published by the author, although not yet entirely weeded of the affectation and bad taste which at first overshadowed his real merits except in the eyes of those critics who consider the author's feelings and not the rights of their own readers when they state a judgment. Having made a circle of readers Mr. Riley can now afford to do his best.

**HOSTS OF THE LORD:** Flora Annie Steel. \$1.50.

The most extraordinary Jesuit of fiction decorates this story of a native outbreak in India. He carefully rears a girl to whom he has been appointed guardian, and when a native suitor, finding her in a balcony with her English lover, shoots her, he marries the two, playing Friar Laurence according to the young woman. Precisely what the General of his order was doing during his career as nurse and governor is not told, but unless he was deaf, he must have heard of the Jesuit's confession that twenty years before he had forgotten his vows and loved and once kissed a woman, for he tells half India about it. In fact, an ignorant infidel could not be more sentimental or more dishonorable; and, to crown the whole, when "Juliet," mistaking him, while in her death agony, for Romeo, asks him to kiss her, he obligingly complies. Luckily somebody kills him a very short time afterwards. With two such stories to tell, he would have been a bore of bores. The book needs a burlesque.

**IN AND AROUND THE GRAND CANYON:** George Wharton James. \$3.00.

An enthusiastic description of the Canyon of the Colorado and the neigh-



ing region, with especial regard to the best views and the easiest ways to reach them. It is illustrated with many photographs, some account of the Indians of the locality, and a history of such explorations as have been made. The author himself has been engaged in the work for ten years.

JOHN THISSELTON : Marion Bower.  
\$1.50.

A man who thinks that he should not marry, and another who cannot persuade the woman whom he loves to marry him, are the chief male characters. After many years, the willing bachelor and the unwilling lady meet and love, the second man magnanimously assuring the first that he is not, as he supposed, likely to become insane, and may therefore wed with a clear conscience. He then consoles himself by marrying his lady love's niece, who has had time to grow to womanhood since he began his suit. Absurd as the plot sounds when thus related, when properly decorated with conversation and minor incident, and exposition of character, it makes a story above the average, and the two heroes are distinctly marked and well contrasted characters.

LATER LOVE-LETTERS OF A MUSICIAN : Myrtle Reed. \$1.75.

The earliest of these epistles is dated five years later than the one closing a former book, *Love-Letters of a Musician*, and the series covers a separation of six months. Each is written to a musical theme, all show a keen appreciation of natural beauties, and all are lightly strung upon a thread of common interest.

LIFE AND LETTERS OF PHILLIPS BROOKS : Alexander V. G. Allen.  
2 vols. \$7.50.

The subject of this memoir belonged to the class of American Episcopalian clergymen called Broad or Low according to the point of view. He was more than tolerant of "Evangelical" ministers and seemed to delight in horrifying his High Church brethren. He was brilliantly eloquent, his personal charm was very great and his influence enormous, both within and without his own fold. He died a bishop, having

been elected after much opposition from the High Church party. His is a life to be studied by any one desiring to understand the history of his religious body, but it is needless to say that one does not give the letters of an Episcopalian to a juvenile Catholic.

LIFE AND LETTERS OF THOMAS H. HUXLEY : Leonard Huxley. 2 vols. \$5.00.

This book, being a son's record of his father's work and deeds, can be given credence for perfect good faith. It contains a history of the "evolutionary" theory in science as it presented itself to one of its chief advocates and his friends. As Professor Huxley was an almost rabid anti-Catholic, the book is not to be given to young or unformed readers without due caution, but it furnishes an uncommonly good account of the social side of life among English scientific men during some forty years preceding 1895.

LITERARY HISTORY OF AMERICA : Barrett Wendell. \$3.00.

In his criticism of the first century and a half of American literature, the author gives special chapters to Jonathan Edwards and Benjamin Franklin, and discusses the effect of the American Revolution upon the forces governing the production of literature. In considering the last century, he has been obliged to express himself in regard to politics and the civil war, and to devote some space to religious, social and ethical eccentricity. He has so sedulously striven to be entirely fair that he will probably give equal offence to the descendants of the Abolitionists and of the Transcendentalists. Brocton Brown, Irving, Cooper, Bryant, Poe, Emerson, Whittier, Longfellow, Lowell, Holmes have separate chapters and similar honor is given to Walt Whitman.

LORD JIM : Joseph Conrad. \$1.50.

In youth the hero misses an opportunity to be heroic; he is supposed to pursue it during the remainder of his existence, and the resultant series of introspective parentheses bewilders readers accustomed to comparatively simple soliloquists like the gentleman

whose musings began, "so she went into the garden to cut a cabbage leaf." When he is intelligible he is unpleasant.

LOVE OF LANDRY: Paul Laurence Dunbar. \$1.25.

Mildred Osborne of New York, going to Colorado for a year's stay on a ranch, in order to restore her health, meets Landry, and while supposing him to occupy a dependent position, falls in love with him. Later, she discovers him to be her equal, he saves her life, and they are left to live happy ever after. The author has not quite outgrown the stiffness of a beginner, but his work shows no small improvement. It is, however, fairly evident that the treatment of the subjects which he knows best will always bring him the greatest credit, and that he makes a mistake by foregoing his natural advantages, and writing on topics which any one might choose.

MADAME BOHEMIA: Francis Neilson. \$1.25.

A painful and unpleasant story with a heroine who wilfully throws away her honor, and another character, who deliberately sins. It is difficult to find decent words for a skeleton of the plot, but the first few chapters are decent enough and will mislead many a reader.

MARR'D IN MAKING: Baroness Von Hutten. \$1.25.

The heroine's grandmother, having adopted a theory that her father's sin and her mother's silliness would necessarily be seen in their daughter, sedulously avoids doing anything to correct these evil tendencies or to punish their manifestation. In consequence, the girl grows up a thorough-paced actress, a versatile falsifier, given to self-dissection, and with no particular restraining principle. By way of grieving a man who jilted her at his marriage, she weds an Italian duke, afterwards consents to elope with the married gentleman, and then drowns herself, leaving him crying "Did she love me?" to be assured by a spectator that she did. The unwholesome character of the tale is visible almost from the first page.

MEN OF MARLOWE'S: H. C. Denney. \$1.25.

The heroes of these stories are residents of chambers in an Inn of Court and the author disposes of them consecutively in various unpleasant ways, writing of each with considerable cleverness, but almost without exception she chooses rather sorry fellows for her heroes. One may pity one deformed person, but such is human nature that half a score of deformities in a row become ludicrous to any charity short of superhuman, and one fairly smiles when one sees trouble approaching the heroes of the latter tales of the volume.

MOUNTAIN PLAYMATES: Helen R. Albee. \$1.50.

A description of the making of a rural home and beautifying its surroundings, written in a style in which sentiment and drollery mingle very prettily. The later chapters discuss the most serious topics, not in a Catholic spirit, but in the best spirit not Catholic, and one of them describes an altogether admirable piece of industrial reform, undertaken from pure charity and astounding all mercenary beholders, and this chapter is true.

NATURE STUDIES FROM RUSKIN: Rose Porter. \$1.50.

Carefully selected passages from the entire series of Ruskin's works are here topically arranged. No subject is treated very fully, the author's intention being to excite curiosity and to incite to further reading.

OLD SONGS FOR YOUNG AMERICA: Blanche Ostertag. \$2.50.

This volume, prettily bound, illustrated and printed, contains music and words borrowed from Mother Goose, political rhymes and old catches and glees. The author seems to think that all of them are "children's folklore," whatever that may be, but nearly all written for adults, and one, although its meaning is veiled to eyes not familiar with Stuart history, refers to persons of whom neither children nor women of the present day would make songs.

OLIVER CROMWELL: John Morley.  
\$3.50.

The tone of his work is more temperate than could be expected, considering its author's position in regard to revealed religion, and his political convictions, but it is severely un-Christian. Portraits and pictures of many sorts illustrate it.

OLIVER CROMWELL: Theodore Roosevelt. \$2.00.

The active pursuit of New York politics is bad preparation for writing history, and the author has sometimes found it impossible to detach his mind so completely from the present as to regard the seventeenth century characters in the light of the seventeenth century. As far as intention goes, the criticism of Cromwell's deeds and character is fair, but it is the fairness of a Protestant Republican who, although something better than "jest a candidate, in short," is in honor bound not to injure his party by careless utterances.

OVERHEARD IN A GARDEN: Oliver Herford. \$1.25.

Admirable fooling, both in verse and in pictures, audacious fun at the expense of the æsthete, excellent imitations of Elihu Vedder, travesties of fables, a solution of the problem of the missing link, perverted natural history, and burlesque letters from admiring readers, make up this volume.

PARLOUS TIMES: David Dwight Wells. \$1.50.

Diplomacy of the type requiring ability of the same class as that shown by the detective is the mainspring of the story, in which a secret marriage cheats nearly all the characters up to the last moment. A mysterious tower with the key to its front door on the very top of its battlements is an excrescence, but its uncommon ingenuity makes the reader pardon its intrusion.

QUICKSAND: Hervey White. \$1.50.

Three generations in the life of a family in which each individual seems to be doomed. Hidden sin produces evil results where hereditary inclination fails, and the tale is gloomy and depressing beyond telling.

RAY'S DAUGHTER: Charles King.  
\$1.25.

Manila is the scene of the chief events of this story, but the hero and heroine first meet on a passenger train, proceeding from Denver to Sacramento with a carload of recruits, the villain and the trouble-maker of the plot being among them. Later the two are passengers on the same transport, on the voyage, and after they arrive in Manila they have some experience of the entirely feminine Red Cross ladies, and the very masculine female sent out by a patriotic society to supervise the hospitals and, incidentally, general headquarters. The real story of the book is pretty.

ROSSETTI'S: DANTE GABRIEL AND CHRISTINA: Elizabeth Luther Cary. \$3.75.

Many sides of the remarkable Dante Gabriel's character are shown in quotations from many authorities, those who blindly worshipped, those who saw the man's faults yet loved his genius, and those so heavily burdened by his selfishness that they could see little else. The good and gentle Christina is much the same in all chronicles. The book is illustrated with twenty-seven photographs after Rossetti's pictures and portraits, and from them one learns of the lady who was once described as "more beautiful and more rugged than ever," and sees her portraits in her husband's pictures, with changed vision.

SHARPS AND FLATS: Eugene Field.  
2 vols. \$2.50.

These sketches and verses, first published in the *Chicago Daily News*, display a certain cleverness, coupled with such a lack of charity as makes all of them inexpressibly hard and some of them repulsive. The very sadness has an air of being manufactured for instant use, as it were.

SIR JOSHUA REYNOLDS: Sir Walter Armstrong. \$25.00 (net).

The difference between the biography included in this work and its predecessors lies in the author's conception of the artist as a man rather than as a



creature of heroic mould, isolated by his grandeur from his contemporaries. The critical estimate is just and generous. Six colored lithographs and seventy photogravures of various sizes illustrate the book.

**SISTER'S VOCATION:** Josephine Dodge Daskam. \$1.50.

"Sister's" vocation was to set a widower's house in order while his hypochondriac sister scolded, but the probable result is only inferred. The other stories in the volume are chiefly devoted to correcting the innocent errors into which young girls fall from ignorance but often with far-reaching effects. The author thoroughly knows the girl of the present.

**SONGS FROM DIXIE LAND:** Frank L. Stanton. \$1.00.

Chiefly humorous songs are found in this volume, but some are pathetic, the negro dialect lending itself with equal facility to either phase. "Dixie" is simply an affectionate nickname, having no reference to the days when the air was a Confederate slogan.

**SOUL IN BRONZE:** Constance Goddard du Bois.

A full-blooded Indian, reared and educated under the very best influences, and a dull, but well-bred American girl are thrown together under romantic circumstances, and he becomes a dangerous rival for her white lover. In the end the Indian saves her father from being arrested for murder, going to prison in his stead. He destroys evidence which might indicate the true criminal, and finds his sole reward in the gratitude of the heroine and her husband.

**SPIRITUAL SIGNIFICANCE:** Lilian Whiting. \$1.00.

Four chapters of mysticism, and one chapter of simple, unadulterated spiritualism compose this book, the author being an Episcopalian. The volume seriously quotes the opinion of Horace Greeley, given "through a communication by automatic writing," talks of using a medium's "telephonic organ-ism," and asserts that the author herself has conversed with the spirit of a departed friend. All these things,

however, are part of the play, but the frequent assertions that conspicuous persons, living and dead, entertained spiritualistic ideas are so mischievous, and the respect paid to nonsense and evident fraud is so profound, that it is difficult to read the book with patience.

**STRENUOUS LIFE:** Theodore Roosevelt. \$1.50.

The burden of these essays as addressed to the individual, is the glory and beauty of intense and incessant use of all the faculties; as addressed to the citizen, they are a plea for obtaining and enlarging every possible opportunity for civic and national activity.

**THAT MAINWARING AFFAIR:** A. Maynard Barbour. \$1.50.

A mysterious murder, afterwards proving to be no murder, concerns all the persons in the story directly or indirectly. Detectives, mysterious ladies, servants of doubtful character, and the dead man's secretary are suspected in turn, and the book ends leaving almost every character wearing an aspect the reverse of that first presented.

**TONGUES OF CONSCIENCE:** R. S. Hichins. \$1.50.

Self-consciousness rather than conscience is the cause of the suffering undergone by most of the personages in these stories, which are written with deliberate intention of frightening the reader, not with a decent Robinson-Crusoe-foot-steps-on-the-sand fright, but with a terror which bodes something repulsive, something almost disgusting.

**UNCLE TERRY:** Chas. Clarke Munn. \$1.50.

Two young men choosing simple uprightness rather than cheap dissipation; two love affairs, both as simple as curds and cream, and the talk of the shrewd alongshore fisherman, constitute the interest of this story, the third of its kind to be published in the United States, but different from "Eben Holden" and "David Harum" in its scenery, which is chiefly the Maine coast, although the temptation and resolve of the young men take place in Boston.

WAY OF THE WORLD AND OTHER WAYS: Katherine Eleanor Conway. \$1.00.

The heroine's misfortune illustrates the pleasant ease with which a good and innocent woman's name may be blighted by a little malice and a vast deal of stupidity brought to bear on actions perfectly harmless and furnishing no material for any comment from rational beings. The book is rather hastily written, but it effectually reads its lesson to the gossip, and if somewhat revised in small matters it would command great success. As it stands, it is a warning to maid and matron.

WHITE BUTTERFLIES: Kate Upson. \$1.50.

This author chiefly busies herself in describing marriages between incompatible persons, broken engagements, innocent daughters of criminal fathers, and similar cheerful subjects. In justice it should be said that she writes sympathetically, and captures the reader's sympathy if he read but one story at a time. The two cheerful stories really call forth her best talent and provoke wonder at her general choice.

YANKEE ENCHANTMENTS: Charles Battell Loomis. \$1.25.

These stories are pure audacities, impossible to classify with any fairy tale or folk tale. A boy goes to Mars, which is not "Mars" to itself and eats his lessons and reads his dinner; another boy receives the golden touch from a magician and does not know what to do with it; another buys a cake compelling the eater to give alms and bestows one upon a millionaire who soon expends all his substance upon the poor, and these are but specimens. They are intended rather for adults than for children.

YESTERDAYS WITH AUTHORS: James T. Fields. \$3.00.

Pleasantly written descriptions of men and women whom the author knew well both as friend and as publisher. The papers were published in the *Atlantic* some thirty years ago, but the volume composed of them has hitherto lacked illustrations, now it appears with portraits of the authors, many of them taken from pictures in Mr. Fields' collection, and never before published.

### Books Received.<sup>1</sup>

THE GOLDEN LEGEND, or Lives of the Saints as Englished by William Caxton. Vol. VII. MDCCCC. Published by J. M. Dent & Co., Aldine House, London, W. C. The Macmillan Company. Pp. 292. Price, 50 cents.

MEDITATIONES ad usum Alumnorum Seminarii archiepiscopalis Mechliniensis et Sacerdotum. Duo volumina parva. Pp. 508 et 505. Mechliniae: H. Dessain. MCM. (New York: Benziger Bros. 1900.)

MATER DOLOROSA. Containing: Prayer to the Sorrowful Heart of Mary; Affection at the Feet of Jesus Crucified; Vision of the Wounds; Stabat Mater. With a series of other sacred pieces. By the Rev. Lawrence Moeslein, C.P. New York: J. Fischer & Bro., 7 Bible House. Pp. 134. Price, \$1.00.

<sup>1</sup> Books sent for review should be addressed to the Editor, AMERICAN ECCLESIASTICAL REVIEW, Overbrook, Pa.

LIFE OF SISTER MARY GONZAGA GRACE, of the Daughters of Charity of St. Vincent de Paul. 1812-1897. By Eleanor C. Donnelly. The proceeds to be appropriated to the orphans. Philadelphia. 1900. Pp. 334.

GESCHICHTE ROMS UND DER PÄPSTE IM MITTELALTER. Mit besonderer Berücksichtigung von Cultur und Kunst nach den Quellen dargestellt von Hartman Grisar, S.J., Professor an der Universität Innsbruck. Mit vielen historischen Abbildungen und Plänen. III. (Elfte Lieferung. II.) Freiburg, St. Louis, Mo. : B. Herder. 1900. Pp. 641-704. Preis, \$0.45.

A TROUBLED HEART, and How It Was Comforted at Last. By Charles Warren Stoddard. Notre Dame, Ind. : *The Ave Maria*. 1900. Pp. 192.

RÖMISCHES VESPERBUCH. Die Antiphonen, Psalmen und Hymnen des offiziellen Vesperale Romanum mit deutscher Uebersetzung der Rubriken und Texte. Ausgabe mit Choralnoten im Vio-linschlüssel auf fünf Linien in einheitlicher Transposition der acht Kirchentöne. Regensburg, Rom, und New York : Druck und Verlag von Friedrich Pustet. 1900. Pp. xvi-248-88-141. Preis, \$1.75.

A CATHOLIC CATECHISM for the Parochial and Sunday-schools of the United States. By the Rev. James Groenings, S.J. Translated by the Very Rev. James Rockliff, S.J. With the approbation of the Most Rev. Archbishop of New York and of Religious Superiors. New York, Cincinnati, Chicago : Benziger Brothers. 1900. Pp. 160. Price, 25 cents.

THE DOMINICAN TERTIARY'S DAILY MANUAL. By the Very Rev. Father John Procter, S.T.L., Provincial of the English Dominicans. London : Kegan Paul, Trench, Trübner & Co. 1900. Price, 1s. 6d.

SONNTAGS-PREDIGTEN VON BERNHARD MARIA SKULIK, D.D. Chicago : Satz und Druck von Moyer u. Miller, 85 Fifth Avenue. 1900. Pp. 355. Preis, \$1.00.

GEISTLICHE LESUNGEN für Priester. Von. L. v. Hammerstein, S.J. Trier : Druck und Verlag der Paulinus-Druckerei. 1900. Pp. 192. Preis, 1 M. 50 Pf.

HER FATHER'S TRUST: A Catholic Story. By Mary Maher. London : Burns & Oates ; New York, Cincinnati, Chicago : Benziger Brothers. 1900. Pp. 166. Price, 70 cents.

LIVES OF THE SAINTS FOR CHILDREN. By Th. Berthold. With twelve illustrations. New York, Cincinnati, Chicago : Benziger Brothers. 1900. Pp. 175. Price, 75 cents.



- GUY'S FORTUNE. By M. B. Eagan. St. Louis, Mo.: B. Herder. 1900. Pp. 361. Price, \$1.00.
- SERMONS FOR CHILDREN'S MASSES. According to the Sundays and Principal Festivals of the Year. With Advice to the Young on the Last Day of the Scholastic Year, and after a Retreat. Adapted from the Original of the Rev. Raphael Frassinetti by the Very Rev. Dean A. A. Lings. New York, Cincinnati, Chicago: Benziger Brothers. 1900. Pp. 367. Price, \$1.50.
- THE QUEEN'S PAGE. A Story of the Days of Charles I. of England. By Katharine Tynon Hinkson. New York, Cincinnati, Chicago: Benziger Brothers. 1900. Pp. 134. Price, 40 cents.
- LITTLE MISSY. By Mary T. Waggaman. *The Same*. Pp. 134. Price, 40 cents.
- SHAKESPEARE'S LIFE AND WORK. Being an abridgment, chiefly for the use of students, of a Life of William Shakespeare by Sidney Lee, editor of "The Dictionary of National Biography," Honorary Doctor of Letters in the Victoria University. New York: The Macmillan Company; London: Macmillan & Co., Ltd. 1900. Pp. xiv—231. Price, 80 cents.
- THE DEVOTION TO THE HOLY FACE at St. Peter's of the Vatican and in other celebrated places. Historical Notices by the Rev. Abbé Janvier. Translated from the fifth French edition by Mrs. A. R. Bennett, née Gladstone. Second edition. Tours: Oratory of the Holy Face. 1894. Pp. 227. Price, 8d.
- SPRINGTOWN ON THE PIKE. A Tale of Northernmost Kentucky. By John Uri Lloyd. With Illustrations. New York: Dodd, Mead & Co. 1900. Price, \$1.50.
- THE HOUSE OF EGREMONT. A Novel by Molly Elliott Seawell. Illustrated by C. M. Relyea. New York: Charles Scribner's Sons. 1900. Price, \$1.50.
- THE DHAMMA OF GOTAMA THE BUDDHA AND THE GOSPEL OF JESUS THE CHRIST. A Critical Inquiry into the Alleged Relations of Buddhism with Primitive Christianity. By Charles Francis Aiken, S.T.D., Instructor in Apologetics in the Catholic University of America. Boston: Marlier & Co., Ltd. 1900. Pp. xviii—348. Price, \$1.50.
- THE HOLY YEAR OF JUBILEE. An Account of the History and Ceremonial of the Roman Jubilee. By Herbert Thurston, S.J. Illustrated from contemporary engravings and other sources. St. Louis: B. Herder. 1900. Pp. 420.
- THE LAST YEARS OF SAINT PAUL. By the Abbé Constant Foudard. Translated, with the Author's sanction and coöperation, by George F. X. Griffith. New York and London: Longmans, Green & Co. 1900. Pp. xiii—326. Price, \$2.00.

# AMERICAN ECCLESIASTICAL REVIEW.

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## CHURCH BUILDING.—VIII.

### Beauty in Religious Architecture.

THE architect who constructs a building has to proceed, first of all, in obedience to the physical and mechanical laws of stability and equilibrium. He conforms, furthermore, to the law of history, that is, to the architectural traditions of the past. His work is always inspired and shaped by the work of his predecessors. Even when most original, he is still chiefly an imitator, carrying out more or less consciously the forms and devices of the monuments and of the styles of architecture with which his observation and his studies have made him familiar.

It is in this manner that all the churches of this country have been built. No new style deserving the name has appeared among us. The extraordinary activity and fertility of the American mind which has endowed the world during the last fifty or sixty years with so many marvellous inventions, has accomplished little in the region of art. Much, indeed, abounded in the country of what generally leads to creative work in architecture: rapid growth of population creating fresh needs, new conditions calling for new adaptations, wealth, energy, self-reliance, and trust in the future. But other conditions no less essential were wanting: concentration of thought and of resources; patience to give art time to mature; above all, genius in the architects, and, in the public, that refined and cultivated taste which would appreciate and welcome only artistic work. Very few of our church builders have left a

name behind them, and about the only edifices that strike the tourist who visits America are those huge utilitarian structures which rise in our great cities floor above floor until the eye grows dizzy in striving to calculate their height. Yet here and there, if they look attentively, our visitors may notice structures obviously religious, with forms new and pleasing, a grouping of parts original and expressive, a free and intelligent handling of sculptural ornament; what, in short, might, under more favorable circumstances, develop into a really new style. Comparatively little of this has shown itself so far in our Catholic churches. There prevails a wholesome fear among us of departing from traditional forms, and doubtless we owe to it that we have escaped from setting before the public such lamentable structures as have been erected within the last fifty years for religious purposes by various Protestant denominations. But now that a class of well-trained architects have come to the front, there is less to fear in that regard, and henceforth we may look forward, if not to a new style, at least to a greater variety of forms and details, such as were common when architecture, instead of being a servile imitation of so-called models, had all the spontaneity and freedom of a living art.

But freedom in art is not to be understood as exemption from rule. Besides the above-mentioned laws, architecture is constrained like the other arts to submit to

#### THE LAW OF BEAUTY.

The old Roman architect was mindful of this when he proclaimed that in a fine building, three things should always be found: stability, practical fitness, and beauty. *Haec autem fieri debent ut habeatur ratio utilitatis, firmitatis, venustatis.* Beauty, in fact, is an essential element in architecture. It is just what lifts its products from the sphere of mere usefulness into the higher region of art. Hence the constant concern of the architect is to infuse it as fully as possible into his work. He knows that, while stability is taken for granted, and convenience is looked for only by those who use the building, the general public expects that it shall be pleasing to the eye. Nor is the priest engaged in the



erection of a church less keenly alive to the fact. He, too, feels what is expected; not merely a solid commodious structure, but if possible something which his people, perhaps the whole town and surrounding country, may look up to with pride, or at the very least something upon which the eye may always rest with pleasure.

Beauty, that mysterious something in Nature and in art which reaches beyond the senses, and awakens in the soul a peculiar pleasurable emotion which cannot be described, but which in various shapes all have felt,—beauty is difficult to define, difficult to analyze. There is no room here for attempting to do either, so far as the general subject is concerned; but at least in the special domain of architecture, and in view of its application to our sacred edifices, we may try to determine, in some measure, what it is that awakens in us the sense of the beautiful. Only by some definite knowledge of this kind can the priest engaged in the work of planning and building anticipate with any assurance the result of certain proposed arrangements, or explain to himself and to others why certain aspects or features in the structure are pleasing or unpleasant.<sup>1</sup>

It has often been attempted to reduce the elements of the beautiful, in general, or in its leading forms, to some single principle or law, but the attempt has invariably failed. Beauty in architecture, as in all the other arts and in Nature itself, proceeds from a number of independent features which, to be properly understood, have to be considered separately. There are those among them whose presence may be little noticed, but whose absence is at once painfully felt, as would be the lack of rectitude in a line meant to be straight, or of regularity in a figure meant to be regular. These are the essential elements of beauty. Others, and among them those which afford most pleasure, may be wanting without being missed, and consequently may be called non-essential. We will deal briefly with both.

<sup>1</sup> The student of architecture may consult on the subject with equal profit and pleasure Fergusson's *History of Architecture: Introduction*; Ruskin's *Seven Lamps of Architecture*, and *The Stones of Venice*; Charles Blanc's *A Grammar of the Arts of Design*, Chap. Architecture.

## ESSENTIAL LAWS OF BEAUTY.

**Unity.**—The first is unity. We cannot admire several things together. To enjoy them we must take them separately, or see them as joined together and forming a single though complex object. There are things we cannot unite thus; such, for example, as paintings in a picture gallery; others we can take in together, such as the leading features of a landscape, or of a building viewed inside or outside, or even a group of buildings. In a single building we look for unity of purpose and of general impression. It may be the impression of power and strength, or of grace and elegance, or any other of a pleasing kind. But once chosen it must not be counteracted by opposite effects.

This leads directly to unity or to harmony of style. Style is a language which, once chosen, as a mode of expression, must be adhered to from beginning to end. To use another comparison, the architect chooses his style as the painter chooses the tone of his picture and the scale of his colors. The selection once made, he cannot depart from it without spoiling his work. Even the uneducated eye turns away from certain incongruous architectural combinations,—churches begun in one style and finished in another,—classical decorations and Gothic altars.

**Variety.**—Unity, uniformity carried too far leads to monotony, and monotony is destructive of interest. Hence the need of a second, complementary element of beauty called variety. Variety is produced by multiplying the aspects of things. In architecture it breaks up the lines which otherwise would be unduly lengthened out; it fills the vacant surfaces with ornament. It introduces, without destroying the general effect, new features upon which the eye loves to dwell. In no style of architecture does this quality abound as in that of the Middle Ages. Its ever changing and ever striking outlines almost invariably give picturesqueness to Gothic churches, whilst the diversity of their decorative elements is endless. Though seemingly the same when seen together, each recess, each altar is different; each capital even has its individual character, a choice or an arrangement of leaf and flower all its own.

**Symmetry.**—Unity in any complex object is made sensible and

beautiful only by the symmetry or regular disposition and correspondence of its parts. Generally missing in inorganic nature, symmetry is the universal law of living organisms. The seed, the plant, the leaf, the flower may always be divided by a line into two parts that correspond to each other. The correspondence is still more perfect in the animal creation, and reaches its perfection in man. The law which God has thus followed in His work, man instinctively follows in his own creations. Almost every product of human industry is symmetrical; architectural work is pre-eminently so. The walls of a building have to be the same height at either side; the apertures, the supports of the same size and in equal number. If a feature of any kind is met on one side of a façade, such as a niche, a door, a window, something similar is expected on the other side. On and around the altar symmetry of the strictest kind has to prevail. All this the eye demands, irrespective of practical need or requirement. The law was less observed in Gothic architecture. It would sometimes seem as if the builder placed doors, windows, and all things else just where they were needed, without any thought of the effect; yet a closer examination will show that the different parts when not strictly corresponding were none the less happily balanced. It is chiefly in classical architecture that the rule is enforced, with the effect of supplying us with a number of sham doors and blind windows.

It will be asked how far the principle applies to towers and steeples.

If they occupy a central position in the front or in the transept, or if they are detached completely from the church, like the Italian *campanile*, obviously they do not call for a companion tower. In a certain number of churches, especially non-Catholic, in this country it has been possible to locate the tower outside these positions, yet so as not to require any corresponding structure. But when placed at one corner of the façade, as is commonly done, it imperatively demands at the other corner, either a like structure, or something similar, in order to restore the balance of the edifice. The rule followed in the great mediæval cathedrals was to flank the main entrance with two towers of equal importance. Sometimes one of the two was considerably smaller than the other, but this was owing to some interruption of the work followed by a



period of depression. Sometimes also it happened (and the case is common in our time), that a corner tower, with its spire, was raised high above the normal proportions. Standing by itself, far from depressing, it added dignity to the church, but it had to stand alone. Another of the same size would simply have crushed the edifice. Yet, as we have just said, something had to be introduced to balance the effect of the steeple placed all on one side. This was done, and continues to be done, by the erection on the opposite side of another, much inferior in height and in general proportions.

**Proportion.**—The next essential element of beauty is harmony of proportion, that is to say, a fitting relation of size between the different dimensions of any covered enclosure, or the various elements or parts of a building. The ultimate reason of this law is so subtle and complex that it escapes analysis; yet the law itself is in some measure present to every mind, and its neglect is at once noticed. A hall or a building is pronounced at first sight too low, or too high, or too narrow, even irrespective of its practical uses. A steeple is declared too small for a church, or an altar too large; why, it would often be impossible to say. There may be a conventional element in the judgment, people being generally disposed to look upon as correct what they have been accustomed to. But if, as happens here, the judgment is the same wherever civilization has refined men's tastes, it cannot be purely or even mainly conventional.

An interesting fact in connection with this law of proportion is that the development of any of the three dimensions detracts, to the eye, from the others. If we widen a church, for instance, without raising or lengthening it, it will look lower and shorter than before. If we narrow it, the opposite effect is felt. The obvious conclusion is that if the proportions in the original plan are correct, a change in any one of them must lead to a change in the others. Sometimes the architect will deliberately sacrifice two of the dimensions to emphasize the third. Breadth exteriorly conveys an impression of stability and repose. Depth within, with its receding lines, begets a sense of mystery. Great height lifts up the soul above earthly things. In his inability to reach all these effects except in a colossal structure, the architect may choose to emphasize any one of them; but this should never be

done to the extent of giving an unpleasant aspect to the others. In other words, the law of proportion possesses a certain amount of elasticity, within which the architect may freely move; but it has always to be respected in its essence.

It is not merely in the dimensions of a church, it is in all its parts that harmony of proportion should prevail. The nave, the aisles, the transept, the sanctuary—all have in some measure to correspond to one another in size. The towers and spires have to suit each other, and both must suit the church of which they are an appendage. If too small, they dishonor it; if too large, they crush it. The pillars, mouldings, ornaments of every kind, are subject to the same law. In a word, a building, a church is a sort of organic unity, like that of the human frame, demanding a regular correspondence of size in all its parts.

**Stability.**—Another essential element of architectural beauty is visible stability. We carry within us a sense, natural or cultivated, of the physical conditions necessary to secure solidity in a building, and we want, not merely to hope, or even to know, but to see with our eyes that they are present. A bulging wall, a leaning tower, are disquieting to look at, even when we know they are safe. A long wall that reveals nothing of its real strength is unsatisfactory. But let it be set visibly on a solid foundation, and divided by salient pilasters, at once the mind is reassured and satisfied. And so all over the structure, the eye instinctively seeks for proof that every element of stability is provided for, the foundations, if apparent, broad and strong, the walls sufficient to sustain the roof, the thrust of arches counteracted, their weight and their charge met by column or pier ascending from the ground to sustain them, or by brackets extending to them the strength of the wall in which they are imbedded.

But to give a building a monumental character, something more than visible stability is requisite; there must be a surplus of strength that ostensibly defies the ordinary causes of destruction and seems to promise endless duration. Yet such a quality may be pursued with too great expenditure, or at the cost of convenience, and thus become objectionable. The massiveness of the Romanesque and early Gothic churches has an effect of power and durability which is impressive, and which we can always

enjoy, because we do not use them and have not to pay for them. If erected in our day we would call them perhaps heavy, inconvenient in many ways, and needlessly expensive.

**Massiveness** has its beauty, but so has that **lightness of structure** which, without detriment, real or apparent, to solidity, covers a maximum of space with a minimum of materials and gives the building an airy, graceful, inviting look.

**Truth.**—The last essential condition of beauty in architecture is truth. Truth in architecture is much insisted upon in our day by the highest authorities. It may be understood in many ways. Negatively, it means the avoidance of deceit or disguise in the materials or in the structure; positively, it signifies a manner of construction which reveals distinctly the purpose of the building and what gives it fitness for its purpose. A church should look like a church, and like nothing else. It should suggest at the first glance the general character and the principal arrangements of its interior. It should create no expectations that are not fulfilled. The west front of the Cathedral of Strassburg suggests a nave thirty feet higher than the reality. The consequence is that, though beautiful in itself, the sight of it on entering is disappointing.

The most ordinary form of architectural deceit in our time consists in disguising the real nature of the materials and giving them the appearance of others more valuable. It may be said in a general way, that there is something unwelcome and unworthy in passing off as genuine what is only an imitation. Thus cheap imitations in furniture, in articles of dress or of adornment are universally objected to. They betray in people a wish to mislead the public and get credit for riches they do not possess. To offer them as a gift to anybody would be to deceive him or to imply that he is content with appearances, and thus would be rather an affront than a compliment. It follows that as a rule imitations are unsuitable as offerings to God. What is most beautiful and precious in the world is as nothing in His eyes; but if anything be welcome to Him, one would expect it to be the simple, undisguised offering of what His children honestly possess. A pretentious front to a private residence, unsustained by any other feature within or without, is most unpleasant to look at; how much more an ambitious façade to a church of which every detail



betrays the limited means of the builder! There is a simple dignity in the humblest habitation, if convenient and clean, as there may be in the plainest dress, if in keeping with the station of the wearer.

As a general principle this is obvious enough; the difficulty is to apply it judiciously, for even its most ardent supporters admit that it has its limitations. Thus the veneering of marble slabs which covers so many brick churches of central Italy cannot be called a deceit, since nobody supposes it to represent the real materials of the walls any more than the plaster that covers their interior. In general, wherever a coating of any kind is commonly employed to hide the roughness or poverty of the material, the structure may be of an inferior kind, but no objection can be raised against it in the name of truth, because no deceit is either meant or effected. Indeed little of that kind can be attempted externally except in mild climates. The alternating temperature and intense cold which prevail in most parts of this country practically forbid such devices on the outside.

But everywhere the interior of our churches offers a wide field for them, and the temptation is great to employ them. How natural, for instance, where marble altars, columns and balustrades cannot be afforded, to use wood which, carefully painted, and seen at a distance, may be made to look so like marble! But there is more. In our day it has been found possible by various compounds to imitate so perfectly the different kinds of marble, with their exquisite smoothness of surface and brightness, that when they are first set up only close inspection can reveal the difference. What a temptation to appeal to the imitation when the genuine article cannot be thought of!

Again, plaster, especially plaster of Paris, or stucco, by its readiness to assume and to retain any shape into which it is moulded, and to take on any color that is applied to it, gives such opportunities for imitation of all kinds that it is practically impossible to neglect them. As a fact, for centuries this material has been freely used for ornamental purposes, such as mouldings, panels, foliage, and even figures in relief, which were originally wrought only in marble or stone. Nor has its use been confined to private dwellings. We meet it at every turn in palaces and public monu-

ments. If, therefore, anything originally attached to it of unworthiness or deceit, it has long since disappeared and, therefore, there is no reason why it should not be devoted to the same purposes in our churches.

We say to the same purposes, but not to every purpose to which it might lend itself. A cheap form of offering is always unworthy of God when one of the higher kind is within the reach of those who make it. But if it cannot be had, why may not an imitation be acceptable? If the mullions and tracery of a stained glass window, for example, cannot be put up in stone, why not in terra cotta? Why not even in wood? But when the available material has a beauty of its own, it is in better taste to preserve and, if possible, heighten that manner of beauty than to sacrifice it to false appearances. Transformations of the kind referred to are especially objectionable in churches, if the deceptive appearances are of a nature to wear off soon and reveal the original poverty of the material. The popular liking for what looks rich and costly may be indulged in temporary fittings and decorations; but in what is meant to last, severer canons of taste have to be followed. The whole question, in a word, is one of possibilities and of measure. It is also one of times and of places. There are certain practices originally objectionable which have become so common that nobody has now a right to find fault with them. Truth of material, as well as of construction and of purpose, is unquestionably a law of the beautiful in architecture, but not the only law, and consequently it may have to be modified in view of the requirements of the others. It is constantly made to yield, as we have seen, in classic and even in Gothic architecture, to the exigencies of the eye in regard to symmetry and to visible stability.

Such, then, are the essential elements or laws of architectural beauty: unity, variety, symmetry, proportion, stability, truth. Their presence may not always be noticed, but it is none the less a source of pleasure, and the absence of any one of them, if conspicuous, is painfully felt. This is why we call them essential. But there are others which bring with them a much stronger feeling of æsthetic enjoyment. We proceed to point them out briefly.

**Size.**—The first we may cite is greatness of dimensions. This is what imparts their grandeur to many monuments, ancient and modern. Why are the pyramids and the ruined temples of Egypt so impressive? Why do we contemplate with admiration the amphitheatres, the viaducts, and other monuments still standing, of the old Romans? Chiefly because of their colossal size. Why is it that we cannot approach the obelisk raised to the memory of Washington in the Capital City and try to take in its massive proportions and measure its prodigious height without experiencing a sense of sublimity like that awakened by the great spectacles of nature? Simply because of its gigantic size. Right through the Middle Ages this impressive feature was constantly aimed at when possible. One of the most striking aspects of the celebrated cathedrals and abbey churches of the period was their prodigious dimensions, dwarfing into insignificance all around them, like the saints to whose honor they were raised, or the Divinity itself of which they were the earthly dwelling place. The builders of the time, guided by their artistic instincts, succeeded in creating an impression even greater than the reality. Instead of enlarging the elements (columns, arches, niches, decorations, etc.) in proportion with the size of the edifice, they multiplied their number and thereby produced an effect of vastness, external and internal, far surpassing that of any other style of architecture. By following the opposite course, that is, by enlarging the elements, by covering greater spaces in the span of the arches, etc., modern architects have often diminished the apparent size of their work. The most colossal church ever built, St. Peter's, is positively disappointing when first seen, just because every element and detail is in proportion with the general dimensions.

**Materials.**—There has to be a certain correspondence between the edifice and the materials. If the latter are coarse or weak, they unavoidably suggest either poverty or parsimony, and detract from the effect of the building. If beautiful, they naturally add to it. Their beauty may consist in their extraordinary size, which always excites admiration. In most cases it is due to the superior quality of the material. Just as a marble statue is finer, nobler and more striking than a plaster cast of equally beautiful form, so, other qualities being equal, a church in stone is more dignified and



pleasing than if built in brick. In stone the strength of resistance, the fineness of grain, the richness of color, all add to the charm of the building. Marble stands highest of all and may atone for most defects. The admiration awakened by the cathedrals of Milan and New York is due in no small degree to the fact that they are both built in marble.

**Lines and Outline.**—What is most characteristic in an object is not so much its matter as its form. Form is the source of that individuality which causes things to differ from one another and makes them what they are. It is chiefly by their peculiarities of form that we recognize and discern them. This is true of monuments, as of most other things. It is their form we see first, and it is generally what strikes us most. Form is in a monument what attitude and bearing is in a man, a spontaneous revelation of character. The general form of a building is expressed by its outlines, that is by the line that marks it off from the background of its immediate surroundings or of the sky above it. Naturally this outline varies with the standpoint of the spectator, so that the same structure may present a great variety of outlines, some evidently superior to others. But in a well-conceived structure scarce any of them is entirely devoid of beauty. In the glare of midday sunshine reflected on all around, the outline of a monument is blurred and its charm in a great measure spoiled. But shortly after the sun has gone down and the shadow of approaching night has shut off the details of the structure, then its contour stands out in bold relief; the skyline in particular assumes a distinctness unknown at any other hour, and a halo of poetry and beauty surrounds even what had hitherto seemed commonplace and uninteresting. Gothic architecture, with its gables and towers and spires, lends itself in an especial manner to such effects.

But besides the contour lines which determine the shape of a building, all the others, if at all salient and repeated, contribute to its power of expression. For, owing to their numberless associations and analogies, even mere lines representing nothing definite are by their direction and shape full of suggestion. Straight lines and angular forms prevail in inorganic nature; they disappear in the organic world. Every living thing, plant or animal, from the primary cell to its complete development, presents only forms

more or less rounded. As a consequence, straight lines represent the rigidity of inanimate nature; curved, waving lines, the movement and suppleness of life. The nearer the latter come to the former the more suggestive are they of power. The branches of the oak tree standing out horizontally from the trunk convey the expression of strength; the drooping boughs of the willow, the bent stem of the lily, convey the sense of weakness, but of weakness redeemed by grace and elegance.

Now something of the same expression follows these lines when introduced into architecture. It may not be distinctly felt; but it is none the less real and abiding. The same holds good of the general direction of the lines of an edifice. Just as in a man the horizontal position suggests security, peace, repose, while the vertical or upright attitude means a sense of power, readiness for action, and, by uplifted hands and eyes, becomes the symbol of aspiration to what is higher, so the extension and repetition of horizontal lines in architecture convey an impression of serenity, of peace undisturbed, whereas strong sustained vertical lines are suggestive of activity, boldness, aspiration, or daring. Here lies chiefly the secret of the difference of expression between Greek and Gothic architecture. In the former the main lines are horizontal; in the latter the horizontal lines are broken up or vanish; the vertical lines abound; in every buttress and pier and column and shaft they start from the ground, and, instead of being cut off by the entablature, as in the Greek style, they continue their upward course until they lose themselves at last in the tracery of the vault, or in the highest point of spire and pinnacle.

Such are the leading elements of architectural beauty in a church. They are all desirable, most of them essential in some degree. When they are carried considerably beyond the necessary measure, they become a cause of special delight. But that measure is necessarily variable, and even when all is had in due proportion, an endless source of æsthetic enjoyment still remains to be utilized by the architect—*ornament* in its countless varieties and forms. To this new and most inviting subject we hope to return on a future occasion.

J. HOGAN.

*Brighton, Mass.*

## A SEQUENCE FOR CANDLEMAS.

[The following beautiful Sequence of Adam of St. Victor is variously ascribed to the Feast of the Purification and to that of the Nativity of the Blessed Virgin. Adam was such a player with words, used them with such subtilty of allusion, that one hesitates to decide whether the multiplication of the word *Lux*, with its counterpart in *luminosis*, implies merely its common meaning of "Day," or the liturgical symbolism of Candlemas—that *Lumen ad revelationem gentium* of Simeon's Canticle.]

**L**UX advenit veneranda,  
 Lux in choris jubilanda  
 Luminosis cordibus :  
 Huius laeta lux diei  
 Festum refert Matris Dei,  
 Dedicansum laudibus.

Vox exultet modulata ;  
 Mens resultet medullata ;  
 Ne sit laus inutilis ;  
 Sic laus Deo decantetur,  
 Ut in eo collaudetur  
 Mater eius nobilis.

Gloriosa dignitate,  
 Viscerosa pietate ;  
 Compunctiva nomine :  
 Cum honore matronali,  
 Cum pudore virginali,  
 Nitet coeli cardine.

Rubus quondam exardebat,  
 Et hunc ardor non urebat,  
 Nec virorem nocuit :  
 Sic ardore spiritali,  
 Non a tactu coniugali,  
 Virgo Deum genuit.

Haec sit ille fons signatus ;  
 Hortus clausus, foecundatus,  
 Virtutum seminibus :

**L**IGHT hath come to every nation !  
 Sing it in your jubilation,  
 Hearts illumined by its rays !  
 Breaks the day in lucent glory  
 'That repeats the olden story  
 Of the Virgin-Mother's praise.

Sing your song in holy measure :  
 Let the soul resound its pleasure—  
 O not useless is the song !  
 For unto the God of Heaven  
 Is the tribute truly given  
 When Her praises ye prolong.

Dowered with a lofty splendor,  
 Graced with virtue deep and tender,  
 Crowned with a compelling Name—  
 With Thy matron-glory laden,  
 'Thou remainest still a Maiden,  
 Moonlike set in Heaven's frame !

As of old the Fire illuming  
 Moses' Bush, yet not consuming,  
 Blackened not its native bloom :  
 So the Holy Spirit's power  
 Flaming round that spotless Flower,  
 Fruitful left a Virgin's womb !

Fountain of prophetic sealing:  
 Wallèd Garden, yet revealing  
 Seeds of virtues in its sod :



Haec est illa porta clausa,  
Quam latente Deus causa  
Clauserat hominibus.

Haec est vellus trahens rorem ;  
Plenum ager dans odorem  
Cunctis terrae finibus :  
Haec est virga ferens florem,  
Terra suum salvatorem  
Germinans fidelibus.

Haec est dicta per exemplum,  
Mons, castellum, aula, templum,  
Thalamus et civitas :  
Sic eidem aliorum  
Assignetur electorum  
Nominis sublimitas.

Cuius preces, vitia,  
Cuius nomen, tristia,  
Cuius odor, lilia,  
Cuius vincunt labia  
Favum in dulcedine :  
Super vinum sapida,  
Super nivem candida,  
Super rosam roscida,  
Super lunam lucida  
Veri solis lumine.

Imperatrix supernorum,  
Superatrix infernorum,  
Eligenda via coeli,  
Retinenda spe fideli,  
Separatos a te longe,  
Revocatos a te iunge.

Thou, Ezechiel's wondrous Portal  
Closèd unto every mortal  
By the hidden Will of God !

Thou the Fleece, with dew-pearls  
glowing,  
Thou the Field, with fragrance flowing  
Unto all the ends of earth :  
Thou the Rod that bor'st the Flower,  
Thou the Soil whose germ should  
dower  
Men with a Redeemer's birth !

Oft foretold in ancient story—  
Tower, Mountain, Temple-glory,  
Bridal Chamber of the King :  
Thus the mystic thoughts reposing  
In the other types, disclosing  
But thy Name, their tributes bring !

Thou whose prayer doth vice destroy,  
Thou whose Name brings only joy,  
Thou whose perfume shames the rose,  
Thou whose lip with nectar flows  
Sweeter than the honeycomb :  
Ruddier than the rose art Thou,  
Whiter than the driven snow,  
Dewier than the rose pearl-strewn,  
Brighter than the splendorous moon,  
Shinest Thou in Heaven's dome !

Empress of the host supernal,  
Victress over foes infernal,  
Pathway leading unto Heaven  
To be followed as 'twas given :  
Call them back who far have wan-  
dered,  
And, recalled, what they have squan-  
dered—  
Show them how it may be won !

Mater bona quam rogamus,  
 Nobis dona quod optamus,  
 Nec sic spernas peccatores  
 Ut non cernas precatores :  
 Reos sibi diffidentes,  
 Tuos tibi confidentes,  
 Tuo siste Filio.

To Thy clients Thee addressing  
 Grant in fulness every blessing :  
 Nor the lowly sinner spurning,  
 But his prayerful heart discerning :  
 And thus all who feel their weakness,  
 And beseech Thy loving meekness,  
 Place beside Thy Saving Son !

H. T. HENRY.

*Overbrook, Pa.*

### JOHN AUBREY AND THE ENGLISH MONASTERIES.

THE name of John Aubrey is perhaps not as familiar to the ears of the average reader as the names of Scott and Dickens. The writer of these lines confesses that until lately he knew of him only as a collector of odd superstitions about omens, oracles, voices, apparitions, impulses, knockings, and such other media of contact with the vast other-world. In the useful handbook called Chambers' Cyclopaedia of English Literature only a few lines are vouchsafed to him, though he has now a more dignified niche in that enormous and brand-new Temple of Fame that is known as the Dictionary of (English) National Biography.

John Aubrey was born in 1626. His father was an English country gentleman, and seems to have bestowed some care on the boy's education. He had the same preceptor as the philosopher Hobbes, and was eventually sent to Oxford, of which "ingenious place" he was always very fond. No doubt it was there that he acquired the taste for the local antiquities of Britain to which he owes his fame. The great libraries of the university, itself a museum of English history and architecture, the memories of Leland and Camden, the multitudinous remnants of a thousand years of vigorous creative Catholic faith, that epoch when

"Centuries came and ran their course,  
 And unspent all that time ;  
 Still, still went forth that Child's dear force,  
 And still was at its prime,"

developed in his impressionable heart a great fondness for the

past of England, especially its monumental remains. Until his death in 1697 he was chiefly occupied with antiquarian research, and several of his unprinted works are still preserved in the Bodleian and Ashmolean libraries of Oxford, and in the British Museum.

That quaint genius, Anthony á Wood, the author of *Athenae Oxonienses* is indebted to Aubrey for many traits of his lives of Bacon, Milton, Raleigh, and Hobbes. It is true that when the historian of Oxford got into trouble through some communications from Aubrey, he decried as "folliries and misinformations" the correspondence of several years, and dubbed our author a "shiftless person." As a matter of fact, the reproach was deserved. With his father's large estates, Aubrey inherited many lawsuits, while his heart created other troubles for him, until about 1670 he found himself a poor man, dependent on friends and relations, notably on "Mr. Edmond Wyld, with whom I commonly take my diet and sweet otiums," he quaintly tells us.

Already in 1666, we learn, from a very curious little autobiographical record, that all his affairs "ran kim-kam, nothing tooke effect, as if I had been under an ill tongue. Treacheries and enmities in abundance against me." He calls his poverty and dependency a "happy delitescency." It must have permitted him fresh extravagances, for in 1677 he fell into the scholar's last ditch—he was compelled to part with his books. Though bred in the Middle Temple, he had never been called to the law—his fondness for antiquities being so great that he spent most of his time in their research. Thus he unearthed, in 1649, at the age of twenty-three, the great megalithic remains at Avebury and was long considered a superior authority on these ruins and on the huge monuments of Stonehenge. The great antiquarians, Leland and Camden and Dugdale, had incited many to a more detailed study of the relics of mediæval England,—Aubrey gave himself to the illustration of the antiquities of Surrey and Wiltshire, notably the latter.

In a little book published in 1714, entitled *Miscellanies on Several Curious Subjects*, we find an "Introduction to the Survey and Natural History of the North Division of the County of Wiltshire, by J. Aubrey, Esq." It is in this posthumous fragment



that he deals with the pre-Reformation life of England, enough at least to express his own views of the utility of the monasteries and the evils that their abolition had entailed on England.

"It is a sarcasm more malicious than true," he says, "commonly thrown at the Churchmen, that they had too much land; for their constitutions being in truth considered, they were rather administrators of those great revenues to pious and publick uses, than usufructuaries. As for themselves, they had only their habit and competent diet, every order according to their prescribed rule, from which they were not to vary. Then for their tenants, their leases were almost as good as fee simple, and perchance might longer last in their families. Sir William Button (the father) hath often told me that Alton farm had been held by their ancestors from the Abbey of Winchester about four hundred years. The Powers of Stanton Quintin held that farm of the Abbey of Cirencester in lease 300 years; and my ancestors, the Danvers, held West Tokenham for many generations of the Abbey of Broadstock, where one of them was a prior." . . .

Did the new possessors of these ancient estates use them for the common good as did the Benedictines and many other religious families? The answer is writ large in the economical history of England for the next two centuries. Aubrey sounds the keynote when he says of his own shire:

"Since the Reformation and inclosures aforesaid these parts have swarmed with poor people. The parish of Caln pays for the poor (1663) £500 per annum; and the parish of Chippenham little less, as appears by the poors' books there. Inclosures are for the private, not for the public good. For a shepherd and his dogs or a milk maid can manage meadow land, that upon arable employed the hands of several scores of laborers." . . .

The violent and unjust confiscation of the Church lands by Henry VIII only transferred the ownership into the hands of his hungry courtiers. Here, as in most other cases, the Reformation found its guarantee of permanency in the immensity of the social wrong it accomplished. The new possessors had perforce disbursed great sums of money to the King,—in order to regain their own they raised the ancient rents. In the past immemorial

custom had kept the rents low and bearable—that custom which John Stuart Mill tells us is the most powerful protector of the weak against the strong, their sole protector where there are no laws or government adequate to the purpose.

In England this latter condition had been only too frequent in the century preceding the Reformation. Moreover, the new and illegitimate owners enclosed the immense commons which had hitherto been the free grazing-ground of the lowly farmer or villager. He was thereby suddenly subject to a double wrong, rack-renting and the loss of his free pasturage. On such noble foundations of sacrilege and injustice arise the prestige and power of more than a few of the proudest gentry of England. The tithes once due only to the Church, which paid them back to the Commonwealth abundantly in works of general benefit and utility were not lifted from the poor tenants, thus doubly oppressed by the lawyers of the Reformation. These tithes or Church-dues passed largely into the hands of laymen as charges on the lands. On the other hand, these same laymen repudiated all the ancient compensations by which the monastic bodies more than made up to the people what they exacted from their multitude of tenants and workingmen. Then again, as soon as the parochial clergy became a married body, the needs of their families depleted still more the former patrimony of the poor, who would never again call the King, as they did the first Henry, "the kinsman and advocate of the poor."

The English, while Catholic, had never forgotten the admirable instructions of Gregory the Great to St. Augustine, among which was one that bade him remember how the duty of a bishop was to set aside for the poor a fourth part of the income of his church. This was indeed a fundamental principle of Catholicism, the diaconal service, one of the oldest elements of the canon law that is illustrated (long before Gregory) by a multitude of noble documents and monuments that it would be wearisome to enumerate. The guilds and pious confraternities suppressed by the lawyers of the Reformation were another cause of the cancerous pauperism that began, then for the first time, to flourish in England. Its history has been so drastically told in Cobbett's immortal little book on the Reformation that I do not need to more than mention it.

"Every guild," says Bishop Stubbs, "was organized, among other ends, for the relief of distress as well as for conjoint and mutual prayer. It was with this idea that men gave large estates in land to the guilds that, down to the Reformation, formed an organized administration of relief." "The confiscation of their property," he says, in his *Constitutional History of England* (III, 648), "was one of the great wrongs perpetrated under Edward VI, one unquestionable cause of the growth of town pauperisms."

These truths are no longer denied. After Cobbett, the works of a whole school of historians of economics and commerce, like Professor Ashley, the publications of the Surtees Society, notably the Halmote Rolls, the old Churchwardens' Accounts edited by various individuals and societies, the works of the Camden Society, the pages of the archæological press of England, the writings of Dom Gasquet, the revelations of many minor contemporary sources, have revealed to us the extent and intensity of the social and economic wrong worked upon the once comfortable poor of England by Thomas Cromwell and the legal harpies who carried into execution the dire principles of that unprincipled man.

It is instructive, however, to come across the substance of all this "new learning" in our old antiquary of Wiltshire.

"Destroying of manors began *temp.* Henry VIII," he says, in his short, jotty way. "By this method and by the selling of Church lands is the ballance of the Government quite altered and put into the hands of the common people. No ale-houses nor yet inns were there then unless upon great roads: when they had a mind to drink, they went to the fryaries, and when they traveled they had entertainment at the religious houses for three days, if occasion so long required. The meeting of the gentry was not then at tipling-houses, but in the fields and forests, with their bugle-horns in silken bordries. . . . This part was then a lovely champain, as that about Sherston and Cots-wold, very few enclosures except near houses, my grandfather Lyte did remember when all between Cromhall (at Easton) and Castle-Comb was so, when Easton, Yatton, and Comb did intercommon together. In my remembrance much hath been enclosed and every year more and more is taken in. Anciently the Leghs (now commonly called Slaights, *i. e.*, pastures) were noble large grounds, as yet the demesne lands at Castle-Comb. . . . Then were



a world of labouring people maintained by the plough, as yet in Northamptonshire. There were no rates for the poor in my grandfather's days: but for Kington St. Michael (no small parish) the Church-ale at Whitsuntide did the business. In every parish is (or was) a Church-house, to which belonged spits, crocks, etc., utensils for dressing provisions.<sup>1</sup> Here the house keepers met and were merry and gave their charity. The young people were there too and had dancing, bowling, shooting at butts, etc., the ancients sitting gravely by and looking on. All things were civil and without scandal."

After more than two centuries of expansion and glory, the poet Crabbe could pen in "The Village" (1783) the following classical lines as the absolute counterpart of what our genial old hunter of urns and brasses and black-letter so fondly remembered and so poetically described. What a far and weary cry from the mediæval "Church-house" to the modern "poor-house!"

"Theirs is yon house that holds the parish poor,  
Whose walls of mud scarce bear the broken door;  
There where the putrid vapors flagging, play,  
And the dull wheel hums doleful through the day;  
There children dwell who know no parent's care,  
Parents, who know no children's love, dwell there;  
Heart-broken matrons on their joyless bed,  
Forsaken wives and mothers never wed,  
Dejected widows with unheeded tears,  
And crippled age with more than childhood-fears;  
The lame, the blind, and far the happiest they:  
The moping idiot and the madman gay."

In these pages Aubrey recalls the charitable collections made for the poor on the vigils of feasts and dedications of churches.

"Old John Wastfield of Langley was Peter-man at St. Peter's Chapel there; at which time is one of the greatest revels in these parts, but the Chapel is converted into a dwelling house. . . . Such joy and merriment was every holiday, which days were kept with great solemnity and reverence."

<sup>1</sup> Aubrey refers here to the mediæval parish club-house, the focus of all social life of the parish. "Beginning as a place for making the altar-bread, it developed into a bakery for the supply of the community. It then took up the brewing of beer to supply the people and the Church ales and similar festivals. This soon grew into the brewing of beer to supply those who required a supply. . . . The 'ale' was the ordinary way of raising money to meet extraordinary expenses."—Dom Gasquet, *Eve of the Reformation*, p. 341.

The large, free life of the old lords of the manors was very dear to Aubrey, himself a gentleman, loving to recall from Chaucer his strange knight's

"high Reverence and Obeisaunce  
As well in Speech as in Countenaunce,  
That Gawain with his old Courtesie,  
Though he came again out of Fairie,  
He could him not amend of no word."

Their joustings and tourneys, their feudal courts, their escorts "in blue coats with badges," their state as of petty kings; their "rights" of upper and lower justice—mill, ford, tower; coinage, tribunal, gallows; their high blood begot of good living and their fierce feuds; their "great Gothick halls," with the hearth in the middle, and the retainers and servants who ate at the same table, below the salt; their halls of justice which were veritable armories, and their "mummings, cob-loaf-stealing, and great number of old Christmas plays,"—all these were delightful souvenirs to Aubrey, who was no democrat, and believed that entails should ever be in fashion as a good prop for monarchy. Yet throughout this brief introduction to the antiquities of one little corner of England there breathes a longing for the old organic unity of social life that was the chief characteristic of the Middle Ages; for that unbroken interchange of service, solace, example, and sacrifice that flowed from no mathematical formulæ of government, no scribe-drawn constitution daily wrenched and violated and circumvented by custom, or passion, or interest, or apathy. This intercommunion of hearts was the sacramental work of religion. The Middle Ages loved to typify her in the solemn symbolism of a crowned queen erect at the portal of the Cathedral, in flowing drapery, with the Cross in one hand and the "Cup of Salvation" in the other. The work of mediæval Catholicism was indeed a maternal work of infinite patience in training and formation, of educational effort in every direction, of authority ceaselessly working through voice and eye and example, of sacrifice of self so public, constant, and astounding that no one could gainsay it. The pledge and sanction, the proof and consummation, the vital energy of this manifold influence was in the Holy Sacrament of the Altar, out of and about which grew all the mediæval art and

architecture as the leaves and grapes grow naturally from the stem, its fruitage and its crown.

"Those who will read below the surface," says Dom Gasquet, "and will examine for themselves into the social life of the time, must admit, however much they feel bound to condemn the existing religious system, that it certainly maintained, up to the very time of its overthrow, a hold over the minds and hearts of the people at large, which nothing since has gained. Religion overflowed, as it were, into popular life, and helped to sanctify human interest, whilst the affection of the people was manifested in a thousand ways in regard to what we might now be inclined to consider the ecclesiastical domain. Whether for good or evil, religion in its highest and truest sense, at least as it was then understood, was to the English people as the bloom upon the choicest fruit. Whatever view may be taken as to advantage or disadvantage which came to the body politic or to individuals by the Reformation, it must be admitted that at least part of the price paid for the change was *the destruction of the sense of corporate unity and common brotherhood*, which was fostered by the religious unanimity of belief in the country, and which, as the main-spring of its life, and the very central point of its being, centered in the Church, with its rites and ceremonies."<sup>2</sup>

Certainly Aubrey was no Romanizer in his time. Among his notes on "Day-Fatality," is one concerning the twenty-sixth parliament of Henry VIII, "so fatal to Rome's concerns here, in which the Pope, with all his authority, was clean banished the realm, he no more to be called than the Bishop of Rome." After stating the king's headship of the Church, he adds, I think with a sly malice, "also the first fruits and tenths of all spiritual promotions and dignities were granted to the king," and subjoins, "not long after which followed the visitation of abbeys, priories, and nunneries, and after that their final suppression; this Parliament being the door or entrance thereto." In the light of the preceding extracts he clearly condemns the time-serving men who then enslaved the English Church to her unworthy laymen with chains no longer to be riven by merely human hands.

<sup>2</sup> "Parish Life in Catholic England," in his *Eve of the Reformation*, p. 324.



We shall scarcely err if we rank our antiquarian among those men of England whom Dom Gasquet describes in his essay on "England and the Pope," to whom the communion with Rome was visible through a blurred and distorted medium of the last two or three centuries of the English Middle Ages, when the history of mixed jurisdiction was still fresh, and a factor, so that "the real issue of the spiritual headship was obscured by the plea of national sentiment and safeguards." As we shall see, Aubrey has frequently a Catholic mind. His antiquarian studies, in which he was "no slender master," led him to the venerable close of the ancient Church, if not to her altars, as it happily did another fond student of ecclesiastical antiquities, Augustus Welby Pugin.

## II.

It is notorious that the numerous Grammar Schools of Catholic England before the Reformation were founded as pious works by clergy and laity, and carried on chiefly by the clergy out of devotion to learning.<sup>3</sup> The numerous poor students at Oxford and Cambridge were supported, directly or indirectly, by the revenues of churchmen. Schools like Eton and Harrow were founded originally for the children of the poor. To-day neither at Eton nor Harrow, neither at Oxford nor at Cambridge, does a shred remain of the old Catholic good-will towards the poor scholar. Like the tithes and the lands, the patrimony of needy learning has long been made over to the rich and the well-born. While the Universities of Oxford and Cambridge entered upon a time of decay immediately after the Reformation, the number of English students at the continental universities greatly diminished, owing, no doubt, in part to the venomous and narrow spirit of men like Roger Ascham. Sir Thomas More was of opinion that the Reformation was to blame for stifling the already reviving interest in Biblical and Patristic studies among churchmen. A Venetian traveller in 1500 noted that in England "few excepting the clergy are addicted to the study of letters, . . . and yet

<sup>3</sup> The reader will consult with profit Mr. Arthur Leach's studies collected in his late work on the *Secondary Education in England before the Reformation*. Cf. also Grant's *Burgh Schools of Scotland*.

they have great advantages for study, there being two general universities in the kingdom, Oxford and Cambridge, in which there are many colleges founded for the maintenance of poor scholars." In 1498, Erasmus could write to Colet, that England abounded in men of letters, and in 1517 he wrote to Richard Pace as follows: "Oh, how truly happy is your land of England, the seat and stronghold of the best studies and the highest virtue! I congratulate you, my friend, Pace, on having such a king, and I congratulate the king whose country is rendered illustrious by so many brilliant men of ability."

Even worldly ecclesiastics, like Cardinal Wolsey, loved to rear splendid buildings for the education of the poor, and to turn over to the cause of education the accumulated revenues of which they knew in conscience that Holy Church only made them administrators. Prior Charnock at Oxford, and Abbot Bere at Glastonbury, were no rare exceptions for elegant learning. Prior Selling of Canterbury, and Bishop Langton of Winchester, were devoted to the education of youth. The latter kept school in his own house—one of his scholars I have already mentioned—the famous humanist and diplomatist, Doctor Richard Pace. Aubrey loves to dwell on this period. After quoting from Plato that the foundation of government is the education of youth, he adds:

"By this means it is most probable that *that was a golden age*. I have heard Judge Jenkins, Mr. John Latch, and other lawyers say that before the Reformation one shall hardly in a year find an action on the case, as for slander, etc., which was the result of good government."

Our antiquarian had an eye for the picturesque: had he undertaken in his day the production of a book like Fosbrooke's *British Monachism*, how much more grave and truthful a portrait he would have drawn than is offered in that splenetic and one-sided work of miscellaneous erudition!

"The country was very full of religious houses; a man could not have travelled but he must have met monks, friars, *bonnehommes*, etc., in their several habits,—black, white, grey, etc. And the tingle-tangle of their convent bells, I fancy, made very pretty musick like the colleges at Oxford. Then were there no free-schools; the boys

were educated at the monasteries; the young maids not at Hackney schools, etc., to learn pride and wantonness; but at the nunneries, where they had examples of piety, humility, modesty, obedience, etc., to imitate and practise. Here they learned needle-work, and the art of confectionery, surgery, physick, writing, drawing, etc."

What a pretty picture does he outline of the teaching customs of the pious gentle-women of pre-Reformation England! Aubrey had been in his youth a collaborator at Dugdale's *Monasticon*, and had caught the spirit of that noble work.

"Old Jaques (who lived where Charles Hadnam did) could see from his house the nuns of the priory of St. Mary's (juxta Kington) come forth into the nymph-hay with their rocks and wheels to spin, and with their sewing-work. He would say that he hath told three-score and ten, though of nuns there were not so many, but in all, with lay-sisters, as widows, old maids, and young girls, there might be such a number. This was a fine way of breeding up young women, who are led more by example than by precept, and a good retirement for widows and grave single women to a civil, virtuous, and \* holy life."

Can we not imagine all England covered with many a house like St. Mary's at Kington? They were the workshops or *ateliers* in which the more delicate of the fine arts found shelter,—tapestry, embroidery, the making of vestments, the adornment of processions and festal days. A "Field of the Cloth of Gold" was possible only by reason of the century-long labors and acquired skill of thousands of religious women, whose devotion to the Blessed Sacrament was the starting-point of endless artistic labors in a later age. A history of lace-making—what the Middle Ages called "English work," and of the fine branches of illumination is a history of female religious for a thousand years. Between the chapters of Montalembert on the Anglo-Saxon nuns and those of Dom Gasquet on the dissolution of their venerable and beneficent communities lies a whole world of endeavor and act,—a "making" of England in a moral and spiritual sense, so effective and permanent that Shakspeare, as in *Measure for Measure*, seldom speaks of a nun but as "a thing ensky'd and sainted," "an immortal spirit,"

"And to be talked with in sincerity  
As with a saint."



I cannot resist the temptation to cull also the following paragraph from an author who was certainly close kin to much that is Catholic. For its love of the Fathers and of mediæval Christian art Oxford has always been privileged to preserve a certain crypto-Catholicism that one day flowered in John Henry Newman.

"The Crusado's to the Holy Ware were most magnificent and glorious, and the rise, I believe, of Knights-Errant and romances. The solemnities of processions in and about the churches, and the perambulations in the fields, besides their convenience, were fine, pleasing diversions, the priests went before in their formalities, singing the Latin service, and the people came after, making good-meaning responses. The reverence given to holy men was very great. Then were the churches open all day long, men and women going daily in and out hourly to and from their devotions. Then were the consciences of the people kept in so great awe by confession, that just dealing and virtue were habitual. Sir Edwin Sandys observed, in his travels in the Catholic countries, so great use of confession as aforesaid, that, though a severe enemy to the Church of Rome, he doth heartily wish it had never been left out by the Church of England, perceiving the great good it does beyond sea. Lent was a dismal time, strictly observed by fasting, prayer, and confessing against Easter. During the forty days the Fryars preached every day."

If Aubrey lived in our day he would be an invaluable member of the Society for Psychical Research. The only printed work of his is entitled, *Miscellanies upon Various Subjects*, and appeared as late as 1696, the year before his death.<sup>4</sup> In it he gathers a curious series of facts, ancient and modern, that bear on the phenomena of the spirit, or other-world life,—portents, omens, dreams, voices, apparitions, invisible blows, prophecies, magic, visions, in beryls or crystals, and without them, converse with angels and spirits, days lucky and unlucky, oracles, ecstasies, etc. He is a firm believer in their existence and their influence upon the world of man and nature.<sup>5</sup> Toland calls him superstitious,

<sup>4</sup> *Miscellanies upon Various Subjects*, by John Aubrey, F.R.S. (Library of Old Authors), London, 1890.

<sup>5</sup> "The matter of this collection is beyond human reach: we being miserably in the dark as to the economy of the invisible world, which knows what we do or incline to, and works upon our passions, and sometimes is so kind as to offer us a glimpse of its prescience."—*Ibid.*, p. 15.

but admits that he "was a very honest man and most accurate in his account of matter and fact." He seldom expatiates, merely chronicles the events or facts that strike him under each rubric. He is very catholic in his authorities, citing at one moment Cicero on Divination, and Cardanus on Dreams, and the next giving two letters from Scotland on the Second Sight. They are extremely curious, these asseverations about the humble "Lochiels" of Ross and Inverness, the Macleans, Macdonalds, Macphersons, and Mackenzies, who are gifted or afflicted with a wider and earlier vision than their neighbors, "some say by compact with the devil, some say by converse with those daemons we call fairies." This "Accurate Account of Second-Sighted Men" might well go as a counterpart to Kirke's very entertaining "Secret Commonwealth of the Fairies," written about the same time, and edited by Andrew Lang in the *Bibliothèque Carabas*. We are a little shaken by the admission that this great gift could be gotten "for a pound or two of tobacco," and by the insinuation that John du beg Mac Gregor exercised it "after having gotten a little more than ordinary of that strong liquor they were drinking." Mr. Lang would surely appreciate the scientific remark of Aubrey, when speaking of a London catalogue of some "periodical small-poxes." "It were to be wished that more such observations were made in other great towns." And Stevenson would have made a chapter of genius out of the remarks on "Visions in a Beryl or Crystal." Perhaps the worlds of sense and ultra-sense dovetail strangely into one another, and the poet is a stern realist when he holds that

"There are more things in heaven and earth, Horatio,  
Than are dreamt of in your philosophy."

There will always be a surplus of people who will prefer to believe it a very suitable thing that

"A little ere the mightiest Julius fell,  
The graves stood tenantless, and the sheeted dead  
Did squeak and gibber in the streets of Rome."

For them Aubrey is a genuine treasure, a man of faith and sense and shrewdness all made up. He has the story of "the White Lady of Berlin, who always appears when one dies out of the Electoral House of Brandenburg." The prophecies of St.

Malachy, he says, "are exceeding strange." *He* believes that "the chymist can draw subtile spirits that will work upon one another at some distance." There are "spirits celestial, more subtile than any alkalies and acids." How strange that Aubrey should find an echo in so eminent a modern chemist as William Crookes!

Apropos of this book, Aubrey makes in it some curious observations about Catholics. Speaking about "invisible blows," he says that "the Papists are full of these observations;" and of the ecstasy of a poor widow's daughter in Hertfordshire, that "had this been in some Catholick country it would have made a great noise." These remarks are not made unsympathetically by a man whom William Yeats, that philosopher of a delicate occultism, might have made use of. Elsewhere, speaking of impulses, he repeats the well-known story of St. Pius V and the battle of Lepanto (1571). "The Pope," he says, "by the like instinct being at Rome in the consistory, did speak of the engagement in the famous battle of Lepanto, and that the Christians were the victors, the fight at sea being two hundred miles or more distant from them."

Of course in his chapter on "Day-Fatality," he could not avoid remembering, anent the twenty-third day of November, that "Sir Kenelm Digby, that renowned knight, great linguist and magazine of arts," was born and died on that day, also that he fought fortunately at Scanderoun on the same day.

"'Tis rare that one and self-same day should be  
The day of birth, of death, of victory."

On the third of November he commemorates Cardinal Borromeo, "famous for his sanctity of life, and therefore canonized." With a typical antiquarian sympathy he remembers that this same day, his birthday, was as fatal to himself as it was to Earl Godwin 580 years before, whose lands in Kent were overflowed on that day and are henceforth known as Godwin's Sands." Just such an accident happened to Kentish lands of his own, that once brought four nobles an acre, but thereafter "were never worth one farthing to me." Of Wednesday he records that "it is said to have been the fortunate day of Pope Sixtus Quintus, that Pope of



renowned merit that did so great and excellent things in the time of his government."

Among the many anecdotes related by Aubrey are several about King Charles the First. He quotes in Latin "an admirable chronogram upon King Charles the Martyr," and relates several lugubrious incidents that preceded his execution. It would seem that Aubrey might have been a non-juror in a later day,—he could not condone the death of the legitimate Stuart King. For Oliver Cromwell he had therefore a sound hate. Apropos of the third of September, a lucky day for the great Puritan, he calls him "the English Attila," quite an excess of feeling for our cautious and patient seventeenth-century Oldbuck. The Parliament of 1640, he says, was "dreadfully fatal to England in its peace, its wealth, its religion, its gentry, its nobility; nay, its King." He records the capture of a great whale at Greenwich, and adds that "'Tis said Oliver was troubled at it." Speaking of secret impulses, like that of St. Pius V, he contributes to the life of Cromwell the following curious anecdote:

"Oliver Cromwell had certainly this afflatus. One that I knew that was at the battle of Dunbar, told me that Oliver was carried as with a divine impulse, he did laugh so excessively as if he had been drunk, his eyes sparkled with spirits. He obtained a great victory, but the action was said to be contrary to human prudence. The same fit of laughter seized Oliver Cromwell just before the battle of Naseby, as a kinsman of mine, and a great favorite of his, Colonel J. P., then present, testified. Cardinal Mazarine said that he was a lucky fool."

Aubrey believed himself possessed with an irresistible impulse to his chosen task. "This searching after antiquities is a wearisome task," he wrote near the end of his life. "Yet I am carried about with a kind of *æstrum* (inspiration), . . . a kind of gratitude and good nature to revive the memories and memorials of the pious and charitable benefactors long since dead and gone." His "Minutes of Lives," that Anthony á Wood made such good use of, prove him to have been justly called "an immature Boswell."<sup>6</sup> The same gossipy strain is noticeable in his *Miscellanies*,

<sup>6</sup> They may be found in the work: *Letters Written to Eminent Persons in the XVII-XVIII Centuries*. London, 1813.

whose terse and firm yet "colored" style is by no means without charm, as the specimens herein quoted may show. His acquaintance was wide and distinguished. In the chapter on "Dreams," he tells of one that was related to him by "William Penn, proprietor of Pennsylvania." Apropos of the founder of Philadelphia, speaking of the ancient inhabitants of Britain, "almost as savage as the beasts whose skins were their only raiment," he remarks "they were only two or three degrees, I suppose, less savage than the Americans." His contemporary, Sir Thomas Browne, loved to speak of "that great antiquity, America," and was deeply interested in its future, of which he has left a curious prophecy. In Britton's life of our author is given the brief entry of his burial at Oxford, in the Church of St. Mary Magdalene:

§ 1697, John Aubrey, a stranger, was Buryed, Jun. 7th.

It is characteristic enough of his retired and uneventful life among the mounds of Avebury or Stonehenge, or in the recesses of old libraries and museums. He was one of those humble scholars whose inexhaustible patience and long-sustained labors raise the pedestals on which others shine. His faults redounded only to his own disadvantage; his virtues were exercised for the good of all the republic of learning. He was more Catholic than he himself, mayhap, suspected.

In an age that saw the English people welcome a Protestant German line rather than tolerate Catholicism, Aubrey could write in a feeling and Catholic way of Thomas à Becket as a saint and a martyr. His place is among the great antiquarians who illustrated in the seventeenth and eighteenth centuries the mediæval life of England, and labored, unconsciously enough, for the preservation of feelings of respect, admiration, and love for the ten thousand monuments of the Catholic piety, skill, and learning of their forebears. It could not but happen that one day men should ask, as they do now, if it were then so wise and happy a deed to overthrow a religion that had given such proofs of its adaptability to the character and genius of England. Were John Aubrey with us to-day, he would be the first to echo the profoundly true words of the late Dean Church, concerning the "men of religion" of mediæval England:

"It was in these men, and in the Christianity which they taught, and which inspired and governed them, that the fathers of our modern nations first saw exemplified the sense of human responsibility, first learned the nobleness of a ruled and disciplined life, first enlarged their thoughts of the uses of existence, first were taught the dignity and sacredness of honest toil. These great axioms of modern life passed silently from the special homes of religious employment to those of civil; from the cloisters and cells of men who, when they were not engaged in field-work or book-work, clearing the forest, extending cultivation, multiplying manuscripts, to the guild of the craftsman, the shop of the trader, the study of the scholar. Religion generated and fed these ideas of what was manly and worthy in man. Once started, they were reinforced from other sources; thought and experience enriched, corrected, and coördinated them. But it was the power and sanction of a religion and a creed which first broke men into their yoke that now seems so easy, gradually wrought their charm over human restlessness and indolence and pride, gradually reconciled mankind to the ideas, and the ideas to mankind, gradually impressed them as that vague but yet real thing which we call the general mind and thought of a nation."<sup>1</sup>

Perhaps we shall not frequently behold again upon the soil of England, the marvellous scene which Matthew Arnold, that most dissatisfied of modern poets, has carved for us in such sculpturesque and flawless verse:

The silent courts, where night and day  
 Into their stone-carved basins cold  
 The sparkling icy fountains play—  
 The humid corridors behold,  
 Where, ghostlike in the deepening night,  
 Cow'd forms brush by in gleaming white!

The chapel, where no organ's peal  
 Invests the stern and naked prayer!—  
 With penitential cries they kneel  
 And wrestle; rising then, with bare  
 And white uplifted faces stand,  
 Passing the Host from hand to hand.

The life of Charterhouse and hermitage is foreign enough to the England of to-day, that seeks on many seas and in many lands

<sup>1</sup> *The Gifts of Civilization* (1892), p. 240.



the goods despised by the hearts out of which rose Ely and Durham and Peterborough. The rupees of Delhi, the silks and curios of the Summer Palace, the diamonds of Kimberley, the inexhaustible gold of the Rand,—these be her gods, that with Babylonian frenzy she exhibits in cosmopolitan pomp, intoxicating the nations with delight and envy. Is there any cure for the awful fever of her life except in a return to the Catholicism that once made her happy in piety and self-restraint?

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## THE PRIEST IN THE SICK-WARD.

### The Last Rites.

“Infirmatur quis in vobis? inducat presbyteros Ecclesiae et orent super eum unguentes cum oleo in nomine Domini.”—Jacob 5: 14.

IN a former article of the REVIEW,<sup>1</sup> I spoke of the signs which announce probable danger of death by sickness; and what was said there was intended to serve as a guide to the young levite when summoned to the sick-bed in the parish. The present paper supposes the signs of approaching death in evidence, and transfers the scene of priestly ministrations to the sick-ward, in the hospital, where disease is visible in its protean forms.

If, as Cardinal Gibbons says in his admirable work *The Ambassador of Christ*, “the true priest has the noblest mission on earth, not only because he offers up the Lamb of God on the altar, but also because he immolates himself on the altar of duty and charity,” then, in a fuller sense, do these words apply to him who at the call of duty and charity “spends himself and is spent” for the spiritual welfare of suffering humanity in the hospital.

It may be said that between sick-calls in the district and those in the hospital there is a great difference. In the one case

<sup>1</sup> Cf. April, 1900, p. 388.

only ordinary diseases are met with; while in the other the minister of God finds himself in close and constant attendance on sufferers from extraordinary disease, not seldom of a most repulsive and unsightly character. Lupus, gangrene of the lungs, smallpox, erysipelas in its worst forms, cancers of various kinds, and virulent fevers are some of the many diseases with which he is brought into contact.

But apart from the specific character of the disease with which duty and charity must constantly bring him in touch, the neophyte will find himself confronted with a variety of difficulties not experienced outside an institution. Obviously there is not the same privacy in a public ward as in a parishioner's home—a matter that gives rise to some perplexity in the case of one coming fresh from the collegiate halls. True, he will find a trained nurse at hand, who will acquaint him with the condition of the patient; and this in a measure facilitates matters, though it does not compensate for additional difficulties. He must hear the patient's confession in a large ward where the beds are close together, and their occupants within ear-shot; he must guard against possible scandal; and anoint and communicate in circumstances requiring the exercise of great discretion.

To offer, then, some remarks of a nature helpful to the young priest in the administration of the last rites, under such existing circumstances, is the object of this article. I will embody my remarks under the following heads: (1) Hearing Confessions; (2) Extreme Unction; (3) Holy Viaticum; (4) The Last Blessing.

I. HEARING CONFESSIONS.—The first difficulty that presents itself under this head, I think, is the wearing of the stole. Often it cannot be worn, at least openly, without danger of attracting attention where prying eyes and prurient ears are many. Screens may often be had, though from personal experience I have found that in many instances they are more dangerous than serviceable, since nurses are constantly moving about the ward and may be close at hand, yet unobserved. But where screens are not available, and the stole if worn would be a serious danger, it may be said there is no obligation *sub gravi* to wear the stole beneath one's coat. This, when feasible, is the better thing to do, for the reason that the priest by doing so is following out the rubrics as

best he can, and is reminded of the fact that he is administering a Sacrament. It must be borne in mind that the stole is something more than a "signum jurisdictionis externum," as de Herdt, I n, B 7, points out: "Usus enim stolae non ita accipiendus est, ut sit signum jurisdictionis, sed ab actuali exercitio, quod juxta rubricas stolam requirit, ut vestis sacerdotalis, et quandoque tantum ut distinctivum officii, quod quis habet." And in connection with this matter I would refer the reader to the Constitution of Benedict XIV, *Inter Omnigenas*, February 2, 1744, in which the Pope approves of a local law prescribing the wearing of the stole under the garments when the priest carries the Blessed Sacrament to the sick in Albania.

I pass on now to the consideration of the material integrity of confession. The usual difficulties which affect this matter are to be found in cases of the deaf, or deaf and dumb, the very ignorant and simple, and where serious danger to health threatens the penitent or confessor if the confession be complete.

As regards those who are dumb or who cannot speak at the time from other causes, the confessor will best elicit answers from the penitent by getting him to respond with a pressure of the hand; but when the penitent is a female this should only be done in a public ward, when screens are used, and then not always.

With reference to deaf people, or deaf and dumb, I would point out the usefulness to a priest of knowing the deaf and dumb alphabet. Oftentimes the sick can be instructed and received into the Church by its means. Here I would add that apart from *grave incommodum* and *periculum manifestationis* a mute, according to the common opinion of theologians, is bound to commit his confession to writing if he can do so.<sup>2</sup>

Speaking of another class of penitents—the very ignorant and simple, let me refer to what St. Alphonsus says respecting them. He says such, apart from danger of death, *may* be absolved when they say they are sorry for their sins, although they confess no specific sin. From this, therefore, it is clear that when they are in danger of death they can and ought to be absolutely absolved.

<sup>2</sup> Vide Kenrick, *Tract. de Poenit.*, VIII, 61: "Muti—si scribere possint, absque manifestationis periculo, videntur teneri; qui enim nequit ore confiteri, debet, qua ratione valet, sua peccata revelare."



Frassinetti, in his work called *Priests' Manual*,<sup>3</sup> refers to another instance when the material integrity must suffer, viz., when questions cannot be put without injury or danger to the penitent's health. These are his words: "When the patient, according to his capacity, has done all within his power, the confessor is not bound to interrogate him further, even though he might foresee that the examination was of consequence."

Some of the cases which, I think, justify the sacrifice of the material integrity to a greater or lesser extent, by reason of danger to health or grave inconvenience, are—

(1) when a patient is afflicted with profuse hæmoptysis, and talking would expose him to a sudden relapse;

(2) when a patient is suffering from acute bronchitis and is cyanotic and breathing is extremely labored owing to the choked state of his lungs;

(3) in the later stages of phthisis, when laryngitis may render it almost impossible for the sick person to talk;

(4) in the case of pericarditis, when the membrane of the heart is greatly inflamed, causing great difficulty in speaking.

Among the diseases dangerous to the confessor may be enumerated typhus, scarlet fever, diphtheria, and smallpox.

And while treating of infectious diseases it may be well to remark that it is advisable for the confessor to keep his face averted as much as possible from the penitent; and I would here point out that when hearing the confessions of those suffering from cancer, he will do well to kneel so as to keep below the patient, as the offensive exhalations rise upwards.

To conclude: When patients are *in extremis* and death is instant the form of absolution used is:—"Ego te absolvo ab omnibus censuris et peccatis in nomine Patris, etc." Should they lose consciousness before the confession is completed they are, if contrite, absolutely absolved.

2. HOLY VIATICUM.—Coming to the question of Holy Viaticum I will begin by drawing attention to what Gury says on the subject of the Holy Eucharist, 322, Q. 7, about administering Holy Viaticum to deaf-mutes. "The Blessed Sacrament," he remarks, "may be administered to such persons if they give evi-

dence of discretion and sufficient instruction." Scavini, again, says: "Si praeter instructionem in genere necessariam satis distinguant particulam consecratam a pane naturali, licet ipsorum idea tam clara non sit, quam parvolorum qui usu omnium sensuum gaudeant, talibus communio danda est si urget praeceptum." Hence it follows that if a clear and accurate knowledge of the Real Presence is not demanded when the Paschal precept is in force, *a fortiori* this is the case when a deaf-mute is in danger of death. But in hospitals, I think, it is dangerous *ratione irreverentiae* to administer Holy Viaticum to such a one unless the priest has a knowledge of his previous life. Patients of this class are apt to take the Blessed Sacrament out of their mouths or otherwise to expose it to irreverence. And the same applies equally to lunatics and imbeciles. On this point St. Thomas says Holy Viaticum should be given, "si prius quando erant compotes suae mentis apparuit in eis devotio hujus Sacramenti." Under this head must be classed, likewise, persons in delirium and epileptics whose minds have become greatly weakened by frequent fits.

When a patient is afflicted with vomiting and is conscious, one can best judge whether he is liable to a return by his own statement; but it is prudent to wait some considerable time before attempting to administer Holy Viaticum when the patient has been vomiting. Authors differ as to the length of time that should intervene in such a case. Some say six hours should elapse; others, considerably less. A priest, however, will act prudently if he waits for four hours before giving a patient Holy Viaticum. Dr. Capellmann, in his *Pastoral Medicine*, says: "In cholera, vomiting takes place very frequently; and an interval of two to four hours, but certainly of six, shows a change which gives hope for an intermission of vomiting. But in diseases and lesions of the brain, in diseases of the kidney, in inflammation of the bowels, vomiting ensues at shorter and more regular intervals. During those affections I should require a non-recurrence of vomiting for at least twelve hours before I would allow Communion to be given."

In cases where the patient after receiving Holy Communion, as sometimes happens, rejects It immediately, the sacred species should be taken away and kept until corrupted, and then deposited in the sacrarium, or failing that should be put in the fire.

Most difficulties in the question of administering Holy Viaticum arise either from a difficulty to the patient in swallowing or from obstinate vomiting. The first difficulty may arise—

(1) from the very parched condition of the patient's mouth, as in many fevers and pneumonia, in which case the priest should give the communicant a little water to drink beforehand or immediately after he had received Holy Viaticum ;

(2) from tumors, abscesses, etc., pressing on the throat or gullet ;

(3) from a narrowing of the gullet, generally due to scalds or poisoning by strong acids or, again, to cancerous growth ;

(4) from diseases of the larynx, occurring, at times, in phthisis or cancerous disease and diphtheria ;

(5) from after wounds, caused by accident or operation, on the neck ;

(6) and may occur in various nervous cases, as St. Vitus' dance and hysteria ;

(7) and in the case of maniacs where they refuse to take any food.

In all such cases the patient should first be tested with a little bread or an unconsecrated particle.

Obstinate vomiting occurs in—

(1) stomach disease (*a*) when there is inflammation, common in heavy drinkers ; (*b*) when there are cancerous growths preventing the passage of food from the stomach on into the intestines ;

(2) in late stages of Bright's disease ;

(3) in some nervous states, as, for example, tumor of the brain ;

(4) in intestinal obstruction and strangulated hernia (in such cases the vomit becomes "*fæcal*") ;

(5) in cases where paroxysms of coughing occur, as in whooping cough (common among children). And here I would point out that by giving food immediately after a paroxysm, vomiting may be sometimes avoided, as another fit of coughing may not happen for some time.

I will go on to consider next the question of giving Holy Viaticum to one not fasting. Where the disease is of a fatal



character and directly endangering life it is always lawful to administer It to a patient not fasting. The question of giving Holy Viaticum frequently during a lingering sickness is somewhat controverted. There are authors who assert It may be given often, not in the ordinary form while the danger is present, but *per modum viatici*." While, again, others affirm that Communion should be administered *per modum viatici* only once *in eodem periculo mortis*. According to this latter opinion, therefore, once Holy Viaticum has been given, Communion, whether the patient be fasting or not, should be administered to him with the ordinary form, "Corpus Domini," etc. Needless to say, in cases of frequent administration a priest must use his own discretion. Father Lehmkuhl pertinently observes, II, n. 161: "Durante periculo toties quoties devotio et dispositio poenitentis hoc suadet, S. Communio eodem modo repeti potest, jejunio neglecto, neque quod aegrotus quum sanus erat S. Communionem non tam frequenter sumpsit, ratio est cur etiam nunc, modo satis dispositus sit, raro ad eam admitatur."

In concluding my remarks on this subject I may fitly allude to the decree of the S. Congregation of Indulgences, February 5, 1841, which lays down the necessity of the *Confiteor* being recited three times, *i. e.*, before Holy Viaticum, before Extreme Unction, and before the Last Blessing, even though they are all administered together.

3. EXTREME UNCTION.—Although the direct object of the Sacrament is to fortify the dying in their last hour, yet indirectly it often, under God's providence, brings about the recovery of the bodily health. It is, therefore, unlawful to defer its administration until there is no possible hope of recovery. All that is required is that there is probable danger of death by *sickness*. The causes, then, justifying the administration of this Sacrament must be internal to the sick man and not external. Hence a priest cannot anoint *per se* a person about to undergo a surgical operation, any more than he can anoint a soldier going into battle, or a criminal about to be hanged on the gallows. But Extreme Unction is administered *per accidens* before a surgical operation, when the disease that renders an operation necessary is in itself proximately dangerous to life. We have an instance when the

priest would not anoint in a case where a patient is suffering from a malignant cancer, but from which no immediate danger of death is foreseen; and for the simple reason that the danger here arises not from the disease *per se*, but from the operation about to be performed.

Here I would suggest that when through an accident one organ of sense is absent, as in the case of the ear, or when again both senses cannot be anointed because bandaged (a common occurrence in a hospital), the anointing of one sense is certainly sufficient for the validity of the Sacrament; and when cases arise in which an organ of sense cannot be anointed, for instance, the nose, foot, etc., one anoints the nearest part.

In the case of imminent death a priest should give absolution and proceed straightway to the *Confiteor* and to the words, "in nomine Patris . . . extingatur in te;" or should it be evident that delay is dangerous he should immediately begin the anointing with the form, "Per istam S. unctionem," etc. But where time will not admit even of this he should anoint the senses of the head, using one form for all the organs, *i. e.*, "Per istam S. unctionem . . . indulgeat tibi Dominus quidquid deliquisti per sensus, visum, auditum, odoratum, gustum, et tactum." In a still more urgent case he should anoint the forehead only with the form, "Per istam S. unctionem . . . indulgeat tibi Dominus quidquid deliquisti per sensus."

If the sick man be still living after having been anointed by the short form, the senses individually should be *anointed sub conditione*; and the *prayers omitted must be supplied in the order* in which they are *prescribed* in the Ritual.<sup>4</sup> Should the patient die during the process of anointing, the priest should immediately

<sup>4</sup> Vide, Lehmkuhl, *Theol. Mor.*, Vol. II, Pars II, lib. I, Tract. VI, n. 572: "Inclinandum tamen est, saltem si aegrotus alia sacramenta secure suscipere non potuit, in repetitionem conditionatam unctionum singularum sub suis formis particularibus. Nam licet internam rationem nullitatis sacramenti vix ullam videam, extrinsecus accita auctoritas aliquorum theologorum, qui de valore talis modi dubitanter loquuntur, ratio sufficiens est cur sacramentum quod adeo necessarium esse possit, conditionate repetatur." Cf. Kenrick, II, *Tract. de Ext. Unct.* ii, 11: "Quae praescribuntur sacerdoti recitandae orationes integre perficiendae sunt nisi imminet mors; quo casu licebit ungere statim periclitantem, et preces deinceps prout Rituale monet."

begin the *Commendatio animae*. In all cases of doubt as to whether a person be dead or not the conditional form is used, viz.: "Si vivas, per istam S. unctionem," etc. When several persons have to be anointed, as may happen in a hospital, the organs of each are anointed as usual, while the prayers and psalms are recited in the plural number for all.

In considering the question of contagious diseases I would remark that the five senses are anointed under the single form. And in cases of this kind the anointing may be done with a match or something of that kind. One guards against contagion if one uses a separate piece of wool soaked in the Holy Oil for the anointing of the different organs of sense.<sup>5</sup>

The ordinary precautions to be adopted in attending contagious cases such as smallpox, scarlet fever, etc., are—

(1) never to attend such cases, when it can be avoided, on an empty stomach;

(2) to wash the hands with carbolic soap immediately after attending a patient;

(3) when possible, to wear some kind of "overall" above one's clothing;

(4) never to insert the thumb after anointing any organ into the oilstock, but to use a separate piece of wool for the purpose.

Let me add here that syphilis is a contagious disease a priest should be on his guard against. It differs from the diseases above mentioned in that actual contact of the virus is essential to its transmission, *i. e.*, either the discharge from the sore itself, or some of the secretions, as saliva, of the patient must come in contact with another person before the disease is transmitted. In other words, it is not air-borne. Should a priest, therefore, come into contact with the saliva of the patient or the discharge from a sore he should always take the precaution of washing his hands with carbolic soap, or the like.

<sup>5</sup> Dr. Capellmann on this matter says: "If such diseases are communicated by contact the oil itself protects from the transmission of the virus." With all deference, however, to the learned doctor, I understand it is very questionable whether one can rely upon the antiseptic quality of the oil to this extent. "In the majority of contagious diseases," continues the eminent doctor above quoted, "no actual contact is required for their communication, as the contagious matter appears to be transmissible by the air."



4. THE LAST BLESSING.—We come now to our final subject for consideration, the Last Blessing *in articulo mortis*. Here two points call for notice: the invocation of the Holy Name of Jesus, and the repetition of the said blessing.

Although the necessity of the invocation of the Holy Name for the validity of the last blessing was at one time much controverted, it is now certain that its invocation, mentally or orally, is a *sine qua non* condition of its valid reception. The decree of the Sacred Congregation of Indulgences has settled this question: "Invocatio saltem mentalis SSmi Nominis Jesu est conditio sine qua non pro universis Christifidelibus qui in mortis articulo constituti plenariam indulgentiam assequi volunt vi hujus Benedictionis."<sup>6</sup> Wherefore if a dying man be absolutely unconscious, and not able, orally or mentally, to invoke the Holy Name, the indulgence is not gained. Practically speaking, however, the blessing should always be given, since the dying person *may* be able to invoke the Holy Name mentally, though apparently totally unconscious.

It will be seen from the quotation given below that the last blessing is not repeated, even though the patient be in mortal sin at the time it is imparted, or if a mortal sin be committed by the recipient of the said blessing after it has been given, it being sufficient that the state of grace be recovered; nor again is it repeated when a priest may lawfully readminister Extreme Unction in a case of protracted illness. The general rule is that the last blessing is repeated only when the priest ought to reanoint, *i. e.*, when after recovery the danger of death returns. In hospitals it is always prudent to give the last blessing immediately after the anointing; otherwise a patient is in danger of losing the last blessing altogether.

I am aware that many priests make a practice of giving the last blessing in the same sickness, and for the purpose of making the application of the blessing more certainly valid. Although there is no necessity for this, it would appear from the quotation I here subjoin, and to which I have just alluded, that it is no way wrong to do so. "Indulgentia plenaria ex benedictione Papali *in vero*

<sup>6</sup> S. Cong. of Indulgences, Sept. 23, 1775; Sept. 22, 1892.

articulo mortis et quidem *una* tantum a moriente pro se acquiritur; ideo aliae pro animabus defunctorum non lucrifiunt. Hinc in eadem permanente infirmitate licet diuturna eam semel tantum impertiri licet, etsi infirmus eam accepit in statu peccati mortalis aut post acceptionem in peccatum relapsus est aut absolutionem vel etiam extremam unctionem iterum accepit. Ratio, cur prohibitum est, eadem infirmitate permanente benedictionem Papalem pluries impertiri juxta Resp. S. C. Ind. 12 Martii 1855, n. 362, in quo refertur ad Resp. die 5 Feb. 1841, n. 286, est, quia in eodem articulo mortis infirmus indulgentiam semel tantum lucrari potest. Unde si a moribundo, non ex intentione indulgentiam pluries lucrandi, benedictio Papalis pluries peteretur aut a sacerdote daretur, sed ex alia e.g. ad effectum securiorem reddendum aut si pluries conferetur ad excitandos pios effectus ad certius procurandam pro indulgentia dispositionem, nihil fieret contra decreta. Ita *Il Mon. Eccl.*, vol. viii, part. 2, pag. 110 cum Melata (Manuale de Indulgentiis, part. 2, sec. Qu. 1, C. 1, art. 2). Praesertim cum tali intentione pluries benedictio Papalis dari potest moribundo, si hic ad eam ex pluribus titulis jus haberet, prout, testante Melata, etiam nunc Romae practicatur.”<sup>7</sup>

It only remains for me in concluding this paper to observe that, while the noble and self-sacrificing life of the hospital chaplain involves many arduous duties repugnant to human nature, many anxieties and dangers, it is one, nevertheless, that is crowned with consolations, natural as well as supernatural. The tokens of joy and peace, and the thrilling conviction of security which his spiritual ministrations inspire in the anguish-stricken soul of the dying sufferer, were stimulus enough; but the deep gratitude that wells from his heart, gleams in his eye, and trembles on his lips, is to the priestly ministrant a priceless legacy.

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<sup>7</sup> *Konings-Putzer, Commentarium in Facultates Apostolicas*, Ed. quarta, 1897, p. 258; Cf. *Analecta Eccl.*, 1894, pag. 131, 225

### PROMULGATION OF THE GENERAL JUBILEE THROUGHOUT THE WORLD.

THE Encyclical, *Temporis quidem sacri*, published in this issue of the REVIEW, announces the extension throughout the Catholic world of the Jubilee Indulgence which was proclaimed for the Eternal City last year. Accordingly the faithful everywhere are privileged to gain, during the space of six months, the Plenary Indulgence of the general Jubilee. This applies to all Catholics without exception, even to those who have already gained the Indulgence, either by visiting Rome last year, or by otherwise fulfilling the prescribed conditions in their own exempted localities, such as religious in convents, the aged and infirm in asylums, etc.

The conditions imposed for the present extension of the Holy Year Indulgence are as follows:

1. To make at least one visit daily, for fifteen days, to four churches designated by the Ordinary or his Vicars, including the cathedral for those dwelling in the cathedral city, and the principal church in the larger cities, and to pray there for the triumph of Holy Church, the extirpation of false doctrine, the concord of Christian princes, and the salvation of the people.
2. In places where there are less than four churches the Ordinaries are to designate the church or churches to be visited for the gaining of the Indulgence. In this case the number of visits is to be equivalent to that prescribed for the cities, namely, sixty visits to be made during fifteen days.
3. The time for computing the beginning of the Jubilee for six months is the day in each diocese on which the document of the Holy Father is officially published by the Ordinary of the diocese.
4. Where there are four churches in a city designated by the Ordinary for the gaining of the Jubilee, these four must be visited once on the same day for fifteen days; the fifteen days need not be in succession; but where there is a less number the visits may be made at any time, provided there be sixty visits made during fifteen days, either successively or at intervals.
5. The days may be computed either from sunrise to sunset



of the same day, or from first vespers of one day to sunset of the next day, which latter is the ecclesiastical day. This has the advantage of enabling a person living in the city to make five or even eight visits on any one day, by completing four visits during part of the natural day (between sunrise and 2 o'clock P.M., the hour for Vespers), and then, after leaving the last visited church, by entering it again to begin the four visits for the next day (ecclesiastical day).

6. Sorrow for sin, a good confession, and the reception of Holy Communion are essential requisites for the gaining of the Indulgence. The Easter Confession and Communion is a distinct obligation which does satisfy for the gaining of the Indulgence.

There are certain exemptions accorded in the following cases :

1. Persons who, by reason of a long journey, are prevented from making the Jubilee within the prescribed time, may, on arriving at their homes or other fixed stations after the expiration of the six months, gain the Indulgence by visiting the principal church of the place fifteen times.

2. Religious and persons living in convents or institutions following a community life, prisoners, invalids, and those prevented by other legitimate reasons from making the required visits, may be dispensed by the Ordinary of the diocese.

In such cases the bishop or those empowered by him shall have the right to commute into some other works of piety and devotion the ordinary obligations of the Jubilee.

This the Ordinary may do through appointed confessors or ecclesiastical officials, either in or outside the confessional.

Children who have not made their First Communion may gain the Indulgence by performing such other works as the Ordinary prescribes for them.

The Ordinary has likewise the right to reduce the number of regular visits to the churches for members of sodalities, confraternities, congregations, universities, colleges, schools, and parishes, who, under the guidance of their pastor, or some one deputed by him for the purpose, visit the appointed churches *in procession* or in a body.

## CONFESSORS.

With regard to confessors and their special faculties for the Jubilee, the following general privileges are granted :

1. Nuns, including novices, may choose any confessor they like for the Jubilee confession, provided the confessor has the faculty of hearing confessions in the diocese.

2. All the faithful, whether regular or secular, ecclesiastic or lay, shall have the right to select their confessors from any Order or place, provided such confessors are approved by the Ordinary for hearing confessions in the diocese, or who (in the case of religious choosing a confessor of their own Order) have the approbation of the superior of the Order to which they belong.

3. These confessors have the faculty, as long as the Jubilee extension lasts, to absolve (*in foro conscientiae*) from excommunication, suspension, and other ecclesiastical sentences and censures, even such as are ordinarily reserved to the bishop, or to the Holy See, with the understanding that they enjoin a salutary penance upon the penitent claiming absolution.

Only priests who have given absolution, thrice or oftener, to an accomplice *in crimine complicitis*, are excluded from this concession.

Those who have publicly promulgated false doctrines of faith are obliged to repair publicly the scandal given, before they can receive absolution. Apart from ordinary cases of restitution the present Indult mentions that those who have stolen sacred property must make restitution or sincerely promise to do so as soon as they are able, before they can receive absolution.

4. The appointed confessors have the faculty to commute vows, even such as are reserved to the Holy See, into other pious works; also to dispense from occult irregularities forbidding the exercise of or promotion to higher Sacred Orders, in cases which have not been (or are likely to be) brought before the ecclesiastical court.

In this faculty are not included the vows of perpetual chastity, or the triple vows made in religious communities, or such as affect the rights of third parties, or such as have been made for the purpose of preventing probable sin (called *poenales* or *prae-*

*servativa a peccato*), unless the works enjoined in the last-mentioned case have equally the effect of restraining from sin.

5. Confessors have the faculty, moreover, of dispensing (*pro foro conscientiae*) from the impediment of marriages illegally contracted in the second and third degree, or in the third degree alone, or in the third and fourth degree, or in the fourth degree alone of consanguinity or of affinity (*etiam ex copula licita provenientis*), provided the impediment remains occult.

6. In like manner, confessors may dispense (*pro foro conscientiae tantum*) from the occult diriment impediment in the first and second degree, or the first or second degree alone, of affinity arising *ex copula illicita*; not only in the case of a marriage actually contracted, but if there be sufficiently grave reasons for contracting marriage. Not included in this faculty is the case of affinity which arises "ex copula cum matre desponsatae vel desponsandae, si hujus nativitas copulam antecesserit."

7. Confessors may likewise dispense (*pro foro conscientiae*) from the impediment of spiritual relationship; also from the occult *impedimentum criminis*, *neutro tamen machinante*, when there is adultery together with the promise of future marriage after the death of the obnoxious party.

Similar faculties are granted under Numbers 8 and 9 of the text, which it is unnecessary to detail here.

The Holy Father distinctly declares, however, that the power to dispense does not affect other irregularities or defects, not mentioned in the foregoing concession; nor does it give power to absolve the "complex in inhonesto contra sextum Praeceptum," or allow any accomplice to select such a confessor with the view of obtaining absolution. Persons who are nominally excommunicated, suspended, interdicted, or otherwise publicly censured by legitimate ecclesiastical authority, cannot obtain absolution without having made due satisfaction as prescribed, and within the time allotted for the gaining of the Jubilee Indulgence.

10. Persons who, having begun the Jubilee visits with a view of completing them, but who are prevented by sickness from doing so, may gain the Indulgence if they are truly penitent, go to confession, and receive Holy Communion.



## THE REFORMATION AND EDUCATION. (1520-1648.)

WITH the accession of Nicholas V to the throne of St. Peter, in the year 1447, the golden age of the Renaissance began. The spirit no less than the principles of Humanism had been long at work. Even under the two preceding reigns of Martin V and Eugenius IV, they are beheld actively engaged winning advocates and making foes and laying deep the foundations of the mighty changes which were so soon to follow, but of which few, if any, at the time had the remotest suspicion. Himself a humanist and a great patron of letters, Nicholas was alive to the necessity of reviving a learning, which, rightly understood, could not fail to serve a valuable religious and moral as well as intellectual purpose. Acting upon this conviction, he exerted from the outset the full force of his personal influence and official prestige to make Rome, and with it the Church, the great controlling centre of the new forces coming into play. Every encouragement was given to proficiency in the various departments of literature, science, and art. Preferments and rewards were lavishly bestowed. The corners of the earth were ransacked for manuscripts and tomes with which to stock the Vatican library, which his munificence had founded; and for monuments and antiquities of all sorts with which to grace the public roads and gardens and buildings of the Eternal City. Money was no consideration in the face of evident needs, and the comprehensive views of one whose appreciation took in at a single glance and with equal facility the dirt-begrimed fragment of some long-lost classic and the architectural proportions of St. Peter's, which he was the first to conceive and plan as a substitute for the venerable but inartistic and crumbling basilica of Constantine. As water seeks its level, as the needle seeks the pole, so genius instinctively seeks the company of genius; and it is no matter of surprise to find that under such favorable influences, fostered, with little interruption, for well-nigh a century, Christian learning should have flowered to its mightiest in the immortal personages of an Angelo, a Raphael, a Titian, or a Fra Angelico. Painting and sculpture and architecture thrilled to a new life. In literature especially was the progress marked. The classics, Greek, Latin, Arabic,

and Hebrew, were sought out, translated, pondered, and imitated. Prose works were multiplied. Poetry in particular was carried to a marvelous degree of refinement in the case of some, the music of whose rhythmic productions still sounds like a lost chord caught from the majestic harmonies of a Virgil, a Theocritus, or a Homer. Poggio, Valla, and Alberti; Guarino, Aurispa, and Filelfo; Pomponius Laetus, Sylvius, and Platina; Tortello and Decembrio, not to mention others, are names immediately suggestive of a literary polish the like of which the world had never seen on such a magnificent scale since the days of Pericles and Augustus. All in all, this revival, so popular and so rapid, was a widespread one, whose growth, upon the lines sanctioned by Nicholas and not a few of his successors, would have led in due season to incalculable and none but beneficial results.

Was the movement an altogether new one? No. Its brilliant development under Nicholas and, later, its culmination under Leo X, were but the far-off results of a process of intellectual industry and assimilation which had been going on for generations. In the Universities of Bologna and Salerno, and the monastic retreat of Le Bec—the birthplaces, respectively, of legal, medical, and theological science in the Western world—we behold the first and feeble dawnings of a reaction breaking through the darkness and stagnation of centuries. The great scholastic agitation, with its endless and acrimonious controversies, seemed for a while to divert interest and attention from it into other channels. But with the fall of Constantinople (1453), and the consequent influx of Greek thought and language into Europe, it took on a newer and still more ardent life, and once again, from out the distant past, evoked the genius of Petrarch and Boccaccio, its brightest offsprings and highest exponents. Under Nicholas the Renaissance was fully under way, understanding by the term, of course, not an absolute re-birth of literary and artistic sense, for such it was not, but the creation of a boundless zest and marvelous grace and finish in concept and execution. "Taken absolutely," says Guizot, "and as implying a Renaissance following upon a decay of science, literature, and art, the expression is exaggerated and goes beyond the truth; it is not true that the five centuries which rolled by between the establishment of the Capetians

and the accession of Francis I (987-1515) were a period of intellectual barrenness and decay; the Middle Ages, amidst the anarchy, violence, and calamities of their social condition, had in philosophy, literature, and art works of their own and a glory of their own which lacked not originality, or brilliancy, or influence over subsequent ages."<sup>1</sup> Begun in Italy, the movement was not slow in making itself felt in other countries of Europe. Scholars from Germany, France, Spain, and the Netherlands, from everywhere, in fact, flocked to the banks of the Tiber to become imbued with the principles of that advanced culture which was to affect so largely the educational no less than the sociological destinies of the world.

But, like most good things, it had to be abused. Many, mistaking its purpose, and betrayed by the seductiveness of paganism, sought in it the gratification born of the purely material and sensual. The rich mines of ancient lore, which were now being opened up, were traversed by them, not so much for their priceless charms of thought and word, as for the shocking obscenities in which they abounded. It thus chanced that, side by side with the Christian Renaissance, there stole into existence a stream of heathen tendency, which deepened and widened as the years lapsed, and did so much to prepare the world for the catastrophe of the sixteenth century. It was discernible in the reign of Nicholas and earlier, but was kept under control, as it had not yet assumed the strength which it was so soon to acquire. What was faulty in the movement the Church emphatically condemned and from the start. Individuals here and individuals there, it is true, some of them even high in her councils and entrusted with the administration of her affairs, deceived by the factitious charms of a false beauty and a belying taste, connived too much at what more delicate consciences instinctively shunned. But the Church as such never did and never could affix the seal of her sanction to a spirit that not only was not hers, but was destined to become the baneful source of so many of her woes, and her relentless enemy throughout all time. It has been said that the Renaissance period in Italy was "the classical age of conspiracies and

<sup>1</sup> *History of France*, Vol. VII, c. 29, p. 143. Edit. 1874. 8 vols.



tyrannicides." It was not long before the truth of this saying was brought home to the Church's own doors. Nicholas V, and after him Paul II, were made to realize the fact in the precautions which it became necessary for them to take against the contemplated attacks upon their lives and temporal sovereignty. The conspiracy of Stefano Porcaro (1453) and that of Platina (1464), not to speak of the wholesale demoralization which they and their pagan confederates had wrought, were indication enough of the logical trend of the new heathenism and its irreconcilability with the teachings of Christianity. Stringent measures eventually became necessary, and stringent measures were adopted. The power of the Papacy, and even that of the secular arm, were invoked to stem the evil, without, however, shackling the movement in so far as it was good and praiseworthy.

A Catholic reaction thus set in, which succeeded in driving it from the ranks of Catholicism, where it was out of place, to those of Protestantism, with which at the beginning it seemed to have found a natural ally. We say "at the beginning," for, before long, they parted company in the persons of Luther and Hutten. Though at one in their hatred of scholasticism and Rome, the heathenism of the humanists could ill brook the fragments of Catholic truth to which the Reformers still clung; while the unæsthetic temperament of Luther and his positive antipathy to higher studies more than shocked the sensibilities and aspirations of the New Learning and gave rise to the well-known saying of Erasmus, the prince of Humanism—" *Ubi cumque regnat Lutheranismus, ibi Litterarum est interitus.*" Nor was the Renaissance alone in its warfare upon purity and truth. It found an ally in the spirit of intellectual pride and rebellious scepticism, as old as it was contumacious, and as destructive as it was treacherous. We meet with an early manifestation of it at the court of Charles the Bald (A. D. 840), in the person of Scotus Erigena, whose heresies the Church was forced to condemn. It cropped up again in Berengarius and Abelard—in the Albigenses—the Hussites and the Lollards, and became world-wide, so to speak, at the time of the Western Schism, as any one familiar with the history of the Councils of Constance and Basle and the defiant spirit of the times will immediately recall. Thus sensuality and pride went hand in

hand to meet the Reformation, which welcomed them both and bodied forth their cardinal principles in its gospel of Rationalism and Naturalism. When we read the story of the Reformation and philosophize upon the destructive character of some of its pet principles, such as the right of private judgment, total depravity, and justification by faith alone, we marvel that they should have met with such ready acceptance at the hands, not merely of individuals, but even of entire nations. There is no reason, however, to marvel, if we bear in mind that people, as individuals, reap what they sow, and that the sixteenth century was but the harvest of which the fourteenth and fifteenth had been the spring-tide and the summer-time.

But what, it will be asked, has all this got to do with education? An immense deal. It is the keynote of the Reformation, and must be sounded as a prelude, if we would understand aright either the philosophy of that discordant epoch, or the history of education from that day to this. So popular did this sceptical, this heathenish revival become, and so bold, that its success was as pronounced as it was regrettable. As early as 1520, it had permeated nearly all the great universities and schools of secondary education throughout Italy and elsewhere, especially in Germany. The spirit grew, and its attitude, whether in the daily walks of student life, or upon the professor's chair, was one of revolt against custom, authority, and tradition. Everything in the literary and artistic, and, as far as possible, in the social order, was to be revolutionized, that the Rome of the Popes might be metamorphosed into that of the Cæsars. Classical Latin had to be substituted for Church Latin. Chairs of Roman and Grecian literature and language were founded. Greek was incorporated in the Department of Arts. Scholasticism was scouted as a mere network of dialectical refinings as endless as they were useless. The intellectual giants of the twelfth and thirteenth centuries—writers of the tremendous calibre of Duns Scotus, Albertus Magnus, and Aquinas—were ridiculed as out of date and place, and that, too, by a tribe of dilettanti, with whom literary snobbery and affectation were but too frequently mistaken for culture and sound sense. The writings of the early Fathers, of Jerome, and Augustine, and Chrysostom, were set down as crude and altogether at variance

with the canons of reformed classical taste. Plato, whom they particularly affected, and Aristotle might be tolerated, if shorn of the barbarous Latin jargon in which they had been cast. Even the Bible had become tedious, and was far from being as interesting as Cicero, Cæsar, or Quintus Curtius. The Church herself, with her priesthood, her Orders, her ceremonial, her symbolical life, her theology, and her discipline, had grown intolerably monotonous. There was but one desideratum, and that was the complete re-inthronement of pagan thought, morals, and manners. It is not difficult to imagine what effect such a radical spirit, working through two hundred years, must have had in the lecture-hall and school-room, into which it forced itself early, and where it was holding high carnival when the summons to revolt was sounded. Nor were its effects to be short-lived. As we have remarked, it was to live on even after the Reformation had practically become a thing of the past, and leave its impress upon the whole subsequent political and social character of European life and thought, manifesting itself nowhere more emphatically and with sadder results than in the field of pedagogics. It has tainted the educational policy of the non-Catholic world ever since. It lives and breathes in the so-called systems which have multiplied so profusely within the last few hundred years. We meet with it in the theories of Sturm, Ratisch, Franke, and Comenius; in that of the Port-Royalists; in those of Basedow, Pestalozzi, Froebel, and Jacotot. It is painfully discernible in Rousseau and Rabelais, Montaigne and Milton, Arnold and Herbart, and other speculators upon the subject. Its darker influence is traceable in the background of what is so often improperly styled "the philosophy of education," from the sensism of John Locke to the utilitarianism of Alexander Bain, or the agnosticism of Mr. Herbert Spencer. And it lives, not as an accidental concomitant either, but as the soul and centre of views which *have* played and *are* playing no small part in the intellectual evolution of the world. But if the spirit of the heathen Renaissance survived, and is still surviving, that of the Christian has not been less vital. It also has bequeathed a heritage to posterity. Bravely has it struggled through good and evil report, and to-day, as centuries ago, furnishes the world with the principles which alone can harmonize, in a perfect concept, the good, the beautiful, and the true.



We often hear it said, and with an astonishing air of triumph, particularly by special pleaders of the stamp of D'Aubigné and Michelet, that the pre-Reformation period was dark beyond description. There was a deplorable lack of educational facilities and of intellectual culture, so we are told. It was not till Luther shed the light of his transcendent genius upon the world that it awoke to that appreciation of knowledge and of scientific investigation which has since proved the secret of its phenomenal advance. This, however, is mere assumption and talk. Honest Protestant writers have long since realized it, with the result that a perceptible change has been wrought in the critical character of modern historical research. The facts are briefly these. They speak for themselves and are above suspicion, as they have been gathered in the main from exclusively non-Catholic sources. At the time of Luther's secession, in 1520, there were in Europe 72 universities, all of them Catholic, of course, distributed as follows: 20 in France, 15 in Germany, 15 in Italy, 7 in Spain, 3 in Scotland, 2 in Austria, Switzerland, and England respectively, and one in Belgium, Portugal, Poland, Hungary, Denmark, and Sweden. Around most of these universities, notably those of Paris, Bologna, Oxford, Cambridge, Padua, Pavia, Vienna, Prague, Louvain, and later Alcala, a system of schools and colleges had been developed. They filled so evident a want that they multiplied rapidly. Paris had over 60; Louvain 40; Oxford, inclusive of Halls, over 300, and so on. In the vicinity of these same universities the various religious Orders and Congregations—Benedictines, Dominicans, Carmelites, Cistercians, Franciscans, Augustinians, Trinitarians, Premonstratensians, and others had established houses of study for their own members—a custom which we already meet with in the eighth century, and which in the thirteenth had become general. In the same localities the bishops had erected seminaries for the advanced training of aspirants to the diocesan priesthood. In the shadow of nearly every episcopal residence stood a cathedral school or little seminary, where youths received, under the eye of the Ordinary, a preliminary ecclesiastical training. In every parish, in well-nigh every village, parochial schools were flourishing. There were thirty such schools for girls alone in Paris as early as the fourteenth century. And

be it remembered that these schools had been established, not at the option of the clergy, but by a series of synodical ordinations stretching from the sixth to the sixteenth century. The Council of Vaison in 529; that of Mayence in 800; that of Rome in 826; the Third Council of Lateran in 1179; and that of Lyons in 1215, were amongst those that framed decrees on the subject, not only providing education for the masses, but supplying it *gratis*, and thus anticipating the modern free school idea by nearly fifteen centuries.

Moreover, Europe was peopled with monasteries. In England, at the time of the dissolution, not to mention others, there were 114 Cistercian, 65 Franciscan, and 58 Dominican monasteries. Most of them had schools for day scholars and boarders attached, some of which were quite advanced and are still celebrated as such in the history of those times. So great was the zest for learning that in many of them, as Venerable Bede narrates of Yarrow, the children of the poorest were not only educated free of charge, but were housed, fed, and clothed at the expense of the cloister. "They (the monasteries) were schools of learning and education; for every convent had one person or more appointed for this purpose; and all the neighbors that desired it might have their children taught grammar and Church music without any expense to them. In the nunneries also young women were taught to work and to read English, and sometimes Latin also. So that not only the lower rank of people who could not pay for their learning, but most of the noblemen's and gentlemen's daughters were educated in those places."<sup>2</sup> Nor were the parochial and monastic schools the only provision made for primary and secondary education. The Hieronymites or Gregorians or "Brothers of the Common Life," as they are usually designated, founded by Gerard Groote or Gerard the Great, in 1384, were active in the cause of Catholic education, and bore no little "resemblance," says the Protestant Buckingham, "to the Christian Brothers of our day." They spread rapidly through Germany, Switzerland, Denmark, France, and Flanders, and counted on their roll of tutors many of exceptional ability, such as Alexander Hegius, John

<sup>2</sup> *Notitia Monastica*, Tanner. Quoted from "A History of the Reformation in England and Ireland." C. IV. Cobbett,

Cochlaeus, and Jacob Wimpheling, surnamed the "educator of Germany." At Zwolle they had 800 pupils; at Atmaar 900; at Hertzogenbusch 1,200, and at Deventer, in the year 1500, 2,200 under instruction. For more than half a century before the Reformation they had utilized the art of printing to put the treasures of classical literature within easy reach of students. In their colleges they taught Latin, Greek, Hebrew, and mathematics. In their elementary schools, reading, writing, catechism, and certain mechanical arts, the early adumbration of that industrial training which De La Salle was to carry to such perfection in after years, and which the nineteenth century would try to assume as the almost exclusive product of its own unparalleled enlightenment. There were, in addition, Chantries and Chaptral schools. Education in these latter was not always free, which rendered them doubtless a whit more select. We meet with them at Courtrai, Namur, Ghent, Antwerp, Ypres, and elsewhere. There were eleven of them in Brussels in 1320—"one superior for each sex, four primary for girls, and five primary for boys." Add to these the communal schools conducted at the public expense and in operation in Holland as early as the thirteenth century. Besides there was the endowed school in villages and poorer districts. "The endowments," says Leach, "were confiscated by the State (at the Reformation), and many still line the pockets of the descendants of the statesmen of those days."<sup>3</sup> Moreover, convent schools were numerous and in charge of Benedictine, Dominican, Franciscan, and Beguin nuns. Finally, private "adventure schools," either resident or shifting from place to place as the wandering propensities or pecuniary necessities of the pedagogue in charge might suggest or demand. Pupils flocked to those mediæval schools in multitudes that seem almost fabulous by contrast with the meagre attendance upon our modern universities and colleges. Giants like Scotus, Aquinas, and Albert the Great lectured in their halls. Amongst their students we meet with geniuses and polite scholars like Dante, Chaucer, Roger Bacon, Petrarch, Boccaccio, Thomas of Canterbury, More, Pole, Erasmus, Fisher, John of Salisbury, Thomas à Kempis and his famous protégé

<sup>3</sup> "School Supply in the Middle Ages." *Contemporary Review*, Vol. 66.



Rudolph Agricola, styled, even by the Italians, the Virgil of Germany. Historical characters like Dominic, Bonaventure, and Francis of Assisi, were identified with their progress. The monuments of learning which still fill our libraries, the product of those ages and which have never been approached, much less equalled, in breadth and profundity, are irrefutable witnesses to the high order of mental cultivation then in vogue. Not to mention an endless array of theological and philosophical works, the Complutensian Polyglot of Ximenez, edited in 1502, including the Chaldaic, Hebraic, Greek, and Latin versions of Holy Writ, is of itself sufficient proof of the boundless research and critical acumen of the day.

"There is no question," says Huber, the German historian of the English universities, and a Protestant, "that during the Middle Ages the English universities were distinguished, *far more than afterwards*, by energy and variety of intellect. . . . Later times cannot produce a concentration of men eminent in all the learning and science of their age such as Oxford and Cambridge then poured forth, mightily influencing the intellectual development of all Western Christendom."<sup>4</sup> "There is not the smallest doubt," says Mr. Arthur Leach, also a Protestant and a recognized authority, "that the provision for *secondary education* was far greater in proportion to population during the Middle Ages than it has ever been since. . . . From the university to the village school every educational institution was an ecclesiastical one, and those who governed it, managed it, and taught it, were ecclesiastics. Every village parson was, or ought to have been, an elementary schoolmaster; every collegiate church kept a secondary school, and every cathedral church maintained in early days a small university. . . . The result was, that as the Church was ubiquitous, so education was in some form ubiquitous, if not universal. As a consequence, secondary schools were found in almost every place in which they were required."<sup>5</sup> "In any case," he continues, "the contrast between one grammar school to every 5,625 people, and that presented by the Schools' Inquiry Report (1867) of one to every 23,750 people, is not

<sup>4</sup> *History of the English Universities*, Vol. I, c. 3. Italics ours.

<sup>5</sup> *Loc. cit.* Italics ours.

flattering to ourselves. In regard to secondary education we cannot justly echo the Homeric boast that we are much better than our forefathers."<sup>6</sup> He says again: "We are not here concerned with *elementary* education, but it is certain that it was well provided for." "Long before the Reformation," says Barnard, speaking of Scotland, "all the principal towns had grammar schools, in which the Latin language was taught; besides which they had 'lecture schools' in which children were instructed to read the vernacular tongue."

In spite of this and much more that might be quoted, even from Protestant sources, we are gravely informed that it was Luther who let in light upon this worse than cimmerian darkness. His coming was the day-spring breaking upon the night of centuries and liberating men from an intellectual thralldom to which they had been subjected for years. The statement is a gross burlesque upon the truth, and would be laughable but for the tragic associations which it conjures up. If he accomplished so much as an educational reformer, it certainly should not be difficult to arrive at the secret of his wonderful success. Was it due perhaps to the encouragement which he gave to educational enterprises? No. His work in this respect, as we shall see, was one of demolition and not of construction. Was it because he was the founder of popular education? No. From what has been said, it is evident that he was no more the founder of popular education than Julius Cæsar was the inventor of the telescope or Nabuchodonosor of the steam engine. Popular education was centuries old before he was born. When he came, schools abounded in nearly every city, town, and village. He himself attended one of them for a year at Mansfeld at the age of fourteen, going thence to another at Magdeburg, and later for four years to Eisenach, in the vicinity of his native place, Eisleben, in which town there were three churches, to each of which a school was attached. His advanced studies were made at the University of Erfurt, from which he took his degree of Master of Arts in 1505. We are told that as a student his favorites among the classics were Cicero, Livy, Virgil, and Plautus, which shows incidentally that in the depart-

<sup>6</sup> *Loc. cit.*

ment of belles-lettres some at least of the schools of those days were quite up to the standard. Was it by the translation and dissemination of the Bible in the vernacular? No. For seventy editions of the Bible had been printed and put into circulation before his appeared in 1530. Of these, twenty were in the German language. Was it due possibly to the profound character of his writings? No. Nothing was more foreign to his works than depth. So lacking, in fact, were they in mental equipoise and logical clear-sightedness that they soon became the fruitful source of religious contradictions and disputes. His writings abound in what Schlegel has aptly designated "barbaro-polemic eloquence." Hallam speaks of certain of his treatises as mere "bellowing in bad Latin," and adds that while we cannot fail to notice and be disgusted by "their intemperance, their coarseness, their inelegance, their scurrility, their wild paradoxes, that menace the foundations of religious morality," "the clear and comprehensive line of argument which enlightens the reader's understanding and resolves his difficulties is always wanting."<sup>7</sup> Was it that he was the first to unite religion and education? No. That had been done from the outset by the early monks, and prior to them even by the hermits in the desert. Prayer, ceremony, psalmody, and divine service had always been a portion of every student's daily life. In what then did he reform education? In absolutely nothing. "There was not," says Stockl, "a single pedagogical principle in all the teachings of the Reformation." Luther was in no sense a reformer, but in every sense a rebel. It may even be said, and history bears out the statement, that the chaotic exhibition of devastation and frenzy which accident has nick-named a "reformation," was due less to the individual qualities of the man than to the distrait temper of the times. The spirit of scepticism and the spirit of the heathen Renaissance, operating in concert for two centuries and more, had impregnated the social mass with the germs of dissolution and rebellion. Nothing was needed to bring them to life and light but a sanction, and that sanction they found in certain extravagant and subversive principles which it required one utterly devoid of Christian instinct to formulate

<sup>7</sup> *Introduction to the Literature of Europe.* Vol. I, pp. 197, 198.



and defend. Such a one was forthcoming in Martin Luther; and as we follow the destructive course of the work which he inaugurated, sweeping with the dread effect of the simoon over Germany, Denmark, Sweden, Norway, Iceland, Switzerland, and the Netherlands—and later throughout England, Ireland, Scotland, and France, we cannot but reëcho the half plaintive, half caustic lament of Erasmus: "*Ubi cumque regnat Lutheranismus, ibi Litterarum est interitus.*"

Even if no direct attack had been made upon its educational interests, the fact that Germany had been for over a century the battlefield of contending parties would be sufficient explanation of the rapid decline in learning which afflicted that country in consequence of the Reformation. But a very direct and prolonged attack was made. Luther and his confrères, in their rabid denunciation of the Church and of the schools conducted by her, as all the schools at that time were, struck a blow at education, whose sorrowful results they themselves would realize and deplore when too late. In consequence of the widespread disorder, the common schools in Saxony, Brandenburg, Hanau-Münzenburg, Weimar, Brunswick, Pomerania, Hesse, Würtemberg, Waldeck, Lippe, Oldenburg, Pyrmont, and Nassau almost totally disappeared. In 1528, schools for girls had ceased to exist in the Electorate of Saxony. Joachim Camerarius, a disciple and intimate friend of Melancthon, was one of the first to bewail the sad decay of all scholarship in Germany. In 1536 he wrote to Luther: "I frequently wonder, in view of this destruction of all morality and this growing dissoluteness of life, whether it were not better to be deprived of public schools altogether, than to have institutions which seem to exist for no other purpose than to foster sin and dissipation." In another letter, written some years later (1550) to a friend, he says: "It is evident that everything has combined for the destruction of Germany, and that religion, science, modesty, and morality must suffer extinction." Even in those portions which remained faithful to the Church, the effect was disastrous, and the district schools of Austria and Bavaria, with few exceptions, sank to a low level, and in most cases were eventually discontinued. The Gymnasias of Nürnberg, Basle, Strasburg, and Julich declined rapidly. The Latin school of Freiburg almost

disappeared. Apropos of the situation, King Ferdinand I, in 1562, wrote to the Council of Trent: "In the German gymnasia," he says, "one can now hardly find as many pupils, counting all together, as *formerly* frequented a single one of these institutions. In place of 300 or 400 students who formerly attended one of them, we find hardly more than 20 or 30. In the higher institutions of learning, in place of 1,000 we now have 300, or, at most, 400 students;" while Luther, at a much earlier date, in 1524, four years after the outbreak, writing to the Burgomasters and Councils of the cities of Germany, had this to say: "The high-grade schools are becoming weak. . . . Where convents are done away with, people will no longer allow their children either to study or be taught."<sup>8</sup> And this picture of the primary and secondary schools was reproduced on a much larger scale in the case of the universities. A few facts quoted from Janssen and Doellinger will suffice to show this. The ancient University of Prague, so celebrated in its day, and which, at the beginning of the fifteenth century, could boast 60,000 students, had in 1550 dwindled to 8 professors and 30 pupils. That of Vienna, which in 1519 matriculated 661 students, in 1532 received only 12. That of Cologne, where 2,000 pupils had been the regular attendance from 1500 to 1510, in 1534 had 54. The University of Erfurt, Luther's "Alma Mater," and where, we might easily presume, the light of his educational reform shone brightest, had in 1521 only 311 pupils, and in 1527 sank to 14. Freiburg in 1617 had 78 pupils. The professors of the University of Heidelberg were forced to resign their chairs and seek a livelihood in some other direction, as the institution had neither funds nor pupils. In like manner, the universities of Rostock and Greifswald became mendicant. Indeed, the complaint was general that in all the universities the professors were insufficiently paid. Add to this the degenerate moral tone which then prevailed in most of the German universities. Murder, drunkenness, robbery, and every species of ribaldry reigned amongst the professors as amongst the students, notoriously so in the University of Ingolstadt, where,

<sup>8</sup> For numerous similar facts, *cf.* "History of the German People Since the Close of the Middle Ages," Janssen. Vol. VII. Also, "The Reformation," Doellinger. Vol. I.

in 1531, no one could be found, owing to its turbulent condition, to assume the management. A similar state of things prevailed at the universities of Freiburg (1592), Frankfort, Marburg, Leipsic, Königsberg, Basle, Jena, Tübingen, and especially Wittenberg. In such an atmosphere, not only the humanistic studies, as Luther, Melanchthon, and Erasmus confessed and deplored, fell into utter disregard, but theology, philosophy, law, medicine, scripture, history, and the natural sciences suffered irreparably. Philology, with no end of controversial wrangling, characterized by temper instead of penetration, was the main business of the schools. Paulsen, professor of philosophy and philology in the University of Berlin, and an unimpeachable witness, in his work upon German universities, has this to say upon our subject: "In the fearful tumults between 1520 and 1530, the (German) universities and schools came to almost a complete standstill, and with the Church fell the institutions of learning which she had brought forth."<sup>9</sup> Again: "At the close of this epoch (1525-1700) the universities in Germany had fallen to the lowest degree of influence and fame. They appeared as superannuated and almost degenerated institutions in comparison with the progressive culture which had its centre at the princely courts. A man like Leibnitz refused to accept a position in a university; he preferred the princely court, where he was sure to find comprehension and promotion of his ideas and extensive plans. The universities were almost without any perceptible influence upon the life and the thoughts of the pupils." "Drinking and quarrelling (*saufen und raufen*) were not only related to each other in rhyme, but flourished to such an extent in the middle of the seventeenth century, that serious steps had to be taken on the part of the State authorities to gradually reestablish some semblance of order."<sup>10</sup> The educational condition of affairs in Denmark, Sweden, Switzerland, and the Netherlands was much the same. Sad as the facts are, they are all that could be expected from the reform principles in vogue. Individualism, as set forth in the doctrine of private interpretation, struck at the very root of law and order. As a consequence of endless theological disputes, parishes lost all interest in

<sup>9</sup> *German Universities*. C. II. Historical Development.

<sup>10</sup> *Loc. cit.*



the work of education. Preachers and teachers fell into disrepute, and where they should have commanded respect became a by-word and reproach. Monasteries were deserted or closed and their foundations and gratuities seized by greedy princes. So precarious did the outlook for education in Germany become, that the State had to assume the control of the free universities to keep them alive, and "Cæsaro-Papacy" was again reinstated with what lamentable results to religion and society the sequel has made painfully evident.

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[To be continued.]



## Analecta.

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SANCTISSIMI DOMINI NOSTRI LEONIS DIVINA PROVIDENTIA  
PAPAE XIII  
CONSTITUTIO APOSTOLICA  
DE RELIGIOSORUM INSTITUTIS VOTA SIMPLICIA PROFITENTIUM.  
**LEO EPISCOPUS**  
SERVUS SERVORUM DEI  
AD PERPETUAM REI MEMORIAM

Conditae a Christo Ecclesiae ea vis divinitus inest ac fecunditas, ut multas anteactis temporibus, plurimas aetate hac elabente utriusque sexus tamquam familias ediderit, quae, sacro *votorum simplicium* suscepto vinculo, sese variis religionis et misericordiae operibus sancte devovere contendunt. Quae quidem pleraeque, urgente caritate Christi, singularis civitatis vel dioecesis praetergressae angustias, adeptaeque, unius eiusdemque vi legis communisque regiminis, perfectae quamdam consociationis speciem, latius in dies proferuntur.—Duplex porro earundem est ratio: aliae, quae Episcoporum solummodo approbationem nactae, ob eam rem *dioecesanae* appellantur, aliae vero de quibus praeterea

romani Pontificis sententia intercessit, seu quod ipsarum leges ac statuta recognoverit, seu quod insuper commendationem ipsis approbationemve impertiverit.

Iam in binas huiusmodi religiosarum Familiarum classes quatenam Episcoporum iura esse oporteat, quaeque vicissim illarum in Episcopos officia, sunt qui opinentur incertum controversumque manere.—Profecto, ad *dioecesanas* consociationes quod attinet, res non ita se dat laboriosam ad expediendum; eae quippe unâ inductae sunt atque vigent Antistitum sacrorum auctoritate. At gravior sane quaestio de ceteris oritur, quae Apostolicae Sedis comprobatione sunt auctae. Quia nimirum in dioeceses plures propagantur, eodemque ubique iure unoque utuntur regimine; ideo Episcoporum in illas auctoritatem opus est temperationem quamdam admittere certosque limites. Qui limites quatenus pertinere debeant, colligere licet ex ipsa decernendi ratione Sedi Apostolicae consueta in eiusmodi consociationibus approbandis, scilicet certam aliquam Congregationem approbari ut piam Societatem votorum simplicium, *sub regimine Moderatoris generalis, salva Ordinariorum iurisdictione, ad formam sacrorum canonum et Apostolicarum constitutionum*.—Iamvero perspicuum inde fit, tales Consociationes neque in *dioecesanis* censerī, neque Episcopis subesse posse nisi intra fines dioecesis cuiusque, incolumi tamen supremi earumdem Moderatoris administratione ac regimine. Qua igitur ratione summis societatum harum Praesidibus in Episcoporum iura et potestatem nefas est invadere; eādem Episcopi prohibentur ne quid sibi de Praesidum ipsorum auctoritate arrogant. Secus enim si fieret, tot moderatores istis Congregationibus accederent, quot Episcopi, quorum in dioecesibus alumni earum versentur; actumque esset de administrationis unitate ac regiminis. Concordem atque unanimem Praesidum Congregationum atque Episcoporum auctoritatem esse oportet; at ideo necesse est alteros alterorum iura pernoscere atque integra custodire.

Id autem ut, omni submota controversia, plene in posterum fiat, et ut Antistitum sacrorum potestas, quam Nos, uti par est, inviolatam usquequaque volumus, nihil uspiam detrimenti capiat; ex consulto sacri Consilii Episcopis ac Religiosorum ordinibus praepositi, duo praescriptionum capita edicere visum est; alterum de Sodalitatibus quae Sedis Apostolicae commendationem vel



approbationem nondum sunt assecutae, alterum de ceteris, quarum Sedes Apostolica vel leges recognovit vel institutum commendavit aut approbavit.

Caput primum haec habet servanda :

I. Episcopi est quamlibet recens natam sodalitatem non prius in dioecesim recipere, quam leges eius constitutionesque cognorit itemque probarit ; si videlicet neque fidei honestative morum, neque sacris canonibus et Pontificum decretis adversentur, et si apte statuto fini conveniant.

II. Domus nulla novarum sodalitatum iusto iure fundabitur, nisi annuente probante Episcopo. Episcopus vero fundandi veniam ne impertiat, nisi inquisitione diligenter acta quales sint qui id poscant : an recte probeque sentiant, an prudentia praediti, an studio divinae gloriae, suaeque et alienae salutis praecipue ducti.

III. Episcopi, quoad fieri possit, potius quam novam in aliquo genere sodalitatem condant vel approbent, utilius unam quamdam adsciscant de iam approbatis, quae actionis institutum profiteatur adsimile.—Nullae fere, ni forte in *Missionum* regionibus, probentur sodalitates, quae, certo proprioque fine non praestituto, quaevis universe pietatis ac beneficentiae opera, etiamsi penitus inter se disiuncta, exercenda amplectantur.

Episcopi sodalitatem condi ullam ne siverint, quae redditibus careat ad sodalium victum necessariis.—Sodalitia, quae stipe collaticia vivant ; item muliebres familias, quae aegrotis, domi ipsorum, interdiu noctuque adsint, cautissime, quin etiam difficulter comprobent.—Si quae autem nova feminarum sodalitas eo spectet ut suis in aedibus valetudinaria aperiatur viris promiscue mulieribusve excipiendis ; vel similes domos excipiendis sacerdotibus, qui Sororum curâ atque opera aegrotantes levantur ; eiusmodi proposita Episcopi ne probent, nisi maturo adhibito severoque consilio.—Praeterea Episcopi religiosarum domus, ubi viris feminisve peregre advenientibus hospitium victusque accepto pretio suppeditetur, nequaquam permittant.

IV. Sodalitas quaevis dioecesana ad dioeceses alias ne transgrediatur, nisi consentiente utroque Episcopo, tum loci unde excedat, tum loci quo velit commigrare.

V. Sodalitatem dioecesanam si ad dioeceses alias propagari

accidat, nihil de ipsius natura et legibus mutari liceat, nisi singulorum Episcoporum consensu, quorum in dioecesibus aedes habeat.

VI. Semel approbatae sodalitates ne extinguantur, nisi gravibus de causis, et consentientibus Episcopis, quorum in ditione fuerint. Singulares tamen domos Episcopis, in sua cuique dioecesi, tollere fas est.

VII. De puellis habitum religiosum petentibus, item de iis quae, probatione expleta, emissurae sint vota, Episcopus singulatim certior fiat: eiusdem erit illas et de more explorare et, nihil si obstet, admittere.

VIII. Episcopo alumnas sodalitatum dioecesanarum professas dimittendi potestas est, votis perpetuis aequae ac temporariis remissis, uno dempto (ex auctoritate saltem propria) colendae perpetuo castitatis. Cavendum tamen ne istiusmodi remissione ius alienum laedatur; laedetur autem, si insciis moderatoribus id fiat iusteque dissentientibus.

IX. Antistitae, ex constitutionum iure, a Sororibus eligantur. Episcopus tamen, vel ipse vel delegato munere, suffragiis ferendis praeerit: peractam electionem confirmare vel rescindere integrum ipsi est pro conscientiae officio.

X. Dioecesanae cuiusvis sodalitatis domos Episcopus invivendi ius habet, itemque de virtutum studio, de disciplina, de oeconomicis rationibus cognoscendi.

XI. Sacerdotes a sacris, a confessionibus, a concionibus designare, item de sacramentorum dispensatione statuere munus Episcoporum est, pro sodalitatibus dioecesanis pariter ac pro ceteris; id quod in capite consequenti (num. VIII) explicate praefinitur.

Alterum praescriptionum caput, de Sodalitatibus, quarum Apostolica Sedes vel leges recognovit vel institutum commendavit aut approbavit, haec habet servanda:

I. Candidatos cooptare, eosdem ad sacrum habitum vel ad profitenda vota admittere, partes sunt Praesidum sodalitatum; integrâ tamen Episcopi facultate, a Synodo Tridentina tributa,<sup>1</sup> ut, quum de feminis agitur, eas et ante suscipiendum habitum et ante

<sup>1</sup> Sess. XXV, cap. XVII, de Regul. et Monial.

professionem emittendam ex officio exploret. Praesidium similiter est familias singulas ordinare, tirones ac professos dimittere, iis tamen servatis quaecumque ex instituti legibus pontificiisque decretis servari oportet.—Demandandi munera et procuraciones, tum quae ad universam sodalitatem pertinent, tum quae in domibus singulis exercentur, Conventus seu *Capitula*, et Consilia propria ius habent. In muliebrum autem sodalitatum Conventibus ad munerum assignationem, Episcopus, cuius in dioecesi habentur, per se vel per alium praeerit, ut Sedis Apostolicae delegatus.

II. Condonare vota, sive ea temporaria sint sive perpetua, unius est romani Pontificis. Immutandi constitutiones, utpote quae probatae a Sede Apostolica, nemini Episcoporum ius datur. Item regimen, quod penes moderatores est sive sodalitatis universae sive familiarum singularum ad constitutionum normam, Episcopis mutare temperare ne liceat.

III. Episcoporum sunt iura, in dioecesi cuiusque sua, permittere vel prohibere novas domos sodalitatum condi; item nova ab illis templa excitari, oratoria seu publica seu semipublica aperiri, sacrum fieri in domesticis sacellis, Sacramentum augustum proponi palam venerationi fidelium. Episcoporum similiter est sollemnia et supplicationes, quae publica sint, ordinare.

IV. Domus sodalitatum huiusmodi si *clausura episcopali* utantur, Episcopis iura manent integra, quae de hac re a pontificiis legibus tribuuntur. Si quae autem *clausura*, ut inquirunt, *partiali*, utantur, Episcopi erit curare ut rite servetur, et quidquid in eam irreat vitii cohibere.

V. Alumni alumnaeve sodalitatum harum, ad *forum internum* quod attinet, Episcopi potestati subsunt. In *foro* autem *externo*, eidem subsunt quod spectat ad censuras, reservationem casuum, votorum relaxationem quae non sint uni summo Pontifici reservata, publicarum precum indictionem, dispensationes concessionisque ceteras, quas Antistites sacrorum fidelibus suis impertire queant.

VI. Si qui vero ad sacros ordines promoveri postulent, eos Episcopus, etsi in dioecesi degentes, initiare caveat, nisi hisce conditionibus: ut a moderatoribus quisque suis proponantur; ut quae a iure sacro sancita sunt de *litteris dimissorialibus* vel *testimonialibus*, sint rite impleta; ut *titulo sacrae ordinationis* ne careant, vel



certe eo legitime eximantur; ut theologiae studiis operam dede-  
rint, secundum decretum *Auctis admodum*, die datum IV novembris  
anno MDCCCXCII.

VII. In sodalitates, quae mendicato vivunt, ea Episcopis stent  
iura, quae habet decretum *Singulare quidem* a sacro Consilio  
Episcopis et Religiosorum ordinibus praeposito promulgatum  
die XXVII martii anno MDCCCXCVI.

VIII. In iis quae ad spiritualia pertinent subduntur sodalitates  
Episcopis diocesium in quibus versantur. Horum igitur erit  
sacerdotes ipsis et a sacris designare et a concionibus probare.  
Quod si sodalitates muliebres sint, designabit item Episcopus  
sacerdotes a confessionibus tum ordinarios tum extra ordinem,  
ad normam constitutionis *Pastoralis curae*, a Benedicto XIV de-  
cessore Nostro editae, ac decreti *Quemadmodum*, dati a sacro  
Consilio Episcopis et Religiosorum ordinibus praeposito, die XVII  
decembris anno MDCCCXC; quod quidem decretum ad virorum  
etiam consociationes pertinet, qui sacris minime initiantur.

IX. Bonorum, quibus Sodalitia singula potiuntur, administra-  
tio penes Moderatorem supremum maximamve Antistitam eorum-  
que Consilia esse debet: singularum vero familiarum redditus a  
praesidibus singulis administrari oportet, pro instituti cuiusque  
legibus. De iis nullam Episcopus rationem potest exigere. Qui  
vero fundi certae domui tributum legative sint ad Dei cultum bene-  
ficientiamve eo ipso loco impendendam; horum administrationem  
moderator quidem domus gerat, referat tamen ad Episcopum,  
eique se omnino praebeat obnoxium: ita nimirum ut neque Prae-  
posito neque Antistitae sodalitii universi liceat quidquam ex iis  
bonis Episcopo occultare, distrahere, vel in alienos usus conver-  
tere. Talium igitur bonorum Episcopus rationes accepti impensi-  
que, quoties videbitur, expendet; idem ne sortes minuantur, red-  
ditus ne perperam erogentur, curabit.

X. Sicubi sodalitatum aedibus instituta curanda adiecta sint,  
uti gynaecea, orphanotrophia, valetudinaria, scholae, asyla pueris  
erudiendis, Episcopali vigilantiae ea omnia subsint quod spectat  
ad religionis magisteria, honestatem morum, exercitationes pie-  
tatis, sacrorum administrationem, integris tamen privilegiis, quae  
collegiis, scholis, institutisve eiusmodi a Sede Apostolica sint  
tributa.

XI. In quarumlibet sodalitatum domibus vota simplicia profitentium, Episcopis cuiusque dioecesis ius est invisendi templa, sacraria, oratoria publica, sedes ad sacramentum poenitentiae, de iisque opportune statuendi iubendi.—In presbyterorum sodalitiis, de conscientia ac disciplina, item de re oeconomica uni praesides cognoscent. In consociationibus vero feminarum, aequae ac viro- rum qui sacerdotio abstinere, Episcopi erit inquirere num disciplina ad legum normam vigeat, num quid sana doctrina morumve probitas detrimenti ceperit, num contra clausuram peccatum, num sacramenta aequâ statâque frequentia suscipiantur.—Reprehensione dignum si quid Episcopus forte offenderit, ne decernat illico: moderatores uti prospiciant moneat; qui si neglexerint, ipse per se consulat. Si quae tamen maioris momenti occurrant quae moram non expectent, decernat statim: decretum vero ad sacrum Consilium deferat Episcopis ac Religiosorum ordinibus praepositum.

Episcopus, in visitatione potissimum, iuribus, quae supra diximus, utatur suis quod spectat ad scholas, asyla ceteraque memorata instituta. — Ad rem vero oeconomicam quod attinet muliebrium sodalitatum itemque virorum sacerdotio carentium, Episcopus ne cognoscat nisi de fundorum legatorumve administratione, quae sacris sint attributa, vel loci aut dioecesis incolis iuvandis.

His porro, quae hactenus ediximus sancivimus, nihil penitus derogari volumus de facultatibus vel privilegiis, tum Nostro aut quovis alio Sedis Apostolicae decreto concessis, tum immemorabili aut saeculari consuetudine confirmatis, tum etiam quae in alicuius Sodalitatis legibus a romano Pontifice approbatis continentur.

Praesentes vero litteras et quaecumque in ipsis habentur nullo unquam tempore de subreptionis aut obreptionis sive intentionis Nostrae vitio aliove quovis defectu notari vel impugnari posse, sed semper validas et in suo robore fore et esse, atque ab omnibus cuiusvis gradus et praecminentiae inviolabiliter in iudicio et extra observari debere decernimus: irritum quoque et inane declarantes si secus super his a quoquam, quavis auctoritate vel praetextu, scienter vel ignoranter contigerit attentari; contrariis non obstantibus quibuscumque.

Volumus autem ut harum litterarum exemplis, etiam impressis, manu tamen Notarii subscriptis et per constitutum in ecclesiastica dignitate virum sigillo munitis, eadem habeatur fides, quae Nostrae voluntatis significationi his praesentibus ostensis habeatur.

Datum Romae apud Sanctum Petrum anno Incarnationis Dominicae millesimo noningentesimo, sexto idus decembres, Pontificatus Nostri vicesimo tertio.

C. Card. ALOISI MASELLA, *Pro-Dat.*

A. Card. MACCHI

VISA

DE CURIA I. DE AQUILA E VICECOMITIBUS.

*Loco + Plumbi.*

*Reg. in Secret. Brevium, I. CUGNONIUS.*

## II.

EXTENSIO UNIVERSALIS IUBILAEI AD UNIVERSUM CATHOLICUM  
ORBEM.

**LEO EPISCOPUS**

**SERVUS SERVORUM DEI**

UNIVERSIS CHRISTIFIDELIBUS PRAESENTES LITTERAS INSPECTURIS  
SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Temporis quidem sacri, quod solemnī caerimoniā religionē hesternō die conclusimus, sicut iucundus Nobis decursus fuit, sic est futura grata recordatio. Quod enim Ecclesia optarat, quodque spectarat unice, ut permoveret salutariter animos post annos quinque et septuaginta instaurata celebritas, id videmur, annuente Dei numine, consecuti. Non enim pauci, sed ad centena millia et ex omnibus civitatum ordinibus numerantur, qui extraordinariam sacrae indulgentiae potiundae facultatem libentes magnaue cum alacritate arripere studuerint. Neque est dubitandum, quin poenitentia saluari expiati atque ad christianas virtutes renovati plurimorum animi inde fuerint: ob eamque rem novum quoddam fidei pietatisque robur ex hoc fonte et capite catholici nominis usquequaque influxisse, non immerito existimamus.



Iamvero, quod in simili caussa Decessores Nostri consuevere, nunc est in animo Apostolicae caritatis dilatare spatia, amplioremque caelestium bonorum praebere facultatem. Nimirum creditum Nobis thesaurum indulgentiae sacrae, qui anno exacto Romae tantum patuit amplissime, eundem dimidiato anno proximo in toto orbe catholico patere universitati christifidelium volumus. Valebit id quidem, arbitramur, latius ad revocandos christianos mores, ad copulandas cum Apostolica Sede arctius voluntates, ad cetera vulgo comparanda bona, quae fuse persecuti sumus, cum primo Iubilaeum magnum indiximus. Pertinebit id ipsum ad exorientis saeculi primordia rite dedicanda: neque enim aptius videmus iniri posse saeculum, quam si homines instituant de promeritis Redemptionis Christi uberius proficere. Minime vero dubitamus, quin novum hoc salutis praesidium omnes Ecclesiae filii eo sint animo accepturi, quo est a Nobis exhibitum. Confidimus autem Venerabiles Fratres Episcopos, universumque clerum, pro explorata ipsorum vigilantia diligentiaque daturos, uti par est, operam, ut communia optata plenissime eveniant.

Itaque auctoritate omnipotentis Dei, beatorum Apostolorum Petri et Pauli ac Nostra, Iubilaeum magnum, quod in hac Sacra Urbe celebratum est, ad universum catholicum orbem per has litteras extendimus ac sex mensium spatio prorogamus, et pro extenso prorogatoque haberi volumus.

Quapropter omnibus utriusque sexus Christifidelibus in quacumque ora ac parte terrarum exsistentibus, etiam iis qui forsitan elapso anno Sacro Romam venerunt, ibique seu alibi quavis ratione hoc idem Iubilaeum a Nobis concessum adepti sunt, qui intra sex menses a die publicationis harum litterarum in qualibet Dioecesi factae computandos, Ecclesiam Cathedralem in civitate episcopali, et maiorem in ceteris locis dioecesis, tresque alias tam in illa, quam in istis, ab ipsis Ordinariis sive per se, sive per suos Officiales, aut Parochos vel Vicarios foraneos, designandas, semel saltem in die per quindecim continuos vel interpolatos dies, sive naturales, sive etiam ecclesiasticos, nimirum a primis Vesperis unius diei ad integrum subsequentis diei crepusculum devote visitaverint, et pro Ecclesiae exaltatione, haeresum extirpatione, catholicorum principum concordia, et christiani populi salute pias ad Deum preces effuderint, vere poenitentibus et confessis, sacra-

que Communionem refectis, plenissimam peccatorum suorum indulgentiam, remissionem et veniam misericorditer in Domino semel concedimus et impertimus, ita tamen ut Confessio annualis et Sacra Communio Paschalis ad effectum lucrandi Iubilaei minime suffragentur. In locis vero, in quibus quatuor Ecclesiarum defectus verificetur, eisdem Ordinariis eodemque modo facultas conceditur designandi minorem Ecclesiarum numerum, seu etiam unam, si una tantum adsit Ecclesia, in quibus vel in qua fideles aliarum Ecclesiarum visitationes supplere possint, eas vel eam visitantes iteratis ac distinctis vicibus, eodem die naturali vel ecclesiastico, ita tamen ut numerus visitationum omnium sit sexaginta et per quindecim continuos vel interpolatos dies distribuantur. Ratione vero habita peculiaris conditionis, in qua certas quasdam personas versari contigerit, haec statuimus :

I. Navigantes et iter facientes, si post elapsos sex menses dictos ad sua domicilia, aut alio ad certam stationem se receperint, peractis quae praescripta sunt, et visitata quindecim vicibus Ecclesia Cathedrali, vel maiori aut Parochiali eorum domicilii vel stationis, eandem indulgentiam consequi possint.

II. Locorum Ordinariis facultatem facimus dispensandi a praescriptis visitationibus Moniales, Oblatas, aliasque puellas ac mulieres in claustris monasteriorum aut in aliis piis domibus et Communitatibus vitam agentibus; item Anachoretas et Eremitas, aut alias quaslibet personas in carcere aut captivitate existentes, aut valetudine vel alio impedimento detentas, quominus statas visitationes peragant; eisque omnibus et singulis in locum visitationum alia pia opera sive per se ipsos, sive per eorum earumve Regulares Praelatos aut Confessarios, etiam extra sacramentalem Confessionem, commutandi; similiter dispensandi pueros, nondum ad primam Communionem admissos, eisque alia pia opera etiam pro sacramentali Communionem praescribendi; Capitulis autem, Congregationibus tam saecularium quam regularium, Sodalitatibus, Confraternitatibus, Universitatibus, seu Collegiis quibuscumque, nec non Christifidelibus cum proprio Parocho, aut alio sacerdote ab eo deputato, statutas Ecclesias processionaliter visitantibus, easdem visitationes ad minorem numerum reducendi.

De Confessario Iubilaei haec indulgemus :

I. Moniales earumque Novitiae sibi ad hunc effectum eligere poterunt Confessarium quemcumque ad excipiendas Monialium Confessiones ab actuali Ordinario loci approbatum.

II. Ceteri omnes utriusque sexus Christifideles tam laici quam ecclesiastici, Saeculares et cuiusvis Ordinis et Instituti etiam specialiter nominandi Regulares poterunt ad eundem effectum sibi eligere quemcumque presbyterum Confessarium, tam Saecularem, quam cuiusvis Ordinis et Instituti etiam diversi Regularem, ab Ordinario actuali loci ad audiendas personarum saecularium confessiones approbatum; vel, si agatur de Regularibus, Confessarium proprii Ordinis eligere volentibus, a Praelato Regulari ad suorum Religiosorum audiendas confessiones approbatum.

III. Confessario ita approbato et ad effectum lucrandi Iubilaei electo facultatem hac vice concedimus, intra dictum semestris spatium in foro dumtaxat conscientiae absolvendi ab excommunicationis, suspensionis et aliis ecclesiasticis sententiis et censuris a iure vel ab homine quavis de causa latis seu inflictis, etiam Ordinariis locorum, ac Nobis et Sedi Apostolicae, etiam in casibus cuiuscumque ac Summo Pontifici et Sedi Apostolicae speciali licet forma reservatis, et qui alias in concessione quantumvis ampla non intelligerentur concessi, necnon ab omnibus peccatis et excessibus, quantumcumque gravibus et enormibus, etiam iisdem Ordinariis ac Nobis et Sedi Apostolicae, ut praefertur, reservatis, iniuncta poenitentia salutari aliisque de iure iniungendis. Excipitur crimen absolutionis complicitis, quod ter, aut amplius admissam fuerit.—Praecipue vero haereticos, qui fuerint publice dogmatizantes, ne absolvat, nisi, abiurata haeresi, scandalum, ut par est, reparaverint; item qui bona vel iura ecclesiastica acquisierint sine venia, ne absolvat nisi iis restitutis aut se composuerint, vel sincere promiserint, quam primum se composituros apud Ordinarium, vel apud Sanctam Sedem.

IV. Item vota quaecumque etiam iurata, et Sedi Apostolicae reservata (Castitatis, Religionis et obligatorii, quae a tertio acceptata fuerint, seu in quibus agatur de damno tertii semper exceptis, necnon poenalibus, quae praeservativa a peccato nuncupantur, nisi commutatio futura iudicetur eiusmodi, ut non minus a peccato committendo refraenet, quam prior voti materia) in alia pia et salutaria opera commutare; et cum poenitentibus huius-



modi in Sacris Ordinibus constitutis etiam Regularibus super occulta irregularitate ad exercitium eorundem Ordinum et ad superiorum assecutionem, ob censurarum violationem dumtaxat contracta, dispensare possit, dummodo ad forum ecclesiasticum non sit deducta, nec facile deducenda.

V. Similique modo cum illis qui, scienter vel ignoranter, cum impedimento gradus secundi et tertii, vel tertii solius, aut tertii et quarti, vel quarti solius consanguinitatis, vel affinitatis etiam ex copula licita provenientis, matrimonium iam contraxerunt, dummodo huiusmodi impedimentum occultum remaneat, dispensare pro foro tantum conscientiae possit ad remanendum in matrimonio.

VI. Similiter, pro foro conscientiae tantum dispensare valeat super impedimento dirimente occulto tam primi et secundi, quam primi tantum, aut secundi tantum gradus affinitatis ex copula illicita provenientis in matrimonio contracto; atque etiam, dummodo causae graves et quae canonice sufficientes habentur intersint, in contrahendo: ita tamen ut, si huiusmodi affinitas proveniat ex copula cum matre desponsatae, vel desponsandae, huius nativitas copulam antecesserit, et non aliter.

VII. Dispensare similiter, pro eodem foro, tam de contracto, quam de contrahendo possit super impedimento cognationis spiritualis, itemque super occulto impedimento criminis, neutro tamen machinante, idest quando solum concurrant adulterium et fides data de matrimonio contrahendo post coniugis mortem.

VIII. Dispensare ad petendum debitum possit in casu affinitatis incestuosae matrimonio supervenientis.

IX. Ad petendum pariter debitum cum illis qui voto simplici castitatis obstricti matrimonium contraxerunt, dispensare valeat, illos monendo facturos contra id votum, si extra usum matrimonialem delinquant, ac remansuros eodem prorsus ac antea voto obstrictos, si coniugi supervixerint.

X. Nolumus autem per praesentes litteras super aliqua alia irregularitate vel publica, vel occulta, seu defectu aut nota, aliaque incapacitate, aut inhabilitate quoquo modo contractis dispensare, vel aliquam facultatem tribuere super praemissis dispensandi, seu habilitandi, et in pristinum statum restituendi etiam in foro conscientiae; nolumus ulli Confessario facultatem tribuere absolvendi

complicem in quolibet inhonesto contra sextum Praeceptum peccato; aut complici licentiam impertiri eligendi confessarium huiusmodi ad effectum praesentium, ut iam in Constitutione Benedicti XIV, quae incipit *Sacramentum Poenitentiae* declaratum fuit: nec quidquam praefatae et aliis pontificiis Constitutionibus derogare volumus quoad obligationem denunciationum; neque demum iis, qui a Nobis et Apostolica Sede, vel ab aliquo Praelato seu Iudice ecclesiastico nominatim excommunicati, suspensi, interdicti, seu alias in sententias et Censuras incidisse declarati vel publice denunciati fuerint, nisi intra tempus dictorum sex mensium satisfacerint, et cum partibus, ubi opus fuerit, concordaverint, ullo modo has easdem Litteras suffragari posse aut debere.

Ceterum, siqui post inchoata, huius Iubilaei consequendi animo, praescripta opera, praefinitum Visitationum numerum morbo impediti complere nequiverint, Nos piae promptaeque illorum voluntati benigne favere cupientes, eosdem vere poenitentes et confessos, ac Sacra Communionem refectos, praedictae Indulgentiae et remissionis participes fieri volumus. Si qui autem post obtentas absolutiones a censuris, aut votorum commutationes seu dispensationes praedictas, serium illud ac sincerum ad id alias requisitum propositum eiusdem Iubilaei lucrandi, ac cetera necessaria opera adimplendi mutaverint; licet propter id ipsum a peccati reatu immunes vix censeri possint; nihilominus huiusmodi absolutiones, commutationes et dispensationes ab ipsis cum praedicta animi dispositione obtentas, in suo vigore persistere decernimus ac declaramus.

Praesentes Litteras per omnia validas et efficaces suosque plenarios effectus, ubicumque publicatae et executioni demandatae fuerint, sortiri et obtinere, omnibusque Christifidelibus in Apostolicae Sedis gratia manentibus plenissime suffragari volumus et decernimus; non obstantibus de Indulgentiis non concedendis ad instar, et Universalibus, Provincialibus et Synodalibus Conciliis editis Constitutionibus, Ordinationibus, et generalibus seu specialibus absolutionum seu relaxationum ac dispensationum reservationibus, necnon quorumcumque etiam Mendicantium et Militarium Ordinum, Congregationum et Institutorum, etiam iuramento, confirmatione Apostolica vel quavis firmitate alia roboratis statutis, legibus, usibus, et consuetudinibus: Privilegiis quoque, Indultis et

Litteris Apostolicis eisdem concessis, praesertim in quibus caveatur expresse, quod alicuius Ordinis, Congregationis et Instituti Professores extra propriam Religionem peccata sua confiteri prohibeantur: quibus omnibus et singulis, etiamsi pro illorum sufficienti derogatione de illis eorumque totis tenoribus specialis, specifica, expressa et individua mentio facienda, vel alia exquisita forma ad id servanda foret, huiusmodi tenores pro insertis, et formas pro exactissime servatis habentes; pro hac vice et ad praemissorum effectum dumtaxat plenissime derogamus; ceterisque contrariis non obstantibus quibuscumque.

Volumus autem, ut harum Litterarum transumptis sive exemplis etiam impressis, manu alicuius Notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem ab omnibus fides habeatur, quae ipsis praesentibus haberetur, si forent exhibitae.

Nulli ergo omnino hominum licent hanc paginam Nostrae extensionis, hortationis, commissionis, concessionis, derogationis, decreti et voluntatis infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare praesumpserit, indignationem omnipotentis Dei, ac beatorum Petri et Pauli Apostolorum eius se noverit incursurum.

Datum Romae apud Sanctum Petrum Anno Incarnationis Dominicae Millesimo noningentesimo, Octavo Calendas Ianuarii, Pontificatus Nostri Anno vicesimo tertio.

C. Card. ALÓISI MASELLA, *Pro-Dat.*

A. Card. MACCI

VISA

DE CURIA I. DE AQUILA E VICECOMITIBUS.

*Loco + Plumbi.*

*Reg. in Secret. Brevium, I. CUGNONIUS.*



## Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

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### OUR ANALECTA.

The Roman Documents for the month are :

#### APOSTOLIC LETTERS :

1. Regulating the management of religious communities which profess simple vows.
  2. Extending the Jubilee Indulgence, which was proclaimed for the Eternal City last year, to the Catholic universe.
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### NEW REGULATIONS FOR THE MANAGEMENT OF RELIGIOUS COMMUNITIES.

In the *Analecta* of this number (p. 176) we print the Latin text of an important document under the title of Apostolic Constitution regarding Institutes which make Simple Vows. The Holy See distinguishes between two classes of religious communities professing simple vows : First, those that are purely diocesan institutions, which have not received the special sanction or approbation of the Holy See ; secondly, those which have received such recognition or approbation.

#### I.

In regard to diocesan institutes whose members make the simple vows of poverty, chastity, and obedience, the following rules are laid down for their guidance :

1. It is the bishop's office before admitting to his diocese any congregation already established, to know and approve their rules, which, besides having a proper beneficent purpose, are to be conformable to the teachings of Catholic faith and morals, and to the ecclesiastical canons and decrees governing such institutions.
2. No house of any newly established congregation may be legiti-

mately opened in the diocese without the leave and approbation of the bishop, who, before granting such leave is to assure himself that those who represent the new institute are prudent persons who mainly seek God's glory and the eternal salvation of themselves and their neighbor.

3. Before establishing or approving any new institute the bishops are to ascertain whether or not there are already in the dioceses communities professing similar aims and having ecclesiastical approbation.

Institutes of religious persons who profess to do every kind of pious and charitable work, especially when they have no very definite rule of community life, are not to be encouraged, except perhaps in missions where such course is a necessity.

Institutes without an established income are not to be approved.

Institutes which are maintained by collecting alms for their support, and institutes whose members (especially women) nurse the sick in their homes and continuously (night or day), are not easily to be approved (*difficulter comprobent*). Likewise, congregations of women proposing to open sanitariums for men and women, or houses for the sick or infirm clergy, are not readily to be allowed without mature and severe deliberation.

4. Diocesan institutions of such religious are not to be admitted from one diocese to another, except with the consent of both the bishops (*loci unde* and *loci quo*).

5. Such institutions, if transplanted from one diocese to another, may not change their object and rules, except with the consent of each of the bishops in whose dioceses they have houses.

6. Institutes once approved cannot be suspended except for grave reasons and with the consent of the bishops within whose jurisdiction they have existed. But any bishop may disestablish individual houses within his own diocese.

7. Those members who desire to take the religious habit, and those who after due probation wish to make the usual (simple) vows, are to be made known to the bishop, who is to examine and admit them.

8. The bishop may by right dismiss (and dispense from the vows, except the vow of *perpetual* chastity, for which he requires a special faculty) members of the institute, whether they have made temporary or perpetual vows; but in doing so he is bound to respect the rights and authority of the superiors of the institute. Such rights would be

violated, for example, if the bishop dismissed a member without their knowledge or against their will.

9. The superiors of such institutions are to be elected by the members thereof in a constitutional manner. But the bishop presides at the elections, either in person and by delegate; and he should declare the election confirmed or void, according as conscience dictates.

10. The bishop has the right to make visitation of the houses of the institute in his diocese and to inquire into their spiritual progress, their discipline, and the accounts of their administration.

11. It belongs to the bishop to designate the priest who is to attend to the spiritual wants, the saying of Mass, administering the Sacraments, conferences, etc., for the community.

## II.

To religious institutes which have the express *sanction of the Holy See*, and are thus distinguished from purely diocesan communities, the following regulations apply:

1. It belongs to the superiors of the community to admit candidates to the reception of the holy habit or to the profession of vows; the bishop has, however, the right to examine<sup>1</sup> the candidates before admission to the habit or to the profession of vows.

It is the office of the superiors likewise to manage the domestic affairs of each house, to dismiss postulants and professed, with only such restrictions as the rules of the institute and the ecclesiastical (Pontifical) statutes prescribe.

The chapters and councils of each institute appoint the superiors and officers both for the community at large and for the individual houses of the community. In communities of women, however, the bishop of the diocese presides either in person or by delegate at the chapter-meetings held for the election of officers.

2. Only the Sovereign Pontiff can dispense from vows (whether temporary or perpetual) made in these institutes.

No bishop is at liberty to change the constitutions of any institute approved by the Holy See. Nor can any bishop lawfully interfere with the rights of superiors to govern their institute, or the separate houses belonging to it, in the manner ordained by the constitution of the institute.

<sup>1</sup> Conc. Trid., sess. xxv, cap. 17.



3. It is the bishop's right to permit or to forbid the establishment of new houses or of churches, or chapels, public, semipublic, or domestic ; likewise to regulate the public exposition of the Blessed Sacrament and all public devotions.

4. Communities which have the privilege of episcopal enclosure are subject to the prescribed Pontifical canons. It is the bishop's duty to see that communities enjoying partial enclosure maintain the statutes of their institute intact.

5. The persons cared for by the members of the institute (*alumni alumnae sodalitatum harum*) are subject to the authority of the bishop in all matters pertaining to the *forum internum* ; in regard to the *forum externum* they are governed by the same laws as the rest of the faithful in the diocese.

6. If any member of a religious institute desires to be promoted to Sacred Orders, he is to be presented to the bishop by the superior of the institute ; he is to obtain the requisite dismissorial or testimonial letters ; he must have a *titulus sacrae ordinationis*, unless likewise legitimately exempt ; he must have made a course of theology as prescribed by the decree *Auctis admodum* (November 4, 1892).

7. With regard to mendicant orders the decree *Singulare quidem* (March 27, 1896) is to be observed.

8. In spirituals the members of religious orders are subject to the bishops of the dioceses in which they labor ; hence it belongs to the bishops to approve their *celebret* and their right to preach.

As regards communities of women the bishop designates the ordinary and extraordinary confessors, according to the regulations laid down in the Const. of Benedict XIV, *Pastoralis curæ*, and the decree *Quemadmodum* (December 17, 1890) which applies likewise to communities of men not taking Sacred Orders.

9. The administration of the temporal affairs of each institute belongs to the superior, the general and council. In each community the local superior is, however, to manage the domestic income according to the rules of the institute, and the bishop is not to interfere. But where there are legacies or funded reserves left to an institute for benevolent or pious purposes, there the bishop is to exact a periodical accounting and to direct that the revenues, receipts and expenses, are properly and justly managed, although such management is to be in the hands of the superior of the house.

10. All classes of institutions in care of religious communities, such as hospitals, orphanages, schools, and asylums, are subject to the

vigilance and supervision of the bishop in things pertaining to their spiritual direction, doctrinal and moral observance, within the limits prescribed by the Holy See.

11. All communities making simple vows are subject to episcopal visitation, according to the canons which ordain the inspection of churches, and sanctuaries, public oratories, confessionals, etc.

In communities of priests it belongs to the superior to regulate matters of conscience, discipline, and domestic economy.

But in regard to communities of women and those of men not admitting their members to Sacred Orders, it belongs to the bishop to inquire into the observance of discipline and rule, sound doctrine and the religious life.

The bishop is not forthwith to reprehend any abuses which he may discover, but to admonish the superiors; only if these fail to correct the abuse is he to proceed to do so himself. Occasionally, however, he may deem it advisable to act at once to eliminate scandals. In such cases he is to inform the S. Congregation of Bishops and Regulars of the steps he had thought it expedient to take.

Let the bishop, especially in his canonical visitations, make use of his right regarding schools, asylums, and the like. But he is not to interfere with the economic affairs of the community, whether of women or of men not taking Sacred Orders, unless as regards funds bequeathed for the purpose of aiding local or diocesan charities or for religious purposes specially designated.

The preceding regulations are intended, however, to leave intact such special privileges as have been granted to certain religious communities under former Pontifical authority.

#### ARE DORMITORIES ABOVE THE CHAPEL FORBIDDEN?

*Qu.* The ECCLESIASTICAL REVIEW for January states, at page 79, that "there are no general ecclesiastical canons forbidding the construction of dormitories above chapels used for the celebration of Masses." Does not the decree of the S. Congregation of Rites, bearing date of May 11, 1641, and found in the *Decr. Auth. Prop.*, 1898, N. 756, cover the point? "An liceat clericis Seminarii habitare die noctuque et etiam dormire in domibus aedificatis super capellis . . . in quibus quotidie celebratur?" *Resp.* "Non licere, sed omnino prohibendum." A decree of the same Congregation,

September 12, 1840 (N. 2812), bears the same import. Cf. De Herdt, *S. Liturg. Prax.*, Vol. I, N. 177 ad 5; Ballerini-Palmieri, *Opus Theol. Mor.*, Vol. IV, Tr. X, Sect. IV, N. 311.

*Resp.* We repeat our statement, that "there are no general ecclesiastical canons forbidding the construction of dormitories above chapels used for the celebration of Mass." The two decisions which are quoted in behalf of such legislation, even if they had a wider application than the localities referred to, contemplate dormitories *over the sanctuary*; and the question which we answered spoke distinctly of a dormitory, "provided it does not extend over the sanctuary." The decree of May 11, 1641, speaks of rooms constructed over side chapels of the Cathedral of Cajazzo, in the Neapolitan province. These chapels are simply recesses from the right nave of the church; and, as everybody familiar with Italian churches knows, constitute sanctuaries for altars at which Mass is celebrated daily. That there should be no dormitories over these sanctuaries is in harmony with the principle of reverence becoming to the holy place, which pervades all liturgical ordinances; and for this no special legislation is required, any more than that people should not bring rocking-chairs and lounges into the church. But Rome will answer questions that imply a doubt on such subjects by insisting on reverence. The second decree referred to by our correspondent confirms our interpretation of the mind of the S. Congregation; for it distinctly says that the Ordinary, if he thinks proper, may allow the celebration of Mass in a chapel over which (*duplici concameratione*) the soldiers have their dormitories, without any distinction as to the part where the altar is located. We are at a loss to know how any reader of approved rubricists can interpret these decisions in a narrower sense. As for De Herdt, to whom our correspondent naïvely refers, surely he is directly against such interpretation, for he restricts the implied prohibition of the S. Congregation to placing beds in which persons sleep above the altar (not above the chapel), and then very sensibly adds that Quarti (Pars III, Tit. X, N. 1) states that *there is no general law prohibiting even this*, but that it is simply unbecoming. "*Censet tamen Quarti id jure communi per se loquendo non prohiberi, sed nihilominus non esse faciendum ob majorem decentiam et reverentiam sacrificii.*" Subsequently he



suggests that if necessity urge the placing of beds over the sanctuary it should be done, as far as possible, away from the immediate neighborhood of the altar. Ballerini, or rather Palmieri, who supplements this portion of the *Opus Morale*, repeats the decrees we have mentioned, indicating what is becoming in the matter.

The practice which prevails, not only in missionary countries, but in Rome or anywhere, excludes beds over the altar or sanctuary. The necessity of providing dormitories in one of the principal seminaries in the Eternal City some years ago caused the acting rector of the institution to inquire at the Sacred Office whether or not there was any objection to having these dormitories over the chapel. The answer was: "No, provided the beds are not over the sanctuary." Such is the case also in numerous religious houses throughout Italy.

Surely in matters of this kind, reverence is not minimized by refusing to torture decrees of the S. Congregations into a wider application than need be.

#### THE "DE PROFUNDIS" IN THE VESPER PSALMS OF CHRISTMAS.

*Qu.* Please state in your next issue what general rule the Church has followed in the arrangement of the different psalms for Vespers. For instance, why does the Psalm *De profundis* occur in the Second Vespers of Christmas Day?

J. O.

*Resp.* The Vesper Office or evening service of the Church is the expression of gratitude for the graces or "lights" of the day. Now the special grace of Christmas Day is the dawn of the Redemption through the appearance of the Incarnate Word. This idea determines the choice of the psalms, the keynote of which is given in the antiphons. These antiphons are taken from the same psalms and thus give a particular meaning to the prayers in connection with the feast.

A cursory comparison of the psalms in the Christmas Vespers will readily show the perfect harmony.

I. *Antiphon.* "Tecum principium—ante luciferum genui te," expresses the eternal generation or the *Divinity* of the Holy Infant of Bethlehem. The antiphon is from the Psalm *Dixit Dominus* (109), to which it belongs.

2. *Antiphon*. "Redemptionem misit populo suo," emphasizes the *fact of the Redemption*, expressed in Psalm 110, *Confiteor*, which follows.

3. *Antiphon*. "Exortum est in tenebris lumen rectis corde," announces the *Light of the world* coming to men of good will, and is taken from Psalm 111, *Beatus vir*, the third in the order of Vespers.

4. *Antiphon*. "Apud Dominum—copiosa redemptio," expresses the *infinite merit of the Redemption*. These words are taken from the Psalm *De profundis* (129), which accordingly ensues.

5. *Antiphon*. "De fructu ventris tui ponam super sedem tuam," (*Memento*, Ps. 131), points out the fulfilment of the *prophecy* that the Redeemer would be the offspring of David, through our Blessed Mother.

In like manner the Vesper Offices of the various feasts throughout the ecclesiastical year will be found to harmonize with the sentiment of gratitude expressed in the special characteristics of the occasion, so as to offer food for the evening meditation of a thoughtful priest.

As regards the *De profundis* in particular, it is ordinarily used as a penitential prayer, because it expresses the sentiment of the inexhaustible mercy of God. With that sentiment, however, it combines an ardent longing or appeal for the benefits of that mercy, and this makes it a prayer of confident hope for the fruits of the Redemption, as applied to our own souls in the Incarnation. The same reason makes this psalm applicable at other times as a prayer for the redemption of the souls held captive in purgatory.

#### SACRAMENTAL CAUSALITY.<sup>1</sup>

(A Reply.)

By the courtesy of the editor, I am permitted to make some comment on the article entitled "Causality (Dispositive) of the Sacraments," contributed by the Rev. Charles J. Cronin, D.D., to the January number of the REVIEW. Dr. Cronin notes at the outset that Father Billot's theory of the causality of the sacraments involves two

<sup>1</sup> Cf. AM. ECCL. REVIEW, January, 1901, page 35.

distinct tenets ; (1) that the sacraments act as instrumental dispositive causes ; (2) that their agency belongs to the intentional, not the physical order. The latter of these I will deal with first. But before going further I wish to say that Dr. Cronin is more felicitous in his lucid setting forth of Father Billot's teaching than in meeting the criticism to which it was subjected in the June number of the REVIEW.

"Intentional" causality, in Father Billot's sense, is a new-fangled thing. No philosopher or theologian but himself, at least that I know of, makes it distinct from and coördinate with physical and moral causality. The division of cause into physical and moral is based on the mode of causation, and is manifestly adequate. Whatever can at all be spoken of as an efficient cause must, as was pointed out in the June number of the REVIEW,<sup>2</sup> act in one of two ways, either by producing or helping to produce an effect by its own virtue, or, on the other hand, by inducing in some way another cause to produce it. The note of the physical cause, be it principal or instrumental, is *productiveness* : it immediately produces or helps to produce the effect. The note of the moral cause, be it person or thing, is *persuasiveness* : it moves an intelligent physical cause to produce an effect. Whether the effect belongs to the physical order or to the psychical order matters not. That which induces an intelligent agent to produce it is a cause of the moral type, and that which itself produces it is a cause of the physical type. Dr. Cronin concedes as much when he says that "the causality of the sacraments may be called physical, if by physical is meant any cause that by *real* activity produces a *real* effect, whether its activity and effect belong to the order of nature or to the order of the intellect" (37). Why, then, maintain that the instrumentality of the sacraments belongs to the intentional not the physical order? Even supposing the effect they produce immediately to be of the intentional order, it is unphilosophical and quite misleading to speak of them as neither moral nor physical but intentional causes, for the reason that the division of cause into physical and moral rests on the manner in which the effect is produced—not on the character of the effect itself or of the activity that produces it. In short, the division of efficient cause into physical, moral, and intentional, is faulty in that it does not proceed throughout on the same basis. As well divide mankind into whites, blacks, and males ; or habits into intellectual, moral, and acquired.

But even in respect of the activity itself and the effect it produces,

<sup>2</sup> Page 581.



Father Billot's "intentional" cause is in reality a cause of the physical type. For intentions or concepts, though viewed in one way they are entities of the logical order, yet are, when viewed in another way, real entities which may be "classed under one of the ten categories into which physical entities (of course in the wider sense of the word 'physical') are divided." As the likeness or representation of an object, a concept is a logical entity merely. As a modification of the mind, it is a real entity, a spiritual accident—not the less real for being spiritual, and not the less an entity for existing in the mind as in its subject. That, therefore, which produces this modification of the mind produces in very truth an entity of the physical (still in the wider sense of the word) as well as of the logical order, and first of the physical order, inasmuch as the representative character of the concept presupposes its being, just as the likeness of the man into which the artist moulds his statue presupposes the marble or bronze out of which it is made. Hence the spoken word is an instrument of the physical type not only in the proper sense, that is, as regards the manner of producing the effect, but also as regards the effect, which is in itself a real, spiritual entity, when viewed as a modification of the mind.<sup>3</sup>

Let us now turn our attention to the other tenet involved in Father Billot's theory, namely, that the sacraments are instrumental causes, not of grace itself, but of a disposition in the soul which is a right and title to grace. First of all, how does this square with the teaching of the Council of Trent, that the sacrament of Baptism is the instrumental cause of justification? The Council,<sup>4</sup> if we are to take its words as they stand, without qualification or limitation, affirms the sacrament to be the instrumental cause, not of a disposition or a right and title to justification, but of justification itself, and therefore of grace, which it defines to be the formal cause of justifica-

<sup>3</sup> In consequence of not distinguishing between the concept as an accident of the mind and the concept as the representation of an object or class of objects, Father Billot, at page 72 of his work on the sacraments, seems to misconceive the illustration employed by St. Thomas in the following passage: *Nihil tamen prohibet in corpore esse virtutem spiritualem instrumentaliter, in quantum, scilicet, corpus protest moveri ab aliqua substantia spirituali ad aliquem effectum spiritualem induendum: sicut in ipsa voce sensibili est quaedam vis spiritualis ad excitandum intellectum hominis, in quantum procedit a conceptione mentis* (3a, q. 62, a. 4, ad 1.) The *virtus spiritualis* of which there is question in the objection which the Saint here deals with is, as we gather from the whole drift of the article, *ordinis physici*, not *ordinis intentionalis*.

<sup>4</sup> Sess. 6, cap. 6.

tion. Must we not understand its words in the meaning they bear on their face? I take it to be a sound principle of theology that the theories of theologians must be made to fit the teaching of Councils in the plain and obvious sense of the words employed to convey it—not the teaching of Councils pared down to fit the theories of theologians.

Father Billot holds that the sacrament of Baptism is the instrumental cause, not of justification, but of a disposition in the soul which is a right and title to justification. Now if this disposition were in its turn an instrumental cause of justification, the theory might still harmonize in some sort with the teaching of the Council, on the principle that *Causa causae est causa causati*. But Dr. Cronin tells us plainly “it is impossible that the disposition or title, which is the immediate effect of the active cause, should itself operate efficiently in the production of the ultimate effect.”<sup>5</sup>

And this brings us to another point. What essential difference is there, after all, between Father Billot's theory and the old theory of the moral causality of the sacraments? Those theologians who deny that the sacraments produce grace after the manner of physical causes, say that they move God infallibly to produce it in the soul inasmuch as they are morally the actions of Christ, exhibit His merits, and are sure pledges of the grace which God is, as it were, morally bound to produce—not that He can be, strictly speaking, under a moral obligation to His creatures, but that the merits of Christ, the dignity of the sacraments, and the pledges He Himself has given, constrain Him. In this view the valid reception of the sacraments is itself a right and title to grace. What more is the disposition which the sacrament produces in the soul, in Father Billot's theory? Or what good purpose does it serve, seeing that the reception of the sacrament is itself a right and title to grace? The older theologians found the right and title to grace on the sensible sign or sacrament itself; Father Billot founds it on the disposition wrought by this sensible sign in the soul. But the causality, *so far as regards the production of grace*, is of the moral order in both cases. The difference, indeed, so far as there is a difference, is in favor of the older view, on the score of its greater simplicity.

But, says Father Billot's disciple, “It is not necessary that there should be active causality throughout the whole line of causes. It is requisite and it is sufficient that the initial cause should bring about

<sup>5</sup> Page 38.

the *necessity* of the ultimate effect." This we may grant, provided the necessity be of the physical order. But if it be of the moral order, then the initial cause has only a moral causality in relation to the ultimate effect. The illustration taken from the process of procreation in the human species is not to the purpose. There is no parity between the two cases. The necessity in the one case is of the physical order; in the other of the moral. Moreover, the parent is the efficient cause (secondary) of the *son* it is true, but not of the son's *soul*, which is what corresponds to grace in the other case. Reasoning *a pari*, therefore, we should come to the very opposite conclusion, to wit, that as the virtue in the semen, though it disposes the matter by a final disposition which necessitates the form, is not the instrumental cause of the soul; so neither would the sacrament, though it should dispose the soul by a final disposition necessitating the form, be the instrumental cause of grace. The reasoning, indeed, is *a fortiori*, the disposition in the case of the sacrament creating but a moral necessity for the production of the form. And yet the sacrament is the instrumental cause of justification, in the strict and proper sense—else are the words of the Council inaccurate and misleading.<sup>6</sup>

<sup>6</sup> At page 113 of his work, Father Billot seeks to turn aside the edge of this argument. He points out that the soul, being a spiritual substance, has an existence of its own (intrinsically) independent of the body; while grace, being an accident, has no independent existence, but exists in the soul. "Now," he argues, "the being of an accident is its in-being (*esse accidentis est inesse*), according to the oft-quoted saying; and, therefore, that which is the cause of grace being in (the soul), is also the cause of its being. Hence, the sacraments may well be the instrumental cause of grace, so far as an accident can be said to be produced and to have a cause." The drift of Father Billot's reasoning here I take to be this: As the semen is the instrumental cause of the soul being in the body, so the sacrament is the instrumental cause of grace being in the soul; but the being of grace is its in-being; therefore, the sacrament may well be the instrumental cause of grace. This reasoning, if valid, would prove too much—for Father Billot. It would prove that the sacrament is an instrumental cause of grace, and not merely of a disposition which is a right and title to it. But it is not valid. For, as the semen is the instrumental cause only of the fact that the soul is in the body, not of the entity of the soul; so the sacrament, in Father Billot's theory, would be the instrumental cause only of the fact that grace is in the soul, not of the entity of grace. Now the fact of its being in the soul is not the entity of grace, else the accidents could not even by a miracle remain in the Eucharist, seeing that the fact is that they are not in a subject. It must be borne in mind that grace, though but an accident, is still a real entity of the physical order. Produced, then, it needs must be by a cause of the physical order, though after the manner proper to an accident, namely, not independently of a subject, but dependently on a subject. And if God, who produces it as principal agent, uses the sacrament as His instrument only in producing a disposition in the soul which is a right and title to grace, it would be a wresting of words from their natural and obvious meaning to speak of the sacrament as the instrumental cause of grace.



One quite fails to see what intrinsic difference there is between the way in which, according to Father Billot's view, Baptism confers grace, and the way circumcision conferred it on the Israelitish child. The right and title to grace founded on the mark in the flesh was just as valid, and just as infallibly carried grace with it, as the right and title founded on the mark in the soul. *How turn ye again to the weak and beggarly elements?*

As regards the mind of St. Thomas, I would say that it is not to be gathered from his *obiter dicta*, but from the words he uses where he treats of the question *ex professo*. This he does in his commentaries on the Book of the Sentences, in the *Quaest Disp. de Veritate*, and in the *Summa Theologica*. In the first of these, following the lead of the Master whose text he is commenting, he puts forward, as far as regards dispositive causality, the view now upheld by Father Billot. But neither here nor elsewhere does he teach that the sacraments are "intentional" causes, in Father Billot's sense. The passage that was quoted from the Fourth Book of the Sentences, in the June REVIEW (p. 581), is by itself decisive of this point; and I am not a little surprised that Dr. Cronin should have so completely ignored it. Of course St. Thomas often "by 'intention' clearly means concept." But he certainly does not mean concept, or anything "belonging to the order of concepts or cognition," when he uses the adjective formed from that word to describe the virtue that belongs to an instrument in so far as it is moved by a principal agent. He means precisely what he says, a virtue "*fluens et incompleta in esse naturae.*"<sup>7</sup>

In the other two works written when he had reached the maturity of his powers, not by way of comment on the text of another, but to set forth his own teaching, the Saint affirmed, in clear and categorical form, that the sacraments are instrumental causes of grace itself.

As this paper has already run to considerable length, I will ask the Editor's leave to deal with the question more fully in another issue of the REVIEW. In the meantime, I will just quote and place side by side a passage from each of the three works mentioned above, and let the reader decide for himself whether St. Thomas did not really outgrow the view of sacramental causality which he adopted from others in his earlier years. The title in each case is: *Utrum Sacramenta novae legis sint causa gratiae*:

"Now there belongs to these material instruments an operation which is natural to them, as cleansing, in the case of water, and giv-

<sup>7</sup> 3a, q. 62, a. 3.

ing the body a glossy appearance, in the case of oil. But beyond this, as instruments of God's mercy unto justification, they produce an effect in the soul itself, an effect that is their primary and proper one, such as the character, or something of the kind. But of the ultimate effect, which is grace, they are not the instrumental causes, except dispositively, inasmuch as that of which they are the efficient instrumental causes is a disposition which necessitates, so far as lies with it, the receiving of grace.<sup>8</sup> Dist. I, q. I, I.

"The sacraments of the New Law are not principal causes of grace, producing it of themselves, but instrumental causes. Like other instruments they have a twofold operation. One, which exceeds their natural virtue, they have from the virtue proper to the principal agent, to wit, God; and this is justification. Another they perform by their own natural virtue, as in cleansing, or anointing.<sup>9</sup> Quaest. Disp. De Gratia, a. 4, ad 2.

"An instrument has a twofold operation. One operation it has precisely as an instrument; and this it performs, not by its own virtue, but by the virtue of the principal agent. Another operation it has of its own, which belongs to it by reason of its nature and make. Thus, an axe is apt to cut by reason of its sharpness, but apt to make a bed as the instrument of the joiner. But it does not perform its operation as an instrument save by performing its own operation; for it is by cutting it makes the bed. In like manner, material sacraments, by the operation proper to themselves, which they perform on the body, produce an effect on the soul as instruments in the hands of God. So the water of Baptism, while it washes the body, by its own virtue, cleanses the soul as the instrument of the Divine power; for soul and body are one being."<sup>10</sup> 3 q. 62, a. 1, ad 2.

ALEX. MACDONALD, D.D.

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<sup>8</sup> Hujusmodi autem materialibus instrumentis competit aliqua actio ex natura propria, sicut aquae abluere, et oleo facere nitidum corpus; sed ulterius in quantum sunt instrumenta divinae misericordiae justificantis, pertingunt ad aliquem effectum in ipsa anima, quod primo correspondet sacramentis, sicut est character, vel aliquid hujusmodi. Ad ultimum autem effectum, quod est gratia, non pertingunt etiam instrumentaliter, nisi dispositively, in quantum hoc ad quod instrumentaliter effective pertingunt est dispositio quae est necessitas, quantum in se est, ad gratiae susceptionem.

<sup>9</sup> Sacramenta novae legis non sunt causa gratiae principalis, quasi per se agentia, sed causa instrumentalis; et secundum modum aliorum instrumentorum habent duplicem actionem; unam quae excedit formam propriam, sed est ex virtute formae principalis agentis, scilicet Dei, quae est justificare; et aliam quam exercent secundum formam propriam, sicut abluere, vel ungere.

<sup>10</sup> Instrumentum habet duas actiones. Unam instrumentalem secundum quam operatur non virtute propria, sed in virtute principalis agentis. Aliam autem habet actionem propriam, quae competit sibi secundum propriam formam; sicut securi competit scindere ratione suae acuitatis, facere autem lectum in quantum est instrumentum artis: non autem perficit instrumentalem actionem nisi exercendo actionem propriam; scindendo, enim, facit lectum. Et similiter sacramenta corporalia, per propriam operationem quam exercent circa corpus, quod tangunt, efficiunt operationem instrumentalem ex virtute divina circa animam; sicut aqua baptismi, abluendo corpus secundum propriam virtutem; abluit animam in quantum est instrumentum virtutis divinae; nam ex anima et corpore unum fit.

## PROVISION FOR INFIRM CLERGYMEN IN MEDIÆVAL ENGLAND.

(Communicated.)

Apropos of the recent discussions relating to the support of clergymen who have become unfit for duty by causes such as sickness or old age, it may not be amiss to note how the question was one that occupied the attention of our mediæval predecessors no less than ourselves. It would seem that they solved the problem which the question involved more readily, if not with better results, than we have done.

In many cases it was easy enough of solution, particularly when the income of a benefice was sufficiently large to obtain the aid of an assistant. But it should be borne in mind that most ecclesiastical holdings in the care of the diocesan priests were of small value compared with the revenues of an ordinary city parish of to-day in the United States. The common impression is to the opposite. Yet it is erroneous, at least so far as we know. Mediæval figures, above all when applied to finance, are rarely trustworthy; yet we can form some idea of the wealth of the parochial clergy from official documents. The best is the famous "Taxatio" of Pope Nicholas IV in 1291-1292, when a survey of the income of all benefices was taken up by the royal officers in order to collect the tenths accorded Edward I by Pope Nicholas for the Crusade. The fact of this survey showing the existence of no less than 8,542 endowed places of public worship and centres of pastoral care, is of itself sufficient to prove that the wealth of the Church was pretty evenly and widely distributed, all the more so when we take into account that the total population of England was then between two and three millions all told. Again, the value of each individual benefice was further decreased by the amounts either in cash or kind appropriated by their patrons, and by religious orders. The richest living in Canterbury, for instance, had a revenue not exceeding £133 (equal in purchasing value to about \$15,000 or \$16,000 in our money), a small revenue indeed compared to the enormous incomes of our Philadelphia, New York and Boston parishes. We wonder, indeed, how the clergy lived at all. The problem, however, is soluble in view of the fact that the parish pastors (rectors) were generally of the well-to-do class, and were able out of their own estate to make up for any deficiencies in the parish receipts, and finally that the cost of living was then much smaller than at present, some going so far as to maintain that money had then twenty-



four times the purchasing power it possesses to-day. Hence a country rector (and they were then as well off as those of the city) could at least live on the apparently ridiculous income of five pounds, (equal now to about \$600); the state of the assistant or chaplain in proportion.

Therefore, cases must have been rare when a rector could out of his income employ an assistant when old age or ill health rendered himself unfit for work. What then was to be done? The ordinary procedure seems to have been for the bishop to sequester the benefice and appoint a neighboring clergyman as sequestrator.

The old rector was given a certain amount of the parish revenues for support and allowed to remain in the parsonage, there to spend the remainder of his days at least free of the danger and disgrace of beggary. He was not, however, a *pastor emeritus* as we understand that term, because the chaplain appointed in his stead had complete and independent control of affairs, so far as in those days of patronage a parish priest could have. This chaplain was, therefore, not an intruder or guest; he was rather the host of the former pastor. The latter, of course, did not always consent willingly to such arrangements, especially when the living assigned him was small. Thus we read of a certain priest of whom complaint was made in 1322 that he had not resided in his parish for ten years as a result of old age and ill health; that in consequence both the spiritual and financial interests of the parish had badly suffered. Needless to say that the aforesaid would have objected to being pensioned off, provided he received, as we read of in another case, only two shillings a week for maintenance. True, the retiring pastor had sometimes just cause to doubt the generosity and even justice of the new incumbent, if we can judge by the example of one John Mon who, by reason of old age, was compelled to resign in favor of an assistant; because a second admonition from the bishop seems to have been necessary to compel the said assistant to support the poor old priest properly, "lest in process of time to the scandal of the clergy, the said John should be compelled miserably to beg." A curious complication of the intrinsic difficulties of this question was added by the prevalence of leprosy in those times. The parish priest in the performance of his duties frequently fell a victim to that dreaded disease. As the public made little or no provision for the care of such unfortunates, the priest so afflicted became a charge upon the parish. In that case, he was still allowed to remain in the parsonage, supported by the new

rector, but was isolated in order to avoid contagion. Thus, in 1330, a certain priest of the diocese of Exeter fell a prey to this disease. He was assigned "the better chamber with the houses adjoining it, except the hall, to live, eat and drink in; the entrance should be closed between the said chamber and hall and a new entrance made to the said chamber externally in a suitable place, by which the vicar (the new incumbent) could have ingress and egress when needed." Surely this is more merciful treatment than would be accorded an unfortunate priest of to-day who might fall victim to a less dangerous disease in the performance of his duty.

All this holds for clergymen already in possession of a benefice. But what of the unbeneficed, or, as we would now say, of the assistants, chaplains, *et id omne genus*? The author<sup>1</sup> from whom we quote informs us with unmeant sarcasm that "we meet with a few examples of kindly care of them." For example: in 1237 the Bishop of Durham obtained the papal license to place certain clerks of his diocese who had become old and weak and blind, in a house together, and assign the titles of his wills for their support. Thomas Ricard, in 1433, leaves "to John Wright, chaplain, because he is blind and poor, a mark (13s. 4d.) per annum for life." This is the only instance we have met where the indigent clerics were assigned a common dwelling. We have yet to meet a case where they were committed to the doubtful mercy of an insane asylum, not to mention a house of refuge or a Keely institute parading under the name of a hospital.

In reading these accounts, what stands out most prominently is the fact that the case of infirm priests was not left to the priests themselves, but was regarded as a public duty incumbent upon the bishop and the parish. True, there were the so-called Gilds of the Kalendars, composed of priests, and all other gilds of the day, of a more or less charitable nature. But they were a mere drop in the bucket; their allowances at most were more in the nature of a temporary assessment to aid in tiding over a spell of sickness, something like the assessments of the Catholic Benevolent Legion. Primarily they were more in the nature of alumni associations, so to speak, that is, convivial meetings, where also, and naturally, questions of all sorts touching upon the good of the local clergy were discussed, as, for instance, at our conferences. For permanent support, however, they provided

<sup>1</sup> "Parish Priests and Their People in the Middle Ages in England," by the Rev. Edward L. Cutts (1898, S. P. C. K.), *passim*.

but little. The prevailing idea, therefore, upon the subject of the support of indigent clergy was that it was a solemn duty strictly incumbent upon the bishop and the parish. In the eyes of mediæval Englishmen, the priest was in justice entitled to a support befitting his dignity whensoever he became too infirm for further work. He was not to be regarded as a charge, a burden, as a useless branch, a stumbling-block, an inconvenient and undesirable somebody who was expected to relieve his old friends of their embarrassment by quietly resigning and then burying himself in some quieter sylvan retreat to read Mass for gentlemen of very dubious mental and moral character; a shadow to be avoided on the street, a ghost at festive meetings; one over whose long-hoped-for demise the charitable breathe a sigh of relief. No! he was in their eyes a soldier with the scars of battles fought and won in the service of his Divine Leader; worthy, therefore, of an honorable support, and, even though stricken with leprosy, still allowed at least to watch from his window his flock passing back and forth upon their daily occupations, and hear them chanting in the church the old hymns of his own boyhood.

We can discuss *ad unguem* the legal technicalities involved in the question of such support, but we will forever remain far from its solution until we go back to the good old mediæval principle that the infirm parochial clergy have a *right* to *honorable* support; that the same is not a mercy.

LUCIAN JOHNSTON.

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#### DISINTERMENT REQUIRES LICENSE FROM THE ORDINARY.

*Qu.* Will you please give me the particular authority for the statement in your *Liturgical Breviary* (August, 1900, p. 183, n. 6), which reads as follows: "No one may be disinterred without permission from the Ordinary." I have a case just in hand and should like the canon, etc., on the subject.

EPISCOPUS.

*Resp.* The authority is the *Roman Ritual* (Tit. VI, cap. I, n. 15), "De exequiis:" "Nullum porro cadaver perpetuae sepulturae traditum, ex ulla cujusvis Ordinis ecclesia asportari liceat nisi de licentia Ordinarii." The expression "ulla ecclesia" here used is universally understood by liturgists and canonists to mean the burial-place of the Church, whether that be in the church edifice



or the graveyard belonging to it by special consecration. Thus Barruffaldi in his commentary on the *Roman Ritual* says authoritatively: "Immediate ac cadaver aliquod sepulturae ecclesiasticae traditum est, jurisdictioni Ordinarii subjacet: ideoque sine ejus licentia non potest exhumari et asportari." (*Ad Rit. Rom. Comment.*, Tit. XXXIV, n. 128.) This gives at once the meaning of and the reason for the common law which is recognized, as we said, by all canonists.

### COULD A PROTESTANT BE ADMITTED TO SERVE MASS?

*Qu.* Not long ago, whilst serving in a hospital, I came upon a young man who had been in the South African War, and who was suffering from the effects of exposure and ill-treatment. He called for me and said he was a convert. When, after some time, I asked him how he had become a Catholic, he told me a strange story. It appears that as a little lad he had taken a fancy to the church in his native town, and liked to go there in the morning when he saw other people on their way to Mass. The priest noticed him and asked him one day whether he would like to learn to serve Mass. The boy was willing, and soon knew so well how to serve at the altar that the priest let him come whenever he liked. After some years had thus passed the lad said he wanted to be a Catholic. When his parents and brothers heard of the matter they became greatly excited and so tormented the youth that he finally fled from home and enlisted in the foreign army. But, said he, "although since that time I have had many hardships to undergo, I am very happy."

Now what I would like the REVIEW to tell me is whether or not a Protestant boy—I mean a good lad—could be admitted to serve Mass.

EL REIXET.

*Resp.* No; a Protestant boy should not be admitted to serve Mass, because of implied irreverence arising out of such *communicatio in sacris*.

But the boy in the above story was not a *Protestant* boy, unless the name he inherited from his parents could make him so. He was a Catholic boy long before he made his enunciation of the Creed admitting him to the external body of the Church. His essential profession of faith was his desire to serve at the altar, so

long as that desire was not a mere flippant act of curiosity. Such cases are rare, but when they occur God points to a soul that thus instinctively seeks Him as marked with the seal of His own election, which needs only opening of the channels of grace to communicate higher life in and through the Church. However, in deciding the qualifications of a boy for serving at the altar, many things should be taken into consideration, in order to avoid scandalizing the weak.

#### POLITICAL FEDERATION OF CATHOLICS.

The Rev. J. B. Delaney, editor of *The Guidon*, a Catholic magazine, published in Manchester, N. H., writes to us :

“ With reference to the proposed Federation of Catholic Societies I venture to submit to the consideration of your clerical readers the following view already expressed by me in an editorial of our own diocesan magazine. The views may appear somewhat more radical than those commonly held ; but I offer them in all seriousness, and they appear to me worthy of consideration by those who really believe that anything can be accomplished by Federation, to remedy the evils of which we complain.”

The writer expresses his disappointment at the result of the attempted federation of Catholic societies in New York last November, and makes the following comment :

“ Greatest stress was laid upon the fact that this federation must not be considered at all political ; that it was intended for ‘ mutual encouragement,’ ‘ the better understanding of each other,’ or some such banal generalities which mean nothing, when brought down to their last resolve. What is the use of wasting our time and breath and mileage to such little purpose ? If we have political grievances let us seek political redress. If we believe that we have been unfairly dealt with, that, as Catholics, we have been discriminated against as in the Indian question, that we have not received due consideration in the commissions dealing with our new possessions, and that we have been pushed aside in army and navy preferment, then why do we not say so ? Or, rather, why do we stop at saying so ? These are political grievances pure and simple, and their remedy can be only political. In theory, of course, we all stand free and equal before the law, but in reality it is only those who can back up their demands with political weight that will have their claims allowed. Those in charge of the political machine, to whatever party they belong, are not in the governing business for the sake of their health, nor from purely patriotic motives. They are bound by a thousand party ties and are influenced by motives of expediency, and though they may prate about right,

justice, and equality, it is only when either party will see that it is bad politics to refuse us our demands that those demands will be acceded to.

"The great danger the federationists fear is the formation of a 'Catholic Party,' or our identification with one or other of the great parties, and the use of religion as a political lever with the consequent stirring of sectional strife. The good judgment of those concerned and the lessons of history should be a sufficient guarantee that such a danger is very remote. A judicious use of the balance of power is all that is needed. Catholics in England have managed such affairs without any distinctive Catholic party and have had their just claims allowed, not because they were just, but because politicians found it to their own advantage. When the bishops of England in the last elections called upon their people to demand of the candidates how they would vote on the 'voluntary school' question and a Catholic university for Ireland, instructing them at the same time to oppose any candidate adverse to these measures, not a single paper in England accused the prelates of exceeding their rights as citizens or of exercising undue influence over the people of their charge. Had our American bishops in the late election done as much they, perhaps, would not have escaped a sound berating from those they opposed, but the good sense of the people at large would, in the end, justify their course. All that is needed is an unbroken loyalty on the part of the laity, a wise direction from proved leaders, and a little more courage to stand up for the right and insist on getting it."

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#### SCRIBNERS' EDITION OF THE ANTE-NICENE FATHERS.

*Qu.* Would you kindly state whether the English versions of the Ante-Nicene Fathers, such as the one published by Charles Scribner's Sons, in ten volumes, are reliable? I am a priest who has only a limited amount of money to invest in the formation of a serviceable library, and would not care to spend it on books which are unreliable.

*Resp.* Apart from earlier fragmentary editions of the Ante-Nicene Fathers, such as Whiston's *Apostolic Writings* (London, 1711), the first systematic attempt to publish an English version of the Patristic books was made in 1837, at Oxford, under the active direction of Pusey, Keble, and Newman. The translators issued forty-eight volumes, including the writings of the Ante-Nicene Fathers. The edition was an excellent and faithful rendering of the original texts.

The next edition of early Patristic writings, done into English under the title of *Library of the Ante-Nicene Fathers*, was arranged



in 1873, by Professors Roberts and Donaldson. It was issued in Edinburgh, by T. and T. Clark, and adheres to the originals. A reprint of this edition was undertaken by the Christian Literature Company, of Buffalo, later of New York, which secured the services of the Protestant Bishop Cleveland Coxe, who deemed it his duty to distort the sense and purpose of the text by the addition of prefatory notices and footnotes, and to indulge in sectarian bigotry by endeavoring to explain away the evidence of Catholic doctrine taught by the Fathers. It is this edition that is being sold by Charles Scribner's Sons, who have apparently had an interest in the Christian Literature scheme.

To demonstrate the utter unreliableness of Bishop Coxe's annotated edition of the Ante-Nicene Fathers we take, without any attempt at selecting, the first passage that occurs to us on opening one of the volumes. In the famous plea of Athenagoras, the Athenian, in behalf of the Christians (Chap. XXXV), it is stated that their religion condemned the pagan practice of abortion as murder. To this statement Dr. Coxe makes the following note: "Let Americans read this, and ask whether a relapse into heathenism is not threatening our civilization. May I venture to refer to 'Moral Reforms,' a little book of my own, rebuking this iniquity and tracing the earliest violation of this law of Christian morals, and of nature itself, to an unhappy Bishop of Rome, rebuked by Hippolytus."<sup>1</sup>

Now, in the first place, it is to be noted that Hippolytus, whom Dr. Coxe cites as his authority for vilifying a Roman Pontiff, St. Callistus, as teaching the crime of abortion, was a schismatic anti-Pope. According to the latest researches, by De Rossi, he had embraced the Novatian heresy, was condemned to death by Valerian, and on his way to execution retracted his errors and died an edifying death; whence he is commonly regarded as a Christian martyr and styled St. Hippolytus. In his works, especially the *Philosophumena*, which are in many respects valuable, though in great part mutilated or lost, he attacks with the bitterness of a rival and would-be reformer the saintly Roman Bishops for tolerating certain abuses. One of the charges he makes against St. Callistus,

<sup>1</sup> Vol. II, p. 147, Christian Literature edition. Cf. also Vol. VI, p. 345, Edinburgh Series of Ante-Nicene Fathers.

following the footsteps of his predecessor, Pope Zephyrinus, is, that he had relaxed the discipline against criminals who had formerly been excluded from the communion of the Church by the severe penitential canons of the time. Among these criminals were such as had committed murder, abortion, and open idolatry. These, provided they had done public penance, the Pontiff wished to be readmitted to the Church. Hippolytus held such acts to be unpardonable and charges the Pontiff with criminal connivance, saying that he was ready to condone every kind of crime—*πᾶσιν ὑπ' αὐτοῦ ἀφίεσθαι ἁμαρτίας* (*Philosoph.*, IX, 12).

By the vile reasoning process of Dr. Coxe this means that the Pontiff sanctions murder and abortion. Our Lord's action in the case of Magdalen must have a sad meaning for such critics if in their malice they can be consistent.

It is needless to add that the notes of Dr. Coxe abound in similar falsehoods and vile insinuations, and that no open-minded and honest student, Catholic or non-Catholic, of the Fathers, can profit by such interpretations of the Patristic books.

#### THE DISPENSATION IN MIXED MARRIAGES POST FACTUM.

*Editor, AMERICAN ECCLESIASTICAL REVIEW.*

*Reverend Dear Sir* :—I desire to quote in behalf of sound doctrine a part—the principal part—of a letter received last night from Rome. It bears on the question raised some time ago about reconciling valid, but unlawful, mixed marriages.

*“Roma, 12 Dicembre 1900.*

*“Prot. 41349.*

*“ Illme ac Rme Dne.*

*“ Recepi litteras quibus Amplitudo Tua alia dubia proposuit circa mixta matrimonia.*

*“ Queritur in primis utrum in istis matrimoniis conjuges antequam dispensationem recipiant, uti possint matrimonio. Ut bene novit Amplitudo Tua hujusmodi mixta matrimonia, idest inter baptizatos inita quorum una pars catholica est, alia acatholica, sunt quidem valida nisi aliquod impedimentum dirimens habeatur, sed sunt illicita, unde quousque per dispensationem ecclesiasticam legitima evaserint, usus matrimonii est omnino illicitus.*

*[Signed.]*

*“ M. Card. LEDOCHOWSKI.*

*“ ALOISIUS VECCIA, Secrius.”*

You can judge from the above whether the parties can dispense themselves or not; whether or not an impediment impedes until removed by competent authority; whether "prohibitum prohibet," or not, in this case at least.

Wishing the compliments of the season,

ORDINARIUS.

*Resp.* That the *usus matrimonii* of parties who have married despite the injunction of the Church, and without being reconciled, should be deemed unlawful, is a logical inference from the fact that the act being done in contumacy is sinful, and therefore unlawful, until atoned for in the Sacrament of Penance. But we would respectfully repeat that the marriage, which is recognized by the Church as valid, should need a *dispensation* from the bishop after it has been consummated, appears a mere theoretical speculation which theologians, as we have already pointed out, generally discredit in practice. To insist upon such a construction may make the parties conscious that a bishop has rights and privileges which they have disregarded, but beyond this it can only lead to misunderstanding the value of that authority in practice. Cardinal Ledochowski, of course, is perfectly right, and could not have answered anything else to the question proposed. But he would hardly insist that the delinquents, after having made a confession, should go to the Ordinary and ask a dispensation for entering a contract which is already made and which was recognized as valid before the Church from the moment it was made, whatever wrong the parties did in not seeking in advance the explicit permission of the authorities for the act. Where the Ordinary reserves the case expressly, for reasons best known to himself, recourse must be had to him, not for the dispensation, but for a just penalty, because his authority had been set aside by the contumacious marriage. For this view we cited Lehmkühl and Putzer,<sup>1</sup> and we still maintain it as most reasonable.

<sup>1</sup> Cf. September REVIEW, p. 299.



## WHAT OF "LUKE DELMEGE"?

*Qu.* What has become of Luke Delmege? Are we to have no more of him? Perhaps the Editor believes with some whom I have heard express an opinion on the subject, that the story is not as interesting as *My New Curate*, at least to the readers of the ECCLESIASTICAL REVIEW. I am of quite a different opinion, and consider *Luke Delmege* a better piece of literary work, both in point of character-painting and finish of language, than the first serial that appeared in the REVIEW. There must be many others of the same mind as I, for whose sake I would ask you to give us more of the story—as much as you have room for, or Father Sheehan can produce.

*Resp.* The Reverend Luke Delmege is on the Irish Channel, on his way across to his native heath. He will appear again in these pages next month, all the brighter for the brief rest he has had since leaving his English mission. The *Idiota* period, with its hard lessons, is passing away and amid the old home influences we shall see Luke grow more into the likeness of "Father Dan," whom everybody loves as the typical parish priest of former days. We can promise our readers a genuine treat, in order to serve which we shall have to add some sixteen pages to the regular issue of the REVIEW, as our space is otherwise insufficient for a connected portion, each month, of Father Sheehan's charming story.

## PRAYERS AFTER MASS.

*Qu.* There is a custom here of saying certain prayers for the sick, the deceased, or for special needs of the faithful, immediately after the daily Mass, the priest remaining vested at the altar during the recitation. Is this in conformity with the rubrics?

When the celebrant himself recites these prayers are they to be said before or after the prayers enjoined by the Holy Father at the end of Mass?

Does the celebrant hold the chalice whilst reciting them, or may he leave it on the altar until they are finished?

*Resp.* The above-mentioned custom is entirely proper, if it has the (at least, tacit) approval of the Ordinary—"dummodo preces dicantur assentiente Ordinario" (S. C. R., August 31, 1867).

The prayers are to be recited after the prayer enjoined by the Sovereign Pontiff, and, as these are to be said "junctis manibus," the chalice should be left on the altar in the meantime.

## Recent Bible Study.

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ACCORDING to the popular theory, the Old Testament is not thought proper to be placed in the hands of children, and this conviction has formed the basis of the Protestant Sunday-school methods for several decades. Now, Dr. G. Stanley Hall, President of Clark University, and one of the leading American psychologists, has investigated the religious ideas of fourteen thousand children, and has noticed a general preference for Old Testament characters. The stories of Daniel, of David and Goliath, and of Samuel, appear to be the favorites among children. According to Dr. Hall, it is especially the age of childhood that is impressed with the justice, obedience, law, and habits of the Old Testament, while the love taught in the New Testament finds a fitting place in the period of adolescence, when the sentiment of love awakens. In the later years of adolescence there is an attraction to the spirit of utter devotion as manifested by Jesus, and this seems to be the time for inculcating piety, charity, and other unselfish tendencies. Dr. Hall is of opinion that "Catholics, especially in France, have reconstructed the religious training of youth, and that Jews have made a greater advance in this respect than the so-called orthodox or the Unitarians."

We print the following few lines not on account of the intrinsic merit of their contents, but in order to illustrate the vagaries of our present-day theosophists. *The Universal Brotherhood Path*<sup>1</sup> contains a contribution of Mr. M. L. Guild, an American theosophist, explaining, as it were, the relation of his peculiar tenets to the results of Biblical Criticism. He grants that the literal sense of Sacred Scripture overflows with errors in history, ethnology, and physical science, but he contends that the inner sense of the Bible fully agrees with the results of modern investigation. The creation-days in Genesis are explained as a succession of divine manifestations and nonmanifestations; the order of creation—fire, air or gases, water, land, vegetation, atmosphere, creeping

<sup>1</sup> Point Loma, Cal., October.

things, fishes, birds, land animals and true mammals, man—perfectly harmonizes with the succession of scientific evolution. The fall in the garden of Eden is a lapse from the infant-state of irresponsible existence and unconscious bliss into a state of mental activity and moral responsibility, the return from which is prevented by the flaming power of will and consciousness. Writings like those of Mr. Guild are tangible arguments for the absolute need of establishing the true literal sense of Sacred Scripture before attempting to investigate its so-called inner meaning.

Our readers will be glad to learn that the first part of the promised Supplement to Hatch and Redpath's Concordance<sup>2</sup> has made its appearance, and contains the Concordance of Proper Names in the Septuagint; various small supplementary matters and an Index to the Hebrew of the whole work have thus been left for the second part of the Supplement, which will be published probably during the course of the present year. The first part is a marvel of accuracy, and must have cost its author a stupendous amount of labor and worry. The difficult question of the pronunciation of Hebrew about two hundred years before Christ forms but one of the minor queries.

The student of Apocryphal literature and of early Christianity will be helped considerably by the critical edition of *The Ascension of Isaiah*, published by Prof. R. H. Charles.<sup>3</sup> The Ethiopic translation of the work was well known from the edition and translation published by the late Prof. Dillmann in 1877 from two MSS. in the British Museum and a third in the Bodleian Library. Prof. Charles has used for his edition not merely the Ethiopic version, but also the newly discovered Greek fragment, the late Greek recension published by Dr. O. von Gebhardt in 1878 from a Paris MS., the two Latin versions published respectively by Antonius de Fantis in 1522 and by Cardinal Mai in 1828, and a translation of the Slavonic version made by Prof. Bonwetsch. These versions are conveniently printed in parallel

<sup>2</sup> A Concordance to the Septuagint, by E. Hatch, D.D., and H. A. Redpath, M.A.; Oxford, at the Clarendon Press. Supplement, fasc. 1; fol. pp. 162; 16s.

<sup>3</sup> The Ascension of Isaiah, translated from the Ethiopic version, which, with new Greek fragment, Latin versions, Latin translation of Slavonic, is here published in full. Edited with Introduction, Notes and Indexes, by R. H. Charles. 8vo, pp. 232. 1900. 7s. 6d. A. and C. Black.



columns, and a careful translation with learned notes has been added. In the Introduction the author traces the history of the different versions, and describes their relation to one another and to the Greek text. In his analysis of the structure of the Ascension Prof. Charles follows Ewald and Dollman in recognizing three independent writings as the basis of the apocryphal work. Besides all this, Dr. Charles has added an essay on Antichrist, because the Christian portion of the Ascension contains much concerning his appearing.

Our readers have heard, no doubt, of the many Greek papyri found in Egypt, and of the many valuable fragments of classical and theological works that have been restored by their means. The publication of these papyri has hitherto been carried on under the auspices of museums and scientific societies; but the latest addition to these materials is due to the private enterprise of Lord Amherst of Hackney, assisted by Messrs. Grenfell and Hunt. It has been entrusted to these latter two scholars to describe the Amherst papyri which now form probably the most important private collection in existence. The first volume contains mainly theological works, among which the most important are the Ascension of Isaiah and a Christian hymn, both of which were obtained by Lord Amherst last year. It has been seen in the preceding paragraph that, though the whole or the greatest part of the Ascension of Isaiah had been written in Greek, the work in its entirety exists only in Ethiopic. The Greek Paris MS. exhibits a very late recension found in a twelfth century lectionary, and is therefore of little value for constructing either the history or the original text of the Ascension; but the fragment of the work in Lord Amherst's possession dates from about the fifth or sixth century, and furnishes a portion of the Greek text which is of great value for comparison with the Ethiopic and other versions. Besides the Ascension and an early Christian hymn, the first volume contains also a mutilated letter written from Rome, and some Biblical and liturgical fragments.<sup>4</sup> The second

<sup>4</sup> B. P. Grenfell and A. S. Hunt. *The Amherst Papyri. Being an account of the Greek Papyri in the collection of the Right Hon. Lord Amherst of Hackney at Didlington Hall, Norfolk. Part I: The Ascension of Isaiah, and other theological fragments.* 4to, Boards, pp. iv, 48. With 9 Plates. 1900. 15s.

volume of the Amherst Papyri will contain the classical and non-literary documents in the collection, and is expected to appear during the course of the present year.

Dr. M. Peritz has furnished a contribution to the study of the early translations of parts of the Old Testament by publishing the Arabic text of two versions of the Book of Ruth, one from MSS. at Oxford and Berlin, and the other from a single MS. in the British Museum. The author has added critical and exegetical notes, and in some cases a German translation. If one or both of the translations have not been written by Saadyah, they were at least published under his influence. Another Arabic translation of part of the Old Testament, Lev. 1: 11 to Deut. 28: 68, we owe to Dr. J. Hirsch; it is taken from a MS., formerly in the private collection of Dr. A. Jellinck, and now the property of the Jewish Seminary at Vienna. Dr. Hirsch believes that the MS. was written between the time of Saadyah and the author of the so-called *Pentateuchus Mosi*. Students of early Hebrew philology will find abundant material of analysis in the numerous interpolations and glosses added to the text by later hands.<sup>5</sup>—Dr. S. Bernfeld has published 126 pages containing a description of the Talmud under four sections: Oral tradition, Talmud or Gemara, historical development, and outside events. The book forms a clear and interesting introduction to the study of the subject.—In 1895 Dr. Budge published among his Oriental texts bearing on St. Michael the Archangel a homily on the conversion of an Indian king to Christianity, attributed to Severus, the Archbishop of Antioch, and written in three languages, Coptic, Arabic, and Ethiopic. Now Prof. Pereira has prepared and published a Portuguese translation of the Ethiopic text, together with a number of interesting notes on the authorship of Severus and the historical value of the homily. It cannot be proved that the story is of Hindoo origin, and has migrated from India into the Christian West.<sup>6</sup>—Miss M. A. Murray has compiled a useful little *Catalogue of Egyptian Antiquities* in the National Museum of Antiquities in Edinburgh, which has

<sup>5</sup> Fragment einer arab. Pentateuch-Uebersetzung. Hrsg. und eingeleitet v. J. Hirsch. 8vo, pp. xxxvii, 79. Leipzig, 1900. 4s.

<sup>6</sup> F. M. Esteves Pereira, Conversão de um Rei da Índia ao Cristianismo. Homilia do Archanjo S. Michael por Severo, Arcebispo de Antiochia. 8vo, pp. 61. Lisboa. 1900.

been printed by the Society of Antiquaries of Scotland. The catalogue will prove of service, not only to visitors of the National Museum, but also to Egyptologists, as it affords them a careful list of what the collection contains.—Jewish and Christian scholars are interested in the rediscovery of the oldest Hebrew book of magic in existence, the MS. of which was lost over a thousand years ago. Dr. Gaster gave an account of the manuscript and the history of *The Wisdom of the Chaldeans*, at a meeting of the London Society of Biblical Archæology, and stated that he had come into the possession of his treasure from Nisibis in Mesopotamia. It consists of sixty-two leaves, written by at least two hands, some of it in Arabic with Hebrew characters, and proves to be a collection of magical formulas and recipes belonging to many ages.—Old Testament students will be interested also in Ed. König's lecture on the psychological state of the prophets,<sup>7</sup> in B. Neteler's translation and explanation of the Book of Judges,<sup>8</sup> and in B. Niese's critical work on the two Books of the Machabees.<sup>9</sup>

In the field of New Testament study, Mr. Walter Lowrie, M.A., has presented us with an interesting study on the Fourth Gospel.<sup>10</sup> He starts with a description of Biblical Theology, assigning it a middle place between pure exegesis and systematic theology: it differs from the latter, because it clings very closely to the form of Biblical conceptions, and it differs from mere exegesis, because it propounds Biblical conceptions in the terms of a system. If we keep in mind the fact that even under inspiration different writers may express the same idea in different terms, and various ideas in the same terms; that, moreover, individual authors may distribute the same Apostolic doctrine in different ways, and with peculiar emphasis, we shall find no difficulty in understanding the meaning of such phrases as "Biblical Theology," or "The Theology of St. John." Though Mr. Lowrie has produced a

<sup>7</sup> Das Berufsbewusstsein der alttestamentlichen Propheten. Vortrag. Barmen. 1900.

<sup>8</sup> Das Buch der Richter der Vulgata und des hebräischen Textes, übersetzt und erklärt. 8vo, pp. i, 134. Münster. 1900.

<sup>9</sup> Kritik der beiden Makkabäerbücher. Nebst Beiträgen zur Geschichte der makkabäischen Erhebung. 8vo, pp. iv, 114. Berlin. 1900.

<sup>10</sup> The Doctrine of St. John. An Essay in Biblical Theology. New York and London: Longmans, Green & Co.



painstaking and conscientious piece of work, he is not in a position to do full justice to his subject. Besides, the body of his book does not fully satisfy the promise of clearness contained in the opening pages. But, in spite of these and other drawbacks, the work is well worth reading.

Dr. Karl Joseph Müller has published a commentary on the Epistle to the Philippians in a most satisfactory form.<sup>11</sup> At first sight one may be astonished at a commentary of more than three hundred pages on a short epistle of four chapters. But the author has not been contented with a mere philological explanation of his text, nor with a mere enumeration of antiquated opinions on the more difficult passages; he professes to set the whole epistle in its proper historical framework, to state not only the thoughts of the Apostle, but also their occasion, their development, their entire bearing on the whole Theology of St. Paul. It is quite impossible to find a book that will satisfy all its readers; but we believe that many readers will be pleased with Dr. Müller's commentary. We must mention here also a pamphlet treating of the more recent investigation on the beginning of the episcopacy, compiled by Stanislaus v. Dunin-Borkowski.<sup>12</sup> Though the main sources of such an investigation are the epistles of St. Clement, St. Polycarp, and St. Ignatius, together with the Pastor of Hermas and the Teaching of the Apostles, still the Book of Acts and the Epistles of the New Testament are in many ways most vitally connected with the question, and therefore the foregoing monograph will be of interest even to Bible students.

<sup>11</sup> Des Apostels Paulus Brief an die Philipper. Uebersetzt und erklärt von Dr. theol. Karl Joseph Müller, Professor, Geistl. Rath in Breslau. 8vo, pp. viii, 348; Freiburg: Herder. 1899.

<sup>12</sup> Die neueren Forschungen über die Anfänge des Episkopats. Freiburg: Herder. 1900.

## Book Review.

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HISTORY OF THE GERMAN PEOPLE at the Close of the Middle Ages.  
By Johannes Janssen. Vols. III and IV. Translated from the German by A. M. Christie. St. Louis: B. Herder. 1900. Pp. 370; 369.

The work of Johannes Janssen is well known to students of history, and we have had occasion, since the establishment of the REVIEW, to comment upon the excellence of the later volumes of the original, as they came from the press under the editorship of the author's able pupil and literary legatee, Professor Ludwig Pastor. Translations of the work were begun, immediately after the issue of the second volume, in French, Italian, and in English. The first instalment of the English version appeared about four years ago. The title-page bore the names of two translators, but the contents required only a cursory examination to convince the reader that the translators were not entirely masters of the German idiom. The actual mistranslations were of comparatively small importance; and whilst we pointed out this defect at the time we were disinclined to make much of it from fear of injuring the sale of a book which had its value as an important chapter in the history of facts, despite the accidental mutilation of forms.

In the two volumes just issued, however, a new and more serious fault makes its appearance. The incapacity of the translator (one of the translators discontinues) is supplemented by an evident bias, which reveals the bigotry of Protestant presentation.

A discordant note at once strikes the Catholic ear when we read, as has already been noted by several of our leading reviewers, that "Julius II had *proclaimed a sale of indulgences*" (p. 78); or, "Leo X *renewed the sale* in 1514, in order to raise money" (*ibid.*). The Fuggers "were now referred to the Pope's dealers for repayment out of the *proceeds of the sale of indulgences*" (p. 79). Tetzl is called a subcommissioner in Upper Germany "to carry on the *sale of indulgences* established by Leo X" (p. 90). These expressions are not found in the original, which speaks of the announcing (*ausschreiben* or *verkündigen*) of indulgences (Vol. II, p. 64), and of proceeds (*Einkünfte*) from the alms offered on occasion of the indulgences. Nowhere is there mention of the Popes ordering their sale. It is true

that the abuses of the indulgence-announcement by individual preachers here and there amounted to a mere traffic in spiritual things. That, however, is a very different thing from implying that the Popes proclaimed such abuses as the doctrine and practice of the Church. The author himself draws very clearly the distinction when he says, speaking of the sermons of Tetzel, "the erroneous views still current concerning these sermons on the sale of indulgences spring chiefly from the reason that things of a very different nature have not been carefully enough distinguished." And further on he says: "Tetzel's teaching was thoroughly irreproachable; and the statement that he sold pardon from sin for the sake of gain, without requiring penitence, has no foundation in fact." This is a sample of what recurs in various ways to show the predisposition of the translator. There are also inaccuracies which we need not point out, since our purpose is rather to show the untrustworthiness of the medium used to bring before the English-speaking public a work of such genuine importance as this *History of the German People*—all the more important as forming so large a chapter in the history of the Church and the Lutheran secession.

Naturally the reader is puzzled over all this, especially when he recalls the imprint of Benjamin Herder, a firm so long established in Europe and so entirely identified with a high-minded guardianship of Catholic interests in the field of literature, that its name should be above suspicion. The riddle, however, is solved when we learn that the English translation was entrusted to a Protestant firm in England, under whose direction the version was made and then issued as a reprint by the American branch of the Herder house. We say that the English version has been made under Protestant auspices, for although Mr. Kegan Paul, of the Messrs. Kegan Paul, Trench, Trübner and Company, is understood to be a convert to the Catholic faith, it remains a fact that the publications bearing their imprint do not consistently exhibit that discriminating influence which would eliminate what is justly offensive to Catholics. Of course Messrs. Trench, Trübner and Company have their right to appeal to a general public, including Catholics, and the association of a Catholic member with their firm gives the purchaser no pledge that such member can direct the investments and business policy of the house. But when these publishers assume the responsibility of issuing a Catholic work, and above all a mere translation, then it is nothing short of effrontery to author and to readers to allow such a work to be mutilated in the



interest of anti-Catholic prejudice. This, as we have said, has been done in the present instance. The translator, A. M. Christie, whatever glibness of pen she (possibly he) may possess, demonstrates a bias which adds a sneer to the whole work, whilst it escapes detailed criticism.

The American representative of Herder informs us that their firm is not responsible for the mutilation of the English translation ; and that he has written to the home office in Europe to protest, and to ask a correction of the offensive expressions which are a libel against Professor Janssen and the truth which he represents in his work. However free from blame in this matter the St. Louis house of Herder may be in their sponsorship for English versions published in London, it is difficult to exonerate from blame the present responsible head of the Freiburg establishment. The translation of Janssen with Protestant bias is not the first instance in which we have missed of late years the mature judgment and instinctive orthodoxy of Benjamin Herder, whose name stood for everything sincere and respected in Catholic letters, and whose genial home was for more than fifty years the meeting-place of the truest and greatest among Germany's Catholic scholars. Since the death of this Christian Mæcenat there have appeared under the Herder imprint several works, such as, to cite but one instance, the *Autobiography of Madame Guyon*, by Thomas Taylor Allen, which, we are sure, would not have passed his scrutinizing censorship, and which we deemed it charitable to pass over without comment among our *Books Received*. Such works betoken a wave of religious liberalism which is unwholesome and dishonors the principle of Catholic loyalty.

Enough has been said to guard the Catholic reader against this feature of a work which is in every other respect admirable. Janssen, as we have pointed out in reviews of the German editions, presents the objective truth of history in documentary evidence. If he shocks the timid mind by the unvarnished exposure of degradation within and without the Church before and during the latter Middle Ages, he at the same time demonstrates the unchangeable truth of Catholic teaching and the maintenance of a high morality as the result of strict adherence to that teaching. As Paradise was accessible to corruption and to selfish motives, so is the pale of the Church ; but as in the one was to be found the tree of life and happiness, so in the other is to be found the standard of truth and virtue, and abiding peace.

The two volumes before us cover the ground of the second volume

of the German. They deal with the history of the earlier humanists, and their relation to the scholastics. Here we obtain a good insight into the character of Erasmus, and his attitude towards the melancholy social product which grew out of the mixture of Christian truth and pagan philosophy. But by far the most important feature of the two volumes is the picture of Luther drawn from real life and from the testimony of his contemporaries. Luther's boyhood, his student years, his cloister life, his visit to Rome, and the subsequent conflicts, are here set forth without bias or exaggeration. The years 1521-1524, and down to the outbreak of the social Revolution, are filled with momentous events the motives of which can be clearly discovered under the light of facts given by Janssen. Luther's teaching, his methods in polemical discussion, his activity among the people and his pleas with the leaders in the State as well as in the Church, give us the key to the analysis of the unexpected consequences in the politico-religious and social life of Germany for which the so-called reformer is made responsible. The student of history and political economy will get from the perusal of these two volumes an excellent estimate of the inheritance which Protestantism has bequeathed to posterity by substituting the principles of the Reformation for the authority of the Church. That inheritance means in its last result State autocracy and spiritual anarchism.

The volumes are well printed.

**SECOND OFFICIAL CATALOGUE OF CHURCH MUSIC** examined by the Cincinnati Diocesan Commission on Church Music. Cincinnati, Ohio: Press of Keating and Company. 1900. Pp. 89.

In the midsummer of 1899 the Archbishop of Cincinnati issued a Pastoral Letter by which the clergy, diocesan and regular, of the archdiocese were enjoined, on and after the First Sunday of Advent, December 3, 1899, to use no other music in liturgical services except such as is contained in the approved liturgical books of the Church, or is given as accepted by the Cincinnati Commission on Church Music, "in this or in future Reports." It was a decided step towards purifying the musical atmosphere of our church services. The Commission did not pretend to be infallible, and declared at the outset its readiness to accept and utilize suggestions. But it eliminated with Teutonic decision whatever recalled the opera or the ball-room; and the concert singers who found their way into the choirs of the

Cincinnati churches began to miss the familiar scores that allowed them to practise the range of their voices in certain selections that had to do service in other places. Even those of us who are only a little less Cecilian than our brethren of the Ratisbon and Milwaukee schools felt a sort of heartache to see such gems as Donizetti's *Ecce Panis* in G placed on this Cincinnati Index, because it had been composed originally for the opera *La Favorita*. And how hard to see "Rejected" behind Verdi's *Jesu Dei Vivi*, because the cruel Attila had been the first possessor of its sweet melody! But they had to yield to the principle, and we cannot blame the Commissioners for their impartiality.

The present catalogue contains some additional "Rejected" pieces; but it also considerably increases the list of available music for the choir. And what is most noteworthy—a number of composers censured by the exclusion of their works from the Church service in the former catalogue have altered their scores and words so as to come within the lines of proper liturgical music. This is a distinct gain, which makes the approbation that has been given the work of the Cincinnati Commission from Rome, well deserved.

**HISTORY OF AMERICA BEFORE COLUMBUS.** According to Documents and Approved Authors. By P. De Roo. Vol. I, American Aborigines; Vol. II, European Immigrants. Pp. xxxiii-612; 613 Philadelphia and London: J. B. Lippincott Company. 1900.

Readers of the ECCLESIASTICAL REVIEW are already familiar with Father De Roo's studies of the Pre-Columbian history of America from a number of articles which appeared on the subject in our pages, and which have found their place in these two portly volumes. The author was first led into research on this subject through the endeavor, while in Rome, to obtain some reliable information regarding Alexander VI. The Vatican Secret Archives are open to any qualified scholar, and whilst engaged in studying them our author came upon indications which made him suspect that they contained some hitherto unused material regarding the missionary history of America shortly before the Spanish discovery. What he learned of Christianity in America shortly before Columbus, set him on the track of an evangelization earlier than that to which his first documents had reference. There were numerous vestiges of Christianity, antedating even that of the much discussed Northmen. As some historians had found, or created, a pre-Adamite race, Father De Roo thought it his duty to go



back as far as possible in the region of historic tradition, and to gather the threads which might be woven into some reliable and connected history of the aborigines of our continent. Thus his material, which had in the first place been collected with a view to establishing certain missionary data that might prove valuable for a Church history, grew to include the social, civil, and political interests of the inhabitants of America in successive ages. Whilst therefore the religious trend of Father De Roo's investigations is at once apparent to the reader, his work serves as an unbiassed guide to the secular student of American history so far as it is devoid of any Catholic apologetic tendency.

It is needless to say that the author has utilized the ascertained facts and authoritative views of writers who have labored in the same field before him. The list of printed works referred to by him covers more than a dozen pages. Among the principal archives and manuscripts consulted by him are in the first place the Secret Archives of the Vatican which contain numberless *Regesta*, *Obligationes*, *Provisiones* and the Consistorial *Acta* referring to the pontificates of Innocent III, John XXI, Gregory XI, Nicholas IV and V, Clement VII, John XXII, Eugene IV, Calixtus III, Pius II, Paul II, Martin V. Next he searched the Consistorial Archives, the Lateran Archives containing *Regesta*, principally of Boniface IX, the libraries of the Barberini and Corsini palaces rich in codices, and others.

It would lead us altogether too far to discuss the merits even in outline of the various theories which the author examines, and those to which he inclines regarding the origin of the American man. As might be supposed, he had no sympathy with the pre-Adamite hypothesis drawn in the main from an erroneous interpretation of the Scripture reference to Cain. No more does he admit any Darwinian descendance or improvement theory. But he finds numerous traditions gleaned from the monuments and the language of the early Indians to lead to the supposition that near descendants of the patriarch Noah landed in America, after sailing in an easterly direction, by Behring Strait, or coming through Polynesia to the western coast of Central America and Peru. The subsequent history, especially the tracing of the influence of the Jewish patriarchal and Mosaic civilization, and later the Christian religion, introduced, as Father De Roo believes, by the very disciples of the Apostolic age, makes exceedingly interesting reading. Even if we do not accept as conclusive all the author's arguments from analogy regarding the

evangelization of the southern Indian races, the student can hardly fail to experience the fascination of this kind of research, and we can readily understand how, in the case of a priest like Father De Roo, this labor of collecting data, amid his missionary work in Oregon, has proved a *labor ipse voluptas*. The numerous sources and references give one a sort of security that it is not mere fable which he is reading, and there is that serene atmosphere of the Christian scholar which lights up the whole work and makes it so much more healthy and agreeable reading than the works of Prescott and others who found it necessary to interweave their personal or class prejudices into the story of early American history.

The volumes should be in every Catholic library. They are magnificently printed, containing choice maps and charts illustrating the scientific features of the work.

**FOUNDATIONS OF KNOWLEDGE.** In Three Parts. By Alexander Thomas Ormond, McCosh Professor of Philosophy in Princeton University. London: Macmillan & Co.; New York: The Macmillan Company. 1900. Pp. xxvii—528.

The author of this work is successor in the chair of philosophy at Princeton to the late veteran philosopher, Dr. McCosh. The writings of Dr. McCosh are marked by a healthy philosophical temper, clarity in exposition, and a fair showing of erudition. As regards the first of these qualities the present work of Professor Ormond is worthy of him to whom as "beloved teacher and friend" he has "reverently inscribed" the volume. For, like that of the master, his philosophical standpoint appears to be that of a critical idealism, or, viewed from the other side, a temperate realism,—a position which avoids the extremes of ultra idealism and naïve realism. In respect to the second quality, clarity of exposition, the disciple has not followed so closely the example of the teacher. Professor Ormond has written some things that are by no means easy of understanding. Were it not ungracious, we might cite some passages in confirmation of this statement. It will suffice, however, to warn the "general reader" that the book is not for him, unless, indeed, he be willing to gird himself for very strenuous mental exertion. But to the reader who is determined to give some strained attention to its study, to the professor, therefore, and the professional student of philosophy, the work may well be recommended, and precisely for the reason that it so imperiously demands vigorous thinking on problems of supreme interest. Such

readers being, it may be fairly supposed, somewhat familiar with the terminology of Kantian and post-Kantian writings, either in the original or in translations, will not mind an occasional mistiness, seeing especially that goodly repetition throughout the text serves to make amends for some lack of perspicuity.

The three parts indicated in the title, into which the discussion falls, are the Ground-Concepts of Knowledge, the Evolution of the Categories of Knowledge, the Transcendent Factor in Knowledge. The keynote to the author's theme and its treatment lies in his conception of experience, which he thus defines: "The sum of those personal activities by means of which a conscious self reacts upon its object or not-self, and translates it into realized content, these activities being inclusive of thought, feeling, and will; or, objectively, the system in which these activities are included" (p. 50). Experience is thus taken, it will be noticed, in a far wider sense than usually falls to its lot in philosophy. It is wider, indeed, than knowledge, which is but "the product of one of the individual modes of experience" (p. 92). In sooth, it is an "all-comprehending term," extending to all reality.

The entire discussion embodied in the volume tends to the justification of two propositions: "The first is, that the world is through and through experience; and the second, that the world is through and through rational" (pp. 518, 519). The latter proposition "is only another way of saying that the world is through and through systematic" (p. 519). Both propositions reveal themselves to a thorough study of the space and time categories, the dynamic categories of cause and substance, the community or *socius* category, the æsthetic category of unity—all which "categories" the author has very subtly analyzed both in their subjective and objective phases, and in their development in consciousness. As regards the category of cause, we might here observe that the author seems to have unduly emphasized its volitional character, and thus narrowed its objective content. This is probably owing to some confusion between the subjective factor in the genesis of the notion of causality (the will) and the real definition of cause, apart from the manner in which the notion comes to be formed in our minds. Since knowledge is in the author's conception a more restricted term than experience, there can be factors transcending either term only when their content is limited to the actual and relative, but not when taken adequately as embracing the possible and the absolute.



The treatment of the subjects, absolute knowledge and experience, is also quite subtle. It could have gained not a little, both in matter and in form, by being brought into closer touch with what St. Thomas and his more recent followers have written *de divina scientia*. Indeed, it is a very great pity that Professor Ormond, and in fact almost all modern non-Catholic writers on philosophy, are seemingly so completely unaware of the existence of the Catholic literature on the subjects they take in hand to treat. Should there be a demand for a second edition of this work, its author in the preparation could not do better than consult Schmid's *Erkenntnisslehre* (Herder, St. Louis, 1890, 2 vols.). We mention this work because of its full bibliography; though other works, like those of Balmes, Kleutgen, Liberatore, Regnon, Lorenz Fischer, Mercier, and the rest, might be equally helpful.

**BRAIN IN RELATION TO MIND.** By J. Sanderson Christison, M.D.  
Second edition. Chicago: The Meng Publishing Co. 1900. Pp. 142.

In this little volume will be found a succinct summary of what is best known and what is best to know concerning the relations between the brain and the mind. The structure and functions of brain cells, theories of sensory and motor centres and of cerebral localization, the relations of form and size of brain to the life of consciousness are passed in rapid review. The author has gathered the materials from his own medical experience, as well as from wide reading of recognized authorities on brain anatomy and physiology. He does not write with that parade of unexplaining technicalities and of "scientific" assurance one sometimes meets with in works of this class, but with the modesty that becomes the hiddenness and difficulty of the subject-matter. What is most commendable, he argues throughout against the materialism which would make the life of consciousness a "secretion" or a "function" of the brain.

**LE P. GRATRY. Sa Vie et Ses ŒUVRES.** Par S. Em. le Cardinal Perraud. Paris: Ancienne Maison Douniol. P. Téqui. 1900. Pp. x-354.

Father Gratry was one of those large-minded souls, or perhaps better, large-souled minds, which it seems the privilege of Catholic France to produce in every age. A brilliant writer, a scholar of many parts, a philosopher, an apologist, he was first and above all a saintly priest and a zealous apostle. No one living to-day is so capable of

telling the story of this remarkable man's life as Cardinal Perraud. Intimately associated with the illustrious Oratorian during the closing quarter of a century of his career—between the years 1847 and 1872—the Bishop of Autun enjoyed the exceptional advantage of knowing not only the surface history of Père Gratry's activity, but also the inmost life, the thoughts, the emotions, the aspirations, the trials and struggles of his soul. It is the laying bare of the deeper course and the *motif* of Father Gratry's life that gives the peculiar charm to this biography, a charm which is permitted to work its most potent influence on the reader's mind through the singularly chaste and graceful style in which the author has set it. Those who have derived their knowledge of the Oratorian's mind from text-books of philosophy or the manuals of the history of philosophy may probably associate with his system some phase of emotional mysticism. A study of the *Connaissance de l'Âme* and the *Connaissance de Dieu*, in the light of the biography before us, will be helpful in dispelling this error.

Besides, however, its æsthetic and knowledge value, the biography breathes a moral and religious power that must needs revive and extend the influence Père Gratry exerted on those with whom he lived, an influence which the love and admiration of the writer for one whom he delights to call *un guide, un père, un ami*, has further vivified by the touch of his own personality.

**EDUCATION AND THE PHILOSOPHICAL IDEAL.** By Horatio W. Dresser. New York and London: G. P. Putnam's Sons, 1900. Pp. v—255.

Mr. Dresser is deeply impressed with the fact that "the transition period in which we live is witnessing a noteworthy change of attitude in regard to that persistently fascinating thing which we call human life." He finds that "instead of the old theory of a divine providence and a disjointed world, torn asunder by a persistently threatening adversary, we now have as a practical faith the knowledge which modern science has so long and so nobly inculcated, the knowledge that the world-process is a unit" (p. 10). Various causes, he thinks, have contributed to this changed point of view. Amongst others, "Philosophy had long ago prepared the way for belief in this unity of the world-process." It was "modern science," however, "which supplied the evidence or proof, by showing that all forces are so many diverse forms of one ultimate energy" (p. 12).

The second great advance discerned by the author has been made

"through the discovery of the evolutionary origin of evil. What had before been either an absolute mystery or the subject to which theology claimed exclusive right," has now begun to be "very clear and to become generally understood. For when man's kinship with and indebtedness to the lower animals was established, it at once became evident whence came those tendencies and powers which had heretofore been deemed the outgrowths and penalties of original sin" (*ib.*). With this new insight into the mystery of evil, it is not surprising that "the very foundations on which the entire orthodox theological structure rested should be swept away. And, although many people do not yet realize it, there is not the slightest reason left for belief in either the fall of man or a propitiatory saviour" (p. 13). We forbear quoting the paragraph immediately following this extract. It is too shockingly blasphemous.

The author defines education to be "the recognition of and coöperation with the immanent Spirit, on all planes of existence, as it is revealed through the individual consciousness of man." When we seek further what it is he means by "the immanent Spirit," we are told to "understand clearly that the materialist, the idealist, the theologian, and the man of science *mean* one and the same Substance, the Spirit, the Life of all, whether they term it matter, Infinite Self, God, or force" (p. 169). This Being or Spirit forms, with the worlds of nature and of human society, the realm of mind and morals, and the commonwealth of individuals an organism—"one organic whole." God is therefore not self-sufficient. For "if he be self-adequate, why are we here; why is nature here; how happens it that nature and human society are purposive organisms? If the nature of God be fulfilled only through the organisms which reveal him, he is so far dependent upon them. If dependent, his organisms contribute somewhat to his life; if the organisms are dependent upon him, he contributes somewhat to them. Therefore, the relation between God and these organisms is similar to the relationship between the minor and major parts of an organism, although infinitely more complex than the relations of any organism commonly known to man" (p. 200).

The foregoing extracts will suffice to indicate the author's philosophical standpoint, which is in no wise saved from pantheism by his conception that the latter system supposes "a mere totality," an "absolutely identical whole without parts," whilst his own world-conception involves an "organic whole" with individual and social "organisms" as parts. It is, of course, well known to every one at all



acquainted with the history of human thought that such a view of the world and life is not any "revelation of modern science," but is merely a reiteration of the central doctrine of the Sankhya, Nyaya and the Vedanta schools of ancient India, as well as that of the Stoics and the Eleatics of pagan Greece.

LA CONSTITUTION DE L'UNIVERS et le Dogme de l'Eucharistie.  
Par le R. P. Leray, Sudiste. Paris: Librairie Ch. Poussielgue.  
1900. Pp. 274.

A work to which an author of proved ability and learning has devoted two-score years of labor deserves the serious attention of students interested in its subject-matter. Such a work is the one here at hand, in which scientific and philosophical theory are utilized in the service of faith, and faith returns to shed light on the world of nature. It sets forth a scientifico-philosophic system which embraces the constitution of matter, the mineral, plant, animal, and man, these departments of nature being analyzed somewhat in detail. The teaching of faith on the Blessed Sacrament is explained, and the author's theory as to the constitution of elementary matter applied to the Real Presence, Transubstantiation, and Holy Communion, not, of course, with the attempt to explain away these mysteries, but to show the conformance of reason and faith, and how these two organs are mutually supplemental in this the most transcendent sphere of the supernatural.

Father Leray has thought out a theory of nature which is in several respects original. Agreeing in some points, it differs in others from the familiar system based on "matter and form" taught generally in the schools.

A summary of it would not fit into the space here at command. Suffice it to notice one or two of its characteristic features. Space—*real* space—the author claims to be a real substance; essentially passive, however,—activity not being of the definition of substance. Whilst this spatial substance is infinitely divisible, material substance existing in space is made up of simple elements or atoms. The atom is made up of real space and a monad, as man is composed of body and soul; and the monad is present to the entire volume of space, as the soul is present to the entire body. In both cases there is a presence of action. As soul communicates life to the body, so does the monad communicate impenetrability to the space which it occupies. The mineral world is composed of chemical elements, molecules, and masses. An element of a chemically simple body, that is, a *chemical*

*atom*, is a group of atoms of ether controlled by a monad whose shape and volume are unalterable. Besides the subtle ether, the author postulates the existence of a still more tenuous medium, which he calls *eon*, the ether atom being then resolvable into a group of atoms of *eon*. It would be interesting to show how this ingenious theory of atomic composition is adapted to transubstantiation and to the Real Presence, but it would carry us too far afield.

One may not ascribe to the theory, but as to the manner in which it is developed and illustrated there can be no question. Seldom even in French does one meet with so thoroughly perspicuous a treatise. There is not the slightest obscurity in the thought or style. It flows along smoothly, reflecting depths whose measure it conceals. Besides the main subject, the volume contains several very interesting papers on transformism, memoirs presented at the International Scientific Congresses of Catholics held in 1891 and 1894.

**THE GOLDEN LEGEND**; or, *Lives of the Saints*, as Englished by William Caxton. Edited by F. S. Ellis. Vols. VI and VII. Pp. 274; 291. (The Temple Classics.) London: J. M. Dent & Co.; New York: The Macmillan Company. 1900.

"Thus endeth the legend named in Latin *Legenda Aurea*, that is to say in English, the Golden Legend. For like as gold passeth in value all other metals, so this legend exceedeth all other books, wherein be contained all the high and great feasts of our Lord, the feasts of our Blessed Lady, the lives, passions, and miracles of many other saints, and other histories and acts, as all along here afore is made mention." Besides this quaint summary given by William himself, the last casket of these antequely wrought gems includes some jewels pertaining to the Holy Mass, worked especially for the edification and instruction of the celebrant. A general index to the seven dainty volumes is a welcome feature of this Temple Classics edition.

**LA CONSCIENCE DU LIBRE ARBITRE.** Par Léon Noël, Agrégé de Philosophie de l'École St. Thomas d'Aquin, à l'Université catholique de Louvain. Paris: P. Lethielloux. Pp. vii—286.

No other problem, unless it be that of certitude, has occupied so large a part in recent philosophical discussion as that of the will's freedom. This fact, apart from its many-sided importance, will account for the multiplication of works, defensive and aggressive, bearing on the subject. The present little treatise deserves a place of honor along-

side the more extended works of Gutberlet, Fonsegrive, and Piat. The author has converged his forces on one point, the argument for liberty based on consciousness. He first explains the theories of Kant, and with more detail those of recent determinists and indeterminists. The positive argument is then fully analyzed, cleared of some encompassing obscurities, and ably defended. Lastly, the roots of liberty are sought in the intellectual power and spiritual nature of the soul—the well-known *a priori* argument for freedom. The constructive features of the work are solid, the critical just and comprehensive, and the literary attractive.

**THE NEW RACCOLTA**; or, Collection of Prayers and Good Works to which the Sovereign Pontiffs have attached Holy Indulgences. Published by order of His Holiness, Leo XIII. From the Third Italian Edition, authorized and approved by the S. Cong. of Indulgences. Philadelphia, Pa.: Peter F. Cunningham & Son. 1900. Pp. 684.

This *New Raccolta* comes in good season, at the moment when the extension of the Jubilee Indulgence is announced; for although the latter abrogates the main concessions of particular and local indulgences in order that all the faithful may the more readily avail themselves of the opportunities afforded by the Jubilee privileges, the power of applying ordinary indulgences to the souls in purgatory remains intact.

The translation of the *New Raccolta* is made from the latest authentic edition of the Roman *Raccolta*, published in 1898, and is in all respects a faithful version of the original. Although the volume contains a large amount of matter in addition to the contents of former editions, the publishers have managed, by a judicious choice of type and paper, to keep the bulk and size of the work within such limits as to make it serviceable as a handy prayer-book. With this view they have also added an Appendix containing approved prayers for Mass and the Vesper services of Sundays.

The clergy will readily understand the particular advantage of possessing this collection of prayers and devotions having the full approval of the Holy See and enriched in every case with authentic indulgences.



Recent Popular Books.<sup>1</sup>

ACCORDING TO PLATO: F. Frankfort Moore. \$1.50.

A pretty English girl secretly engages herself to a man, but at the moment when he has made political arrangements by which he hopes to force her ambitious father to consent to their marriage, she changes her mind and endeavors to break her pledge. He refuses to release her, and, buying her father's consent, publishes an announcement of betrothal, whereupon she apprises him of a second young man, and one of her father's friends shows him that it is best for him to consent. The second heroine is an all too attractive person whose days pass in assuring young men that she has always regarded them as friends. The story is much lighter than most of its author's work.

ARCHITECTS OF ENGLISH LITERATURE: R. Farquharson Sharp. \$2.00.

Twenty-four biographies of authors flourishing from the time of Chaucer to the death of Tennyson. Longfellow and Emerson are included in the list. The title is hardly descriptive, but the papers are good.

BIOGRAPHY OF A BABY: Millicent Washburn Shinn. \$1.50.

The baby is studied from day to day, and almost from minute to minute, and the dawn of her perceptions is carefully noted. The observations are valuable and the author is an intelligent witness, but in her comments she sometimes forgets herself and credits the infant with faculties not developed in early youth, and often not developed at all.

Miss Shinn has been interested in this matter for some years, and her book is the best of its class among those written by women, and is less intent upon the discovery of arboreal characteristics than most of those written by men.

COBBLER OF NIMES: M. Imlay Taylor. \$1.25.

The author cleverly takes the middle path between the Catholic and the A. P. A., making all his young and handsome personages Huguenots, and giving his hunchback Catholic hero almost supernatural goodness. The romance is pretty in itself, and the convictions of no reader of average judgment will be disturbed by the casual remarks of the Huguenots, but it would be possible to give such an array of quotations as should make it seem really dangerous.

CONCERNING CHILDREN: Charlotte Perkins Gilman. \$1.25.

A group of papers attacking certain weak points in popular theories as to the control and education of children, with suggestions in regard to private coöperation and public nurseries. The author constructs a very good case for common nurseries, but does not quite succeed in showing that the public nurse will certainly be more angelic than the mother, although she may be wiser. The coöperative plan is well thought out and arranged, but it presupposes six mothers of uncommon cleverness and good temper and in agreement in all essential points on the management of children, and it is seldom that a woman meets with five whom she regards as her peers in wisdom.

<sup>1</sup> This department is designed to furnish the Reverend Clergy with brief critical notices of the publications of the month likely to gain considerable circulation. Each book is judged from the moral and Catholic point of view, so far as that is necessary to warn the reader of any noxious tendency or of the usefulness of any newly published book.

The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent. except on choice books, but the buyer pays express charges.

CONQUEST OF LONDON: Dorothea Gerard. \$1.50.

Four impecunious sisters, surprised by receiving bequests of £1,000, visit London, spend the money in wild extravagance and soon find themselves poorer than ever. One marries imprudently, and one wisely, and in the end good provision is made for the other two, the author not being intent on preaching against lack of thrift. The vivacity of the girls is a little forced, and they seldom seem real.

CONSEQUENCES: Egerton Castle. \$1.50.

The English hero, vexed by the childish levity of his pretty Spanish wife, pretends to commit suicide, but really goes to America, where he makes a fortune. Returning he finds his wife dead, their son a distinguished young soldier of admirable character, and his nephew amiably intent upon proving his son illegitimate, claiming his grandfather's estate and marrying a young woman beloved by both cousins. The father succeeds in defeating the plan for acquiring the estate, but the girl bestows her heart upon him, and as he does not desire the gift, he and his son go away together. The author's verbosity is amazing, and the villain is too melodramatic, but the plot is good.

DARLINGTONS: Elmore Elliott Peake. \$1.50.

Darlington, the father, president of the railway company which has brought wealth to his town; Miss Darlington, auditor of the company; and young Darlington, traffic manager; and an aggressive Protestant minister are the chief characters. The morality of certain practices common to all railway corporations and the case of a man afflicted with periodical disposition to gross inebriety are the main lines of interest, but the incident, character, and touch of the book is without originality.

DAUNTLESS: Ewan Martin. \$1.50.

The militant Bishop of Clogher is the hero's kinsman and, with Owen Roe, and Cromwell, frequently casts the fictitious characters into obscurity.

The Protector plays the part of good fairy in the end, but is by no means whitewashed or made attractive; and if the author has not adhered to history with sufficient accuracy to satisfy Irishmen, he has made a story which will greatly enlighten most American and English novel-readers, and aid in giving Ireland romantic interest in their eyes.

DR. DALE: "Marion Harland" and Albert S. Terhune.

After enduring much from gossips and young women anxious to marry him, the hero commits suicide from motives intended to be regarded as lofty. The story is related with the touch of bitterness often seen in the elder author's work, and makes one sorry for the foolish whom she condemns.

DUKE: J. Storer Clouston. \$1.50.

This story is one more variation of the tale of the colonial savage suddenly plunged into London polite society. Although really a duke, he permits a friend to assume his title, while he pretends to be a secretary, and from safe obscurity observes the men and women whom his newly inherited title makes his future associates. It is an amusing trifle.

ENGLISHWOMAN'S LOVE-LETTERS. \$1.50.

This book is not to be confounded with "Love-Letters of a Musician," or with any of the recent volumes of very clever gossip on art, literature, music, and society arranged in letter form. The "Englishwoman" writes love-letters to the man upon whom she has bestowed her voluble unasked affection, but retains them unsent until he has declared himself her lover. Then she sends her previous letters to him, and discourses at large upon her feelings until she dies. He endures it for many score pages, and then, without giving any explanation, breaks their engagement of marriage, possibly, one surmises, to obtain time to eat and sleep between letters, but this merely changes the subject of her eloquence, from wonder that he should love her to inquiries why he loves no longer.

The author's model in style seems to be the epistolary literature of the divorce court. In character, the heroine is a mere repetition of the wearisome "Phantom Rickshaw" woman, but her temperament is Dutch rather than English.

FATE THE FIDDLER: Herbert C. MacIlwaine. \$1.50.

Australian interests and industries of various kinds play a part in this story in which the hero and the villain begin as partners, continue as shearer and lamb, and end with the victim triumphantly rich and happy. It is a man's book, its entire interest depending upon matters having slight interest to women.

GRISELDA: Basil King. \$1.25.

The hero, a Scottish peer, falls in love with a girl passing for an American heiress, but really owning the title which he wears, and intent upon claiming it. She loves him, but is firmly resolved to prove her mother's marriage, come what may. In the end, after no more tribulation than is good for them, the two are married. The story is written with too visible care, but is otherwise very good.

INN OF THE SILVER MOON: Herman Knickerbocker Viele. \$1.25.

The two chief personages, meeting casually, pass through a series of absurd adventures, and end by his discovering that she is really the woman to whom his parents affianced him in babyhood. The story is written with a neatness seldom found in fiction not French.

LADY OF DREAMS: Una L. Silber-rad. \$1.50.

A doctor living and working in East London, marries a girl who, attempting to defend a female servant, has killed her crazy uncle. She afterwards falls in love with her husband's best friend, and kills herself in despair at her unfaithfulness, which is purely mental. The two men are characters worth describing, and the book would be very good had not the author chosen to encumber it with a mass of sordid detail far exceeding what might be necessary to form a dark background for the doctor's wonderful self-sacrifice. It is

possible to be weary of feminine East London.

LEADING POINTS IN SOUTH AFRICAN HISTORY: Edwin A. Pratt. \$2.50.

A book of reference arranged as a diary with an index referring to dates, and comprising not only all the incidents of any consequence, but memorable phrases, in speeches and in negotiations. Its bias is English, but it is not violently partisan.

LETTERS OF THOMAS EDWARD BROWN: Introduction by Sidney T. Irwin. \$4.00.

These epistles are such as a man of letters overflowing with good spirits might be expected to write to his peers and superiors, and they include much pleasant criticism, but the opinions of literature and art conveyed by a Protestant bachelor to his friends differ so widely from those entertained by Catholics, that in spite of geniality and a happy trick of style, the book cannot be recommended to any but mature readers. As a means of estimating the Oxford of the later nineteenth century it is valuable.

MY MOTHER'S JOURNAL: Katharine Hillard.

This account of five years spent in Manila, Macao, and South Africa, 1829-1834, is worth a glance, because of the evidence which it gives of the curious religious narrowness and intolerance of the American woman of the period, and of her perfect conviction that no foreign race, creed, or country could teach anything to the United States. The writer was an educated gentlewoman, and representative of the best American women of her time, but her illiberal temper could hardly be matched in her class to-day.

ONE OF OURSELVES: L. B. Walford. \$1.50.

The villain and the hero are one in this story, which deals with a family regarding itself as the acme of every species of perfection until the sudden flight of one of its members, and the



discovery of his defalcations shakes the conviction. A second family group of three sisters ill contented with themselves and their fortunes contrasts with the first, and the double story is pleasantly written.

PARIS OF TO-DAY: Richard Whiteing. \$5.00.

Fashion, the boulevards, sport, the official and artistic classes, the stage, the poor and the rich, in Paris become in turn the author's subjects, and he shows remarkable familiarity with all, and great fairness in treating them. He is not deluded by the loud wailings of the decadents, and, although anything rather than obtrusively pious, he does not fancy that incapacity for faith as proof of greatness of mind. The volume is profusely illustrated by M. Andre Castaigne.

SOULS IN PAWN: Margaret Blake Robinson. \$1.25.

The author, who has in a former book described herself as a reporter converted by the late D. L. Moody, casually remarks that she hopes that everybody who reads her book will love the Lord Jesus better afterwards. It is so difficult to see the two acts in the relation of cause and effect, that one is driven to suppose that she merely trusts in constant automatic growth in grace. She describes the vagaries of a club composed of poor, ignorant girls, and conducted with complete disregard of all custom and usage; yet the story is not comic, but as serious as a president's message, and the author expresses a lively hope that her readers will love the founder of the club.

STORY OF THE SOLDIER: Gen. G. A. Forsyth. \$1.50.

The soldier as he really is; the work which he has done as explorer, as guardian of the boundaries, and as preserver of municipal peace, and the manner in which he has been treated by Congress and by the people at large, are General Forsyth's themes. He writes with authority of long experience, and his words are brilliantly illustrated by Mr. Zogbaum.

TRANSIT OF CIVILIZATION FROM ENGLAND TO AMERICA IN THE SEVENTEENTH CENTURY: Edward Eggleston. \$1.50.

This volume is at least as interesting as any of the American historical novels, and heightens the value of all, describing the period which it treats. The vast extent of the knowledge acquired since the days of Mary II is much better appreciated by a young reader after perusing this work. Mr. Eggleston is a Protestant, and now and then betrays his opinions by a chance epithet, but he apparently intends to be perfectly impartial.

WELLESLEY STORIES: Grace Louise Cook. \$1.25.

A Massachusetts college for girls is the scene of these pieces of fictions which reveal the undergraduate's life as composed in nearly equal parts of strictly feminine quarrels and encounters, based upon imitation of the worst features of class politics as found in their brothers' colleges. The college is neither better nor worse than others of its species, but the writer's taste has guided her to choose unpleasant subjects.

WORKS OF EDWARD EVERETT HALE: Poems and Fancies. Vol. X. \$1.50.

The poems are of the "occasional" species and were collected by the friends of the author. The exceptions are a few written to terminate sermons. The "fancies" are little plays, a translation of Aucassin and Nicolette, and some of the editorial articles written for *Old and New*, a magazine edited by Dr. Hale.

WORLDLINGS: Leonard Merrick. \$1.50.

The chief character, being in the narrowest financial straits, presents himself in England as the son and heir of a wealthy baronet, the death of the real man, a self-exiled scapegrace, having been almost simultaneous with the arrival of a fatherly letter of reconciliation. The imposture is successful, but after making the father happy by three years of dutiful conduct, the deceiver falls in love, where-

upon the woman who suggested the scheme to him compels him to confess. The grateful father makes him an annual allowance and he marries happily.

WHO'S WHO 1901: Douglas Seaden. \$1.75.

The fifty-third issue of this publication includes "Men and Women of the Time," and is about a sixth larger than its predecessors. Its special features are the alphabetical arrangement of its

tabular matter, making reference very easy; and the authoritative nature of its biographies, which are for the most part composed of the answers sent by the subject to a list of printed questions. The disproportion between the careful volubility of the nobodies, and the reticence of many really great persons prevents the work from having any value as a means of comparative estimate, but it is a treasury of dates, lists of books written, battles fought, and discoveries made.

### Books Received.<sup>1</sup>

A TREASURY OF IRISH POETRY In the English Tongue. Edited by Stopford A. Brooke and T. W. Rolleston. New York: The Macmillan Company; London: Macmillan & Co. 1900. Pp. xliii—576. Price, \$1.75.

THE CATHOLIC DIRECTORY. Ecclesiastical Register and Almanac. 1901. Sixty-fourth Annual Publication. London: Burns and Oates. Price, 2s. 1d.

THE ROSARY GUIDE. For Priests and People. By the Very Rev. Father J. Proctor, S.T.L., Provincial of the Dominicans in England. London: Kegan Paul, Trench, Trübner & Co.; New York: Benziger Bros. 1901. Pp. vii—284.

CASUS CONSCIENTIAE. Propositi et Soluti Romae, ad S. Appollinarem in Coetu S. Pauli Apostoli. 1899-1900. N. 5. Cura et expensis Rmi Dni Felicis Cadène. *Analecta Ecclesiastica*. Constat lib. 1. 25.

L'IDÉE DU SACERDOCE ET DU SACRIFICE DE JÉSUS-CHRIST, par le R. P. de Condren, de l'Oratoire, avec des additions par un Père de la même congrégation. (Edition revue et augmentée par un bénédictin de la Congrégation de France.) Paris: Librairie Ch. Douniol, P. Téqui, libraire-éditeur, 29, rue de Tournon. 1901. Pp. liv—384. Prix, 3 fr. 50.

FUN AND FROLIC. Fourteen New Plays and Saynètes for School Entertainments. By Frances Isabelle Kershaw. London: Burns & Oates; New York: Benziger Brothers. 1900. Pp. 128. Price, 80 cents.

<sup>1</sup> Books sent for review should be addressed to the Editor, AMERICAN ECCLESIASTICAL REVIEW, Overbrook, Pa.

- THE NEW RACCOLTA ; or, Collection of Prayers and Good Works, to which the Sovereign Pontiffs have attached Holy Indulgences. Published in 1898 by order of His Holiness, Pope Leo XIII. From the Third Italian edition, authorized and approved by the Sacred Congregation of Holy Indulgences, to which is added an Appendix containing Prayers for Mass and Vespers for Sunday. Philadelphia : F. Cunningham & Son. 1900. Pp. 684. Price, 75 cents.
- THE CONFESSOR after the Heart of Jesus. Considerations proposed to priests. By Canon A. Guerra, Honorary Chamberlain of His Holiness. Translated and adapted from the second Italian edition, with the author's sanction, by the Rev. C. Van der Douckt. St. Louis, Mo. : B. Herder. 1901. Pp. 165. Price, 75 cents.
- EUCCHARISTIC CONFERENCES. By the Rev. Father Monsabré, O.P. Preached in Lent, 1884, in the Cathedral of Notre Dame, Paris. Translated from the French with the author's permission by Comtesse Mary Jenison. London : R. and T. Washbourne ; New York : Benziger Brothers. 1901. Pp. 181. Price, \$1.00.
- THE PAGE OF JAMES THE FIFTH OF SCOTLAND. Translated from the French by S. A. C., with the author's permission. The same. 1901. Pp. 257. Price, \$1.00.
- THE UNCROWNED PRINCE. By Joseph J. Farrington. New York. 1900. For sale at the Catholic Publishers.
- SECOND OFFICIAL CATALOGUE OF CHURCH MUSIC. Examined by the Cincinnati Diocesan Commission on Church Music. Price, 25 cents.
- ORESTES A. BROWNSON'S LATTER LIFE: From 1856 to 1876. By Henry F. Brownson. Detroit, Mich. : H. F. Brownson, Publisher. 1900. Pp. 620.
- HANDBUCH DER KUNSTGESCHICHTE. Von Dr. Erich Frantz, Prof. a. d. Universität Breslau. Mit Titelbild und 393 Abbildungen im Text. St. Louis, Mo., und Freiburg im Breisgau : B. Herder. 1900. Pp. xii—448. Preis, \$3.25.
- THE INFLUENCE OF CATHOLICISM ON THE SCIENCES AND THE ARTS. From the Spanish of the Rev. Don Andrés de Sales y Gilavert, D.D. By Mariano Monteiro. St. Louis, Mo. : B. Herder. 1900. Pp. xxvi—160. Price, \$1.25.



# AMERICAN ECCLESIASTICAL REVIEW.

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## LORD RUSSELL OF KILLOWEN, CHIEF JUSTICE OF ENGLAND: MEMORIES AND LETTERS.

“WHAT mysteries life and Providence are!” This exclamation occurs in a letter of Lord Russell’s which will be given in full later on. Among the mysteries of life are the various circumstances that accompany the ending of it. We couple life and light together, and it is said that the hour in which the light of life most frequently fades out is one of those early morning hours which still belong to the night, when the heat of the sun of yesterday has completely died away and the sun of the new day has not yet risen. It was at such an hour, 3 A.M., in the morning of August 10, 1900, that Charles Russell, after a brief illness, ended his strenuous, useful, and distinguished life.

A full record of his career will be prepared with due care and as speedily as possible by a competent writer unconnected with Lord Russell’s family, but possessed of their confidence—Mr. Richard Barry O’Brien, a member of the English Bar, whose *Life of Parnell* has been accepted as having done justice to a difficult subject. Mr. Justice Mathew also is preparing his appreciation of his friend the Chief Justice for *The Dictionary of National Biography*, and Mr. Augustus Birrell, Q.C., the accomplished author of *Obiter Dicta*, has undertaken a similar task for the *Encyclopædia Britannica*. Meanwhile it may not be amiss to put on paper, and even into print, some personal items which may or may not be incorporated hereafter in Mr. O’Brien’s more formal narrative. For these unconventional reminiscences I crave hospi-

tality from a magazine published in that great country for which Lord Russell had a profound and almost affectionate admiration. I recollect hearing him say that, if he had to begin life over again, he would be inclined to make the United States the sphere of his labors. But that was at an early stage of his career, and he certainly found enough to do in the Old World. The pages, also, in which I hope these notes will appear have the advantage of not being addressed to the general public, but to a very special class of readers who will feel an almost personal interest in the first Irish Catholic Chief Justice of England, and from whom this sketch may obtain many a prayer for his soul.

In many families there are certain favorite Christian names which insist on being represented in every successive generation. "Charles Russell" seems to be at present such a combination; yet in the family of which there is now question it hardly dates further than the grandfather of Lord Russell of Killowen. It is not found in the long pedigree which lies before me of the closely allied family which by intermarriage with the St. Gerys, the De Flamarens, and other families in France, is more French than Irish, and of which the present head is Count Henry Russell-Killowen. The late Chief Justice was not the first to make the name "Charles Russell" noteworthy. That name was given to him for the sake of his uncle, Charles William Russell, who will be remembered by many readers of the REVIEW as Dr. Russell of Maynooth. In the great ecclesiastical college of Maynooth he spent fifty-four years out of sixty-eight years of his life, as student, as Professor of Ecclesiastical History, and finally as President from 1858 to 1880. He was a man of great literary culture, an Edinburgh Reviewer, besides being for many years the chief support of *The Dublin Review*—a singularly holy, learned and accomplished man, who is seldom referred to without some allusion to that passage of the *Apologia* in which Cardinal Newman singles him out as having had the greatest share in his conversion to the Catholic Faith. "He was always gentle, mild, unobtrusive, uncontroversial. He let me alone." This close connection with Leo's first English Cardinal gave some plausibility to the report current in Rome at the time of Dr. Russell's death, that the Sovereign Pontiff had intended to raise the President of May-

nooth also to the Cardinalate. It appears a less improbable appointment on the part of an eminently literary Pope like Leo XIII when we remember that Dr. Russell's biography of that amazing linguist, Joseph Mezzofanti (a work of extraordinary research), has been adopted by the Italians themselves as the final and classical Life of the polyglot Cardinal.

It was from this Charles Russell that the future Chief Justice of England took, as we have said, the name which he was to make so widely known. His title in the peerage he took from the country place in which his boyhood was spent amid the healthiest surroundings—Killowen, a narrow strip of land four or five fields deep, running for three miles along the northern shore of Carlingford Bay from the end of Rostrevor Wood to the Causeway Water, beyond which lies Mourne. Some of the four or five fields which lie between the sea and the Killowen mountains climb to a considerable height up the slopes of the latter. Mr. Arthur Russell, then in broken health, had taken a small farm of twelve acres to give himself some outdoor occupation; and here his sturdy eldest boy had full scope for his spirited and active tastes; for Mr. Augustine Birrell was quite right in his surmise, which occurs in an article that he wrote on the death of the Chief Justice: "Charles Russell, I suspect, was always a very strenuous person."<sup>1</sup> His fondness for riding and his general "horsiness" were acquired early and kept up to the end. The morning of the day on which the Chief Justice set out for his last circuit, little thinking that it was to be his last, he had, as usual, his ride over before his early breakfast.

Two slight incidents may be noticed as showing the continuity between the beginning and the ending of Lord Russell's life. The newspapers, that know everything, have told us that during his last circuit, which we have just referred to, one Sunday found the Chief Justice in a part of Wales where Catholics were very few. In the little Catholic chapel there was some difficulty about getting a Mass-server. A strange gentleman came forward to

<sup>1</sup> What Sir William Harcourt said of Gladstone might be said of Gladstone's last Attorney-General in all the stages of his career: "Whatever he believed he intensely believed; whatever he wished he greatly wished; whatever he wrought he strenuously wrought."



offer his services. When it became known afterwards who the acolyte was there was a mild sensation in the place. He had learned to serve Mass nearly sixty years before in the plain old chapel of Killowen, which a pretty Gothic church has since replaced. By the way, it was in the older chapel that, some twelve years after the time we are speaking of, the famous Yelverton marriage took place.

Another curious little link between the beginning and the end of the full life is furnished by a paragraph that went the rounds of the press a year ago. Bertrand Russell, the youngest son of the Lord Chief Justice, a lieutenant in the Royal Artillery, was starting for the seat of war in South Africa. His father saw him off from Southampton. When the ship was weighing anchor, the young officer tried to get a last look at his father,—last, indeed, in a pathetic sense that neither of them guessed at—but he could not distinguish him amongst the crowd on the wharf. To attract his notice and to show where he and another of his sons were standing, Lord Russell placed the index fingers of both hands between his lips and gave a shrill whistle which Bertrand recognized at once and turned his eyes in the right direction. Now, it happens that this very mode of signalling had been adopted under peculiar circumstances by Charles Russell some fifty-seven years before. He and his young brother and a little peasant lad had (like the disciples of our Divine Redeemer on an occasion mentioned in the Gospel) plucked handfuls of ears of wheat in a field that they passed through. With this provision they made their way out to a large fishing boat which was anchored far out from land when the tide was at the full, but which the ebbing tide had then left accessible to adventurous little feet. Lying comfortably at the bottom of the big clumsy boat, shelling the wheat and telling stories, the wee lads forgot themselves till the returning tide had surrounded the boat. They were safe enough in their rocking prison, which was, however, separated from the shore by a rough expanse of water increasing at every moment. The eldest of the party was already an expert at that peculiar kind of whistling which he was to use long afterwards on Southampton wharf; but at Killowen he was less successful in attracting attention, and it was dark night before a boat

came out to our rescue. For the present writer was one of the three castaways, and the remaining one was a small fair-haired boy, the son of very ordinary parents, who nevertheless grew up to be Murphy the Irish giant, some inches over eight feet in height, exhibited over the whole world except Ireland—for he refused to make a show of himself amongst his own people. He died of smallpox at Marseilles about his thirtieth year, and his remains were brought home to be buried in the old Kilbroney graveyard near Rostrevor. It may be considered pertinent to the object of these notes to add that the responsible head of the party, instead of being welcomed with kisses after his rescue, got a mild flogging the next day—the only one recorded in the domestic annals, and surely inflicted for no very grievous transgression.

Besides laying in stores of health in the pure breezes of that beautiful country-place, young Russell received there his first elementary education from a governess, Miss Margaret O'Connor, who was a cherished and respected member of the family for many years. Her civilizing, æsthetic influence over her little kingdom has sometimes seemed to me to be symbolized by the change that she suggested in the name of a fine collie that one of the farmers gave us. He had been called Toss, but at Seafeld he became Tasso. The two boys and their three elder sisters (who all three in the end became Sisters of Mercy) were trained carefully by this excellent and accomplished lady, whose authority was loyally supported by their parents, as the following incident will help to show. Mrs. Russell used once or twice a year to pay a visit to Dublin, which to the children, especially in those last of the pre-railway days, seemed as far away as Chicago does now. To increase the warmth of her welcome, the wise mother took care never to return empty-handed, but to bring a gift for each of her young people. During one of these absences Charles got into trouble. Probably it was on the same occasion that the cook threatened for some misdemeanor to denounce him to Miss O'Connor; and the young culprit said audaciously, "I'll chalk every step of the way for you,"—which he did accordingly, making a line of chalk-marks from the kitchen to Miss O'Connor's room upstairs. I revere and bless her memory for discharging a

painful duty, not giving in weakly at the end and hushing it all up in the joy of the mother's home-coming; and I revere and bless the memory of the good mother who did not make light of the offence or seize on some excuse for receiving the criminal back at once into favor. No, the other gifts were distributed—one of them was "Uncle Buncle's True and Instructive Stories About Animals, Insects, and Plants,"—but the gift intended for the young evil-doer, whose transgression was not very wicked, was not merely withheld for a time but never bestowed upon him. The credit of his subsequent career was, perhaps, partly attributable to the firmness and wisdom of his early discipline, of which this is a sample.

When Charles Russell was twelve years old, his mother took him and all the others to Belfast for purposes of education. He attended a day-school kept by two brothers, Louis Harkin, afterwards an Inspector of Schools under the National Board of Ireland, and Alexander Harkin, afterwards a respected physician in Belfast, where he died a few years ago. It was at this time that Mr. Arthur Russell wrote prophetically to his wife: "Tell Charles I see a great improvement in his last note. I hope he will continue to improve. I am particularly pleased to find he has been so successful in his classes. All he wants is application, for I think he has the abilities: so the fault must be his own if he don't be clever."

This letter is dated January 12, 1845, two months after Charles Russell's twelfth birthday. On the 28th of the following May his father died, and Charles was recalled from Belfast, where he had been placed as a boarder in St Malachy's College, then known by the curious name of "Vicinage." After attending for a year or two a Newry day-school kept by Mr. William Nolan, he was placed at St. Vincent's College, Castleknock, near Dublin, where, for reasons that are unknown to me, his sojourn was cut short after a year, and he was at the earliest possible age articulated to a firm of solicitors in Newry, Messrs. Hamill and Denvir.

These years before manhood would more naturally for a lad of such promise have been devoted to a university course; but there was no university sanctioned by the Catholic hierarchy of Ireland, and Margaret Russell was a woman who would make



any sacrifice rather than trench ever so slightly on Catholic principle. Her son regretted this privation; but, if he had understood all the circumstances, he would have energetically upheld the view put forward at this very time in *The Dublin Review* by a writer whom I am able to identify as another Newryman, John O'Hagan, then a youthful barrister of twenty-five years of age, afterwards Mr. Justice O'Hagan, the first judicial head of the Irish Land Commission. In *The Dublin Review* which is dated September, 1847,<sup>2</sup> this gifted man proved with overwhelming evidence the utter unsuitableness of Trinity College as a place for the higher education of Catholic youth. *Experto crede Roberto*: he had just completed a very distinguished course in T.C.D., and so generous and high-spirited a man could only have been compelled by stern truth and duty to speak harshly of his Alma Mater.

Charles Russell, during the two or three years that he was a solicitor in Belfast, tried to make up for this deficiency by becoming an extern (a very external) student of Trinity, living as he did some eighty miles distant. To this period belongs one of the many apocryphal stories with which the newspapers have swarmed since Lord Russell's death. A writer in *Black and White*, who claimed for himself the title of "A Friend of the Family," showed, however, a rather unfriendly spirit and a good deal of ignorance, as in the following anecdote:

"He did not gain any distinction during his career at the University. The result of his examinations was fair, but by no means brilliant. An incident concerning this period of life is interesting in the light of after-events. One of the questions in the Moral Philosophy paper (set by Bain, I think) was, 'Give the different theories of right and wrong, and state your own opinion.' Russell gave a number of theories and stated his own opinion in a short note. 'I am an Irishman and a Roman Catholic. Whatever the Church teaches on the subject I hold to be right, whatever she condemns I hold to be wrong.' An honest answer, given without fear or favor, which earned him a congratulation in the *viva voce* examination."

I showed this passage to the Fellow whom Charles Russell had chosen as his tutor, partly, no doubt, because he too was a Newryman, and partly because he was known to be the author

<sup>2</sup> This and other interesting documents on the subject have been reprinted in a penny book published by the Catholic Truth Society of Ireland under the title 'Trinity College no Place for Catholics.'

of "Who fears to speak of '98?" Dr. J. K. Ingram was kind enough to give this full answer to my enquiries:

"38 UPPER MOUNT STREET, DUBLIN.

"October 8, 1900.

"Dear Sir:—Your late distinguished brother was my pupil in Trinity College for two years. During those years he passed—besides his Matriculation—four Examinations. He followed exactly the same course as all our other non-resident students, and his connection with the University was in every respect the same as theirs and not at all nominal. His object in becoming a student of Trinity College was, by keeping two years and presenting at the Inns of Court a certificate of having kept them, to shorten the period of transition from his former profession of solicitor to that of barrister. We have a good many students who are prevented by other occupations from reading for honors, and consequently do not distinguish themselves in their course, but answer well at the ordinary examinations and pass them creditably. Lord Russell was one of these. He always made a respectable appearance at his examinations and never had any difficulty in obtaining credit for them.

"The writer in *Black and White* is one of those persons, now so numerous, who make unfounded statements in the public press, which they have never taken the trouble of verifying. Bain never examined any one in Trinity College, and your brother was never examined in Moral Philosophy, which became a subject of study only in the *fourth* year.

"I am, dear Sir, faithfully yours,

"JOHN K. INGRAM."

"*Rev. Matthew Russell, S.J.*"

The title of this paper promised letters as well as memories. Lord Russell's biographer will not be embarrassed by the enormous mass of his correspondence, as Mr. Morley must have been in preparing the "Life of Gladstone," to which the world is looking forward so eagerly. Charles Russell preferred to correspond by telegram; and his letters were very terse and businesslike. Consulting Judge O'Hagan, before his great speech at the Parnell Commission (which now forms an octavo volume of 600 pages) he mentioned his wishes thus briefly:

“ 10 NEW COURT, LINCOLN’S INN.

“ 7th February, ’89.

“ My dear Judge :—Sir C. G. Duffy mentions a kind reference by you to me in a letter to him *re* Commission. I should be greatly obliged by your views of the line to take—of course in confidence—and *in extenso*, and particularly I should be glad of *figures* to prove that things were worse, as to crime, in former years.

“ My dear Judge, always truly,

“ C. RUSSELL.

“ P.S.—A little rhetoric will be acceptable ! ”

When the Irish Judge had promptly complied with his friend’s request, he again confined his acknowledgment to a page.

“ 10 NEW COURT, LINCOLN’S INN.

“ 12th February, ’89.

“ My dear Judge :—Your letter traces the very lines I intended to follow ; and, although I anticipated the possible danger you suggest, I do not dread it. I await with interest the fuller development, with precise figures, of your plan of argument. I do not recall the reference to Burke. I found Cornwall Lewis’s ‘ Causes of Irish Disturbance ’ very useful to the date it reaches.

“ Always truly,

“ C. RUSSELL.”

About the momentous investigation to which these letters refer nothing will be set down here beyond what is contained in two very private letters. The first indeed is so very private that I do not know myself who the writer was ; I forget how it came into my hands. A lady, writing to a friend in the country, describes her visit to the Court presided over by the Right Hon. Sir James Hannen, Sir J. C. Day, and Sir A. L. Smith.

“ What will you say when I tell you I was at the Special Commission on Wednesday and Friday last ? I heard Sir Charles Russell wind up his magnificent Speech and shall never forget the scene and the sensations of that last day. I need not tell you what was said—of course, the world knows that now—but the way in which it was said, the manner and the effect were beyond description. At that



passage—‘When I opened this case, my Lords, I said I represented the accused,’—he began in an ordinary conventional tone; but I shall never forget the voice of thunder in which he continued,—‘*We* are the accusers, and the accused are *there!*’ He stood erect, and with one outstretched arm pointed to where the Attorney-General and *The Times* solicitors were sitting. I assure you my blood ran cold, and a thrill went through the whole court. Again, when he said,—‘I speak for the land of my birth,’—his voice quite failed, and I saw him put his hand to his eyes and wipe away the tears. I can speak with the greatest certainty because I was facing him, at about five yards’ distance. You can judge what a good place I had when I tell you that the bench I sat on just held six (a tight fit) and Mrs. Gladstone and her daughter were two. There was a Lady Pollock, and a lady who sat beside her (with whom I had a lot of conversation), and whom Mrs. Gladstone kissed when she came in. Your humble servant came next, and then two other ladies, friends of the whole party, but I did not catch their names, except that one was called Lady Camilla, but I did not hear her surname: so you will admit I was well placed. I shall never forgive myself for not having shaken hands with and congratulated Mr. Parnell. These five ladies did so, but evidently they knew him, and both he and Davitt seemed on quite familiar terms with Mrs. Gladstone. But I think on such an occasion even a stranger would be justified in doing so. The truth was I got shy and lost courage. I had the satisfaction of smiling at him, and he returned it in his most gracious manner. He must have thought I belonged to the Upper Ten, seeing me in such company; but he was sadly mistaken, and it was the veriest chance my getting such a place—simply because the gallery was full, and there was no other place available; so I was requested to go there, and I consented in the most condescending and benignant manner. Fancy! when the Speech was concluded, Mr. Reid stood up to ask for an adjournment and was quite unable to speak. The Judge asked him to repeat his request, and he attempted and failed a second time; so the Attorney-General (I thought very good-naturedly) stood up and said,—‘He is applying for an adjournment, my Lords,’—but poor Mr. Reid had a lump in his throat that he could not remove; and I was not surprised. It was a thrilling moment. I shall remember it to the end of my life, and I feel so thankful that I had the extraordinary luck of being present. I have a chance of a ticket for the 30th, when Mr. Parnell will be in the witness-box. I devoutly hope I

may get in ; but, even if I do not, I have done very well, as I have been present four days. I hope you are as much interested in all this as we are ; if not, I shall have written in vain. But even *The Standard* admitted that the speech deserved to be classed with the finest forensic efforts of the century, and praise from an enemy like that deserves to be noted. I feel so proud, too, that he is a Catholic and an Irishman."

Very much more private is the next extract that with serious misgiving I venture to insert in this little mosaic of contemporary documents illustrating some particulars of the career of Lord Russell of Killowen. I hope it will never come under the notice of the writer, from whom it would be impossible to obtain leave to make this use of her hurried and confidential letter ; yet surely it throws an interesting light on one of the most important events in Charles Russell's life. I will give it just as I chanced to copy it at the time without any permission. I will not even change one or two tell-tale expressions which reveal the writer too plainly :

"I have just returned from the Court after hearing the end of 'the Speech,' and my heart is so full I can hardly speak or write ; but I should like to tell you something about it if I could. I feel that I can never thank God enough that I have lived to see this day. My Darling has had a fearful task to accomplish, and he has done it well and nobly. *No one but himself could have done it*, and I believe he has raised the Irish cause to a position which it never before held in the eyes of the people of England. I could not describe to you the scene in court this morning. Every nook and corner was packed with people, and every one listened in breathless silence. It was known that he would wind up this morning, so that there was more than usual interest displayed, though all along it has been very great. I shall not describe the Speech itself to you. You will read it. But I wish you could have seen him as he spoke—how noble, how handsome he looked. He did indeed seem as if inspired. God bless him ! It is not given to many wives to feel as I felt this morning. When he sat down and the court was adjourned, every one crowded round us to congratulate. Dear old Mrs. Gladstone caught my hand in both of hers and said : 'It was inspiration ; I believe it has all been done by prayers'—just as a Catholic might say it. The dear old lady has been

in court every day during the Speech and remained the entire day. I believe the Judges are very much impressed. Sir James Hannen sent him down a note from the bench, saying, 'a great speech, worthy of a great occasion.'

"Dearest mother, I will write to you again in a day or so about other things when I cool down a little; but for the last fortnight I have been in a state of fever over this, and ordinary matters seem commonplace. I shall be all right again soon. Thank God it is over."

"The Speech before the Special Commission [said *The Standard*] in defence of Mr. Parnell and his colleagues, delivered by Sir Charles Russell, deserves to rank among some of the most famous of English forensic efforts. It was distinguished by undoubted eloquence, by its masterly handling of a vast mass of material, by the remarkable self-control of the speaker, and by the importance of the subject with which it deals and of the events which called it forth."

Yet the orator himself could speak of it in this simple and humble way:

"My dear Matthew:—I have asked the printer to send a proof to your care with a view of getting the benefit of a fresh and critical eye. Alter as you please, so long as the sense is not varied, and attend, please, to the punctuation, which was very bad originally. I hope you will be able to return the proof to me very quickly, for I am urged not to delay. I want your judgment of the whole business, *i.e.*, performance. Aff'yly, "C. R."

I will add here a few short letters which have no importance except in showing that, while with all his earnestness in fighting the battle of life, and with all his stern strength of character, this good man maintained a simple and affectionate nature and a deeply religious spirit. "Dear Father! [wrote one of his children] how proud we all are of him! Isn't it marvellous how unspoilt he is by all his success, and how humble about all his attainments?" As I am putting these notes together during the last Christmas-tide of the nineteenth century, I will begin with a Christmas letter.

"TADWORTH COURT, TADWORTH NEAR EPSOM.

"Christmas Eve, 1889.

"My dear Matthew:—A line of Christmas greeting. We all send love and best wishes for the coming year and we ask your prayers and blessing.



"The weather is awful—wind and rain—and most un-Christmas-like. Ellen is just this moment wishing you could be here to say Mass for us to-morrow. We are all, thank God, well and hearty. I feel as if I wanted a little rest. I am beginning to recognize the fact that I am not as young as I was.

"My dear Matthew, Your affectionate brother,

"C. RUSSELL."

In the signature to the following the parenthetical "still unpatented" means that he had not yet received the patent of nobility which was to make him "Russell of Killowen."

"TADWORTH COURT, TADWORTH NEAR EPSOM.

"10th May, 1894.

"My dear Matthew:—Your letter is, as you have always been to me, kind, generous, indulgent.

"The determining point in my acceptance of my new position was this, that a time must soon come when I could not continue working, as I have done for years, at high pressure; and I felt that, if ever I were to undertake a judicial post, I ought to bring to it such capacity and energy as God has given me, unimpaired. I need not say I have some keen regrets.

"Mrs. Mulholland is better, but at her age it is too much to expect restoration to vigorous health. All the rest well, from the Head of the House (who regrets my change from 'Sir Charles') downwards. We are delighted to see Rosa looking so well. They tell me *you* are working too hard.

"My dear Matthew, Your affectionate brother,

"(still unpatented),

"C. RUSSELL."

On note paper which bears the date "Sandringham, Norfolk," in print and "Sunday" in writing—evidently during a visit in obedience to one of the Saturday-to-Monday invitations of the Prince of Wales—he writes as follows:

"I meant to have written to you before. I ought to have said, and of course I meant, 'Royal University.'

"I am indeed very glad you think the affair may be useful generally and to the C. U.

"On Wednesday I was engaged on a very ticklish business in addressing a number of Ulstermen, nearly all anti-Home Rulers and a good many of them Orangemen.

"If any Dublin paper has a good report pray send me a copy. The reports here are very bad, and nearly all of them missed my points, which, however, were intelligible to my audience and were very well received. I was skating on very thin ice."

This is signed with a monogram of the letters R. and K., preceded by the abbreviated adverb "Aff'ly." It refers to his address as President of the Ulster Association at their first anniversary banquet. In the following year the Marquis of Dufferin filled the same position and refers to his predecessor as "the most distinguished Irishman of his generation, the representative of what was in all probability the oldest family in Ulster—a man whose great talents, whose brilliant career at the Bar, whose distinguished service as a statesman in Parliament, and, above all, whose blameless reputation and lofty character had advanced him to the august position of Lord Chief Justice of England."

I trust that those to whom they belong will, out of their love for Lord Russell's memory, forgive me for daring to print two beautiful letters almost too sacred for the eye of a stranger to fall upon. His sister-in-law, so well known in contemporary literature under her maiden name of Rosa Mulholland, was married to Sir John Gilbert, the very eminent man who, himself alone, did more for Irish history and Irish antiquities than many well endowed societies. The following letter was addressed to Lady Gilbert in the first month of her widowhood.

"21st June, 1898.

"MY Dear Rosa:—I hesitated to write to you in the first moments of your greater sorrow, but a letter was not needed to assure you how much you were in all our thoughts. After all, words of sympathy and affection avail little at such a time, but by-and-bye, when the sharp edge of your trial is ever so little lessened, you will find comfort in thinking of these, and still more in the recollection of the noble, simple, unselfish life of him whom you have, in this world, lost. I hope Ellen told you (as I wrote to her) how happy we shall be to have you with us when you like and as long as you like—the longer the better. Indeed, it would be a great pleasure to have you permanently with us—leaving you free, however, to go and come as you wished.

"I am glad to see that on all hands Sir John's life and work are appreciated as they deserve. I hope none of his unfinished work will be allowed to perish altogether. What mysteries life and Providence are! How very sad, in our dull comprehension at least, to think of the stores of learning (owned by few if any) which are buried in his grave!

"I feel, my dear Rosa, that this letter will do little to serve its purpose; but I know you will find, in the end, peace and comfort in that quarter where the prayers of the heavy-burdened, humbly offered, are always heard.

"My dear Rosa, always affectionately,

"RUSSELL OF KILLOWEN."

Still more sacred is the letter which the Chief Justice wrote to a beloved daughter who had torn herself away from the world and (far harder sacrifice) from her loving and happy home in order to devote herself exclusively to the service of God in a religious vocation.

"ROYAL COURTS OF JUSTICE.

"27th April, 1900.

"My Darling Child:—"God's will be done! You have now taken the first serious step towards final retirement from the life of the world. The thought that it makes for your happiness and that it is the will of God softens the blow to your mother and to me—for blow it, beyond question, is to us,—blow it is also, I know, to Lily (who has borne herself like the brave girl she is) and to Margaret also.

"We hoped, selfishly in part, no doubt, but not wholly selfishly, to have your sunshiny nature always with or near us in the world—a world in which we thought and think good bright souls have a great and useful work to do. Well, if it cannot be so, we bow our heads in resignation. We know you will do your duty, as it comes to you to do, well and thoroughly and unselfishly; and we have no fear that you will forget us. After all, it is something for us, poor dusty creatures of the world, with our small selfish concerns and little ambitions, to have a stout young heart steadily praying for us. I know we can depend on this; I know also you will not forget your promise to me, should serious misgivings cross your mind *before* the last word is spoken. I rely on this. God keep and guard you, my darling child, is the prayer of your father,

"RUSSELL OF KILLOWEN."



There is a certain significance in the fact that the priest who had helped the young nun to obey God's call was the one that her fond father summoned to his own aid when leaving the world in another sense—Father Herbert Thurston, S.J., whose place, however, was taken by Father George Tyrrell, S.J. The priest of the Oratory, Father Lionel Basevi, who administered the last rites of the Church, wrote to me :

“Your brother received Extreme Unction and the last blessing with great devotion and simplicity. As I was leaving the room, Lord Russell called me back and asked me to place my hand on his forehead and to bless him. It was most edifying to see his simple and fervent faith.”

A year before that happy death I remarked on a certain occasion that my special friends had a knack of dying at 68. One who heard me exclaimed, “Oh! don't say that—Charles is 67.” As it turned out, Lord Russell of Killowen wanted a month or two to complete his sixty-eighth year when he died. That date falls just a little short of the term assigned to human life by the Royal Psalmist, three score years and ten. As the British septennial parliament is never allowed to complete its seven years, so it might seem that the very numerous instances I could specify—Edmund Burke, Father Roothaan, S.J., Eugene O'Curry, Bishop David Moriarty, etc.,—reaching that figure 68, come within sight of the Scriptural limit but do not attain to it. It was thus with Dr. Russell's dearest friend, Mr. Justice O'Hagan; and it was thus with Dr. Charles William Russell of Maynooth, whose name his nephew was to make more famous by bearing it; it was thus with the younger kinsman of whom Dr. Russell was affectionately proud, though he saw him only half way through his great career. These three, who were most closely united in heart and mind, were, in the order in which I have named them, born ten years apart in 1812, 1822, and 1832; and they died in the same order, with exactly the same interval between them—in 1880, 1890, and 1900. Thanks be to God, even as regards devotion to their religion, the two lawyers are worthy of being linked with the holy and venerable priest. All the journalists last August emphasized Charles Russell's love for the old Faith just as much as they em-

phasized his love for the old Country. He was true to his faith and faithful to his country; and, for those who will always tenderly and proudly cherish his memory, hope and confidence mingle with gratitude and love while they murmur the prayer: "May his soul, and the souls of all the faithful departed, through the mercy of God, rest in peace."

MATTHEW RUSSELL, S.J.

*Dublin, Ireland.*

### HORAE CANONICAE DE PASSIONE.

THE following collection of stanzas may be found to serve a devotional as well as an archæological purpose. The devotional purpose is illustrated by the remark of Lehmkuhl,<sup>1</sup> that in reciting the Divine Office it would be a great help to piety to fix the attention on some theme which should occupy the mind throughout the recitation of the psalms. Among other helps he suggests: "Mentem occupare aliqua consideratione eorum quae in passione Dominica occurrerunt; ita valde antiqua praxis singulas horas canonicas in diversas phases Dominicae passionis distribuit, quod quilibet pro sua devotione poterit facere. Simile quid dic de aliis mysteriis considerandis." This could be accomplished very easily by some such method as the following hymn indicates. Daniel<sup>2</sup> thinks that amongst the votive offices recited in the Middle Ages, very frequent was that of the Passion. Indeed, the large number of manuscripts in which these verses are found distributed through the Little Hours of the Passion leads us to surmise that not only was that office a frequent one but that the method suggested by Lehmkuhl was then recognized as a powerful help to its pious recitation.

The method is an obvious one, of associating the hours with some particular phases of our Lord's Passion:

Patris sapientia, veritas divina,  
Deus homo captus est hora matutina. . . .

and then for Prime:

<sup>1</sup> *Theol. Mor.*, II, p. 446.

<sup>2</sup> *Thes. Hymnol.*, I, p. 337.

Hora Prima ductus est Jesus ad Pilatum. . . .

and for Terce :

Crucifige, clamitant hora Tertiarum. . . .

and so on through all the hours.

The lines just quoted are taken from one of the best of these hymns, the *Patris sapientia*, which has been often rendered into English verse. Following the more than probable opinion of Mr. Orby Shipley, we are indebted to the splendid power of Dryden for one of these renderings. It appeared in the *Primer* of 1706, and is given in full in the *Annus Sanctus* (p. 227). In the *Primers* of 1684, 1615, 1604, and as far back as the *Sarum Prymer* of 1532, are found English versions of a hymn whose excellence was evidently appreciated. Amongst modern translators are found the names of Chambers, Neale, French, Aylward. It may be asked: Why add to the list? "'Tis his at last who says it best," might be an answer, could we venture to think the following version the best. Although it dare not set up such a pretence, it hopes nevertheless to be more exact, or at least more literal, than the others, in respect either of metre or of thought. Let us instance Dryden's fine rendering :

As night departing brings the day,  
True God and Man, truth's rising ray,  
To Jews betrayed is captive led ;  
With night His loved disciples fled,  
And left their Master sold to foes,  
Distressed with grief and whelmed with woes.

The lines of the original are here changed to six. Prior Aylward's version changes the original trochaic metre to iambic :

'Twas at the solemn Matins'-hour, when by the traitor's sign  
The Father's Wisdom, God and Man, the source of truth divine, etc.

Chambers' version, followed in part by Neale, inverts the order of the original first stanza, by placing the third and fourth lines as first and second.

Mone<sup>3</sup> gives another hymn of the same import. It is curious for its multiplication of rhyme. This rhythmic scheme, carried throughout all the stanzas, may be illustrated by the first :

<sup>3</sup> *Latin. Hymnen*, I, p. 110.



Ut homo resurgeret  
 Mortis a ruina,  
 Dei natus captus est  
 Hora matutina :  
 A suis deseritur  
 Fuga repentina,  
 A Judaeis trahitur  
 Fune latrocina.

In another *Horae de Passione*, two stanzas are allotted to each hour, together with a doxology. The second stanza in each hymn is a colloquy with our Lord, suggested by the phase of the Passion narrated in the first :

*Ad Tertiam.*

Hora qui ductus tertia  
 Fuisti ad supplicia,  
 Christe, ferendo humeris  
 Crucem pro nobis miseris :

Fac nos sic te diligere  
 Sanctamque vitam ducere,  
 Ut mereamur requie  
 Frui coelestis patriae.

Laus, honor Christo vendito  
 Et sine causa perdito,  
 Passo mortem pro populo  
 In aspero patibulo.

As Lehmkuhl remarks, other considerations of a devotional nature might serve a similar purpose and by a similar method. Mediaeval hymnology would here furnish illustrations. There are Canonical hymns, for instance, of the Holy Spirit :

*Ad Matutinum.*

Nobis sancti Spiritus gratia sit data,  
 De qua virgo virginum fuit obumbrata,  
 Cum per sanctum angelum fuit salutata,  
 Verbum caro factum est, virgo foecundata.

The stanza *Ad Primam* summarizes the life of Christ down to the Ascension ; Terce celebrates the descent of the Holy Ghost ;

Sext, the preaching of the Apostles to the great crowd in Jerusalem, etc.

In the same manner, the offices of the Most Blessed Sacrament, and of the Blessed Virgin, have their "canonical hours" illustrated by hymns, or rather short stanzas, from which it would doubtless prove tedious to quote further. Neale<sup>4</sup> prints a translation of an interesting hymn of Hildebert's:

In twice twelve hours the Sun goes through the heaven :  
And sacred to the Lord of all are Seven.  
The first is Prime. In this the Sun was placed  
On high, and Heaven with all his splendour graced ;  
In this we praise our King, the world's True Light,  
And pray Him to defend from error's might.  
Adam at Tierce was made ; and given the Law, etc.,

the poem comparing the first Adam with the Second: "At Sext man fell, and Christ His sentence bore;" "At Nones by Adam Paradise was lost, Christ on the Cross at Nones gave up the ghost," and so on, each step of the comparison receiving application to the reader in a formal appeal suggested by the preceding comparison.

It remains but to say that Mone supposes the *Patris sapientia* to belong to the fourteenth century; Neale, to the twelfth. It is variously ascribed in the MSS. to Benedict XII, John XXII, and to a certain Bishop Aegidius.

### I. *Matins.*

Patris sapientia,  
Veritas Divina,  
Deus homo captus est  
Hora Matutina.  
A suis discipulis  
Cito derelictus,  
Judæis est traditus  
Venditus, afflictus.

Wisdom of the Father, Lord  
Of eternal power—  
Christ, the Man-God, taken was  
In the Matin hour :  
His disciples flee away :  
Standeth He forsaken,  
Sold unto His enemies,  
As a captive taken.

<sup>4</sup> *Med. Hymns and Seq.*, 3d ed., p. 96.

*II. Prime.*

Hora Prima ductus est  
 Jesus ad Pilatum,  
 Falsis testimoniis  
 Multum accusatum ;  
 In collum percutiunt  
 Manibus ligatum,  
 Vultum Dei conspuunt,  
 Lumen coeli gratum.

Then at Prime was led away  
 Jesus unto Pilate ;  
 All the witnessing was false,  
 None could reconcile it :  
 Unto Him in fetters bound,  
 Many blows are given ;  
 Spit they on the face of God,  
 The delight of heaven !

*III. Terce.*

Crucifige, clamitant  
 Hora Tertiarum ;  
 Illus induitur  
 Veste purpurarum ;  
 Caput ejus pungitur  
 Corona spinarum ;  
 Crucem portat humeris  
 Ad locum poenarum.

Hear them at the hour of Terce  
 "Crucify Him !" saying ;  
 Unto Him in purple clad,  
 Mock obeisance paying ;  
 Now as on a kingly brow  
 Crown of thorns He weareth ;  
 Now the Cross to Golgotha  
 On His shoulders beareth.

*IV. Sext.*

Hora Sexta Jesus est  
 Cruci conclavatus  
 Et est cum latronibus  
 Pendens deputatus ;  
 Præ tormentis sitiens,  
 Felle saturatus,  
 Agnus crimen diluit  
 Sic ludificatus.

It is Sext : the cruel nails  
 Hands and feet are rending ;  
 Robbers are His company,  
 On the Cross ascending !  
 Unto Him athirst in pain  
 Wine and myrrh they offer !  
 Willingly for us He bears  
 Taunts of every scoffer !

*V. None.*

Hora Nona Dominus  
 Jesus expiravit ;  
*Heli* clamans animam  
 Patri commendavit ;  
 Latus ejus lancea  
 Miles perforavit,  
 Terra tunc contremuit  
 Et sol obscuravit.

'T is the hour of None ; at last  
 Jesus loudly crieth  
*Eli* ! To the Father's hands  
 Yields His soul, and dieth.  
 Soon into His sacred side  
 Daring lance is driven ;  
 Darkly goeth out the sun,  
 And the rocks are riven.



VI. *Vespers.*

De cruce deponitur  
 Hora Vespertina ;  
 Fortitudo latuit  
 In mente divina :  
 Talem mortem subiit  
 Vitae medicina ;  
 Heu ! corona gloriae  
 Jacuit supina.

From the Cross descendeth He  
 At the Vesper hour :  
 In His soul is hidden now  
 All His kingly power.  
 Oh ! Life's dearest Medicine  
 Wasted in His dying !  
 See, the Crown of all our joy  
 In the dust is lying !

VII. *Compline.*

Hora Completorii  
 Datur sepulturae  
 Corpus Christe nobile,  
 Spes vitae futurae ;  
 Conditur aromate,  
 Complentur scripturae ;  
 Jugis sic memoria,  
 Mors est mihi curae.

Compline cometh : long the tomb  
 Wearily hath waited  
 For that Body, with the hope  
 Of all mortals freighted !  
 Spice is brought ; the Scripture is  
 All fulfilled ; forever  
 Be His death in memory ;  
 Mine, my soul endeavor !

*Oratio.*

Has Horas Canonicas  
 Cum devotione  
 Tibi, Christe, recolo  
 Pia ratione  
 Ut qui pro me passus es  
 Amoris ardore,  
 Sis mihi solatium  
 In mortis agone.

In these hours Canonical  
 Piously recalling,  
 Saviour, how Thou borest all  
 Agony appalling,—  
 Come to me in gentle peace,  
 Heaven's peace forestalling,  
 Dewy solace bringing when  
 Night of death is falling !

H. T. HENRY.

*Overbrook, Pa.*

## SACRAMENTA MORIBUNDIS COLLATA DIVERSAE RELIGIONIS.

CAJUS sacerdos visitat nosocomium, in quo omnis generis infirmi decumbunt iique diversarum religionum. Aliquos cognovit ut catholicos, aliquos ut protestantes ; longe majorem

partem non potest certo cognoscere, neque certo scire, utrum sint catholici an acatholici, utrum sint rite baptizati, an dubie, an nullatenus baptizati. Quum omnes sint in periculo, quo melius omnibus succurat, hac utitur industria: Eorum, quos certo novit catholicos, confessiones audit, suspensa paullulum absolutione, reliquos singillatim excitat ad necessarios actus fidei, spei, caritatis, contritionis, quatenus tempus permittit, atque dein in communi profert formam absolutionis ea voluntate, ut valeat tum pro catholicis, tum pro quibusvis aliis, quibus potuerit prodesse. Re ita composita, ad maiorem securitatem ad eos accedit, atque, exceptis iis qui certo sunt catholici, reliquos omnes conditionate baptizat sub conditione—"si possis valide baptizari," ita tamen ut ipsi ne advertant quidem sacram ceremoniam, quum refrigerationem per aquae infusionem praetendat; qui certo cognoscuntur ut catholici, iis loco baptismi extremam confert unctionem.

*Quaeritur:* Recte egerit Cajus; vel quomodo agere debebat.

*Resp.* In agendi ratione Caji debet considerari, quid egerit et quid agere omiserit. Sunt autem actiones plures atque omissiones, de quibus singulis interrogatio vel inquisitio est facienda.

1. Recte egit Cajus relate ad eos, quos certo catholicos esse cognoverat. Eos enim debuit non tantum ad confessionem admittere, sed ad eam etiam fortasse cunctantes excitare; agitur enim tum de procurando medio salutis fortasse necessario, tum de praeecepto divino gravi a moribundis implendo. Quod Cajus paullulum distulerit absolutionem, nisi mors alicujus *institerit*, relate ad illos poenitentes res indifferens est. Quatenus illa absolutio alios etiam spectat, infra discutiendum est, utrum recte actum sit, an male.

2. Quod alios, de quorum religione dubium manet, Cajus ad necessarios actus fidei, spei, caritatis, contritionis excitaverit, optime factum est, si modo attendas, debere vim poni tum in exploratione admissarum a poenitente veritatum maxime necessariarum, tum in *perfecta* caritate vel contritione. Nam curari debet, ut tum fides adsit in omnes veritates quae fortasse medii necessitate necessaria scitu sunt, tum *perfecta* caritas, quae etiam ante confessionem et absolutionem reconciliationem cum Deo operetur.

3. Quod dein *in omnes simul* Cajus formam absolutionis pronuntiaverit, in necessitate non est in culpam vertendum verum

reprehendendus est Cajus, quod ea omiserit, quae si addidisset, absolutionem reddidisset longe securiorem. Absolvere conatus est post elicitam contritionem, eo quod sumebat, dolorem non attigisse verae contritionis perfectionem, sed mansisse attritionem tantum, ideoque ejus vim fortasse complendam esse per sacramentalem absolutionem. Verum attendere debuit, attritionem non sufficere ad sacramentum per absolutionem efficiendum, nisi accesserit etiam aliqualis confessio seu accusatio et absolutionis recipiendae intentio. Haec etiam in extrema necessitate *aliquo modo* adesse debet. Aderit quidem, si poenitens moribundus se coram sacerdote absolvente declaraverit *peccatorem* atque annuerit, se libenter sacerdotis auxilio usurum esse ad securiorem cum Deo reconciliationem et unionem.

Quapropter censeo omnino, Cajum, si utcunque potuerit, debuisse a singulis praeter actus supra nominatos etiam hanc duplicem declarationem exigere, atque eum tum potuisse absolutionem in omnes dirigere, illo, quo fecit, modo. Valuisset haec absolutio satis probabiliter atque profuisset omnibus baptizatis etiam heterodoxis, si modo bona fide in suo errore haerebant atque veritates saltem maxime necessarias fide divina complectebantur. Si vero duplex illa declaratio defuit, valde improbabile est, acatholicis absolutionem quidquam valuisse, eo quod in solo dolore non comprehendere videantur, ne implicite quidem, peccati accusationem coram sacerdote ut iudice neque desiderium recipiendae absolutionis.

4. Utut adfuerit dolor atque etiam peccati accusatio atque desiderium recipiendi a sacerdote salutis auxilio: haec ad absolutionem reddendam efficacem non sufficiunt in eo qui aut nullatenus aut non valide est baptizatus. Quod Cajus perpendens, atque simul perpendens hujusmodi moribundos neque indigere absolutione, indigere autem baptismo, eos conatus est baptizare. Sed quaeritur, num licite et valide.

In qua quaestione distinguendos esse puto protestantes qui in bona fide versantur, et qui baptismum quidem receperunt, sed dubie validum, ab aliis acatholicis non christianis qui baptismum non agnoscunt. In prioribus actus veri doloris videtur in se continere baptismi desiderium pro articulo mortis, si forte ipsorum baptismus antea susceptus validus non fuerit, saltem si protestan-



tes illi habent baptismum pro necessario. Quapropter si ejusmodi homo sensibus destitutus esset, baptizari posset conditionate, quando *positiva signa* adsint et bonae fidei et baptismi prioris fortasse invalidi. Verum etiam ille, si ratione etiamnunc utitur, de re admonendus est, ut formaliter consentiat; aliter etiam tum valor baptismi manet facillime dubius.

Longe difficilior res est in hominibus acatholicis non christianis seu iis, qui baptismum rejiciunt vel eam ignorant. Circa quorum baptismum attendi debet decr. S. Officii d. d. 30 Martii 1898:

“Huic supremae Congregationi S. R. et U. Inqu. delatum fuit enodandum sequens dubium:

“Utrum missionarius conferre possit baptismum in articulo mortis Mahumedano adulto, qui in suis erroribus supponitur in bona fide:

“I. Si habeat adhuc plenam advertentiam, tantum illum adhortando ad dolorem et ad confidentiam, minime loquendo de nostris mysteriis, ex timore, ut ipsis non crediturus sit.

“II. Quamcunque habeat advertentiam, nihil ei dicendo, cum ex una parte supponitur illi non deesse contritionem, ex alia vero prudens non esse loqui cum eo de nostris mysteriis.

“III. Si jam advertentiam amiserit, nihil prorsus ei dicendo.

“In Congregatione Gener. habita ab EE. ac RR. DD. Cardinalibus Inqu. Gen., proposito dicto dubio, praehabitoque RR. DD. Consultorum voto, EEmi ac RRmi Patres respondere mandarunt:

“Ad I et II Negative, *i. e.* non licere hujusmodi Mahumedanis, de quibus in primo et secundo quaesito agitur, sive absolute sive conditionate administrare baptismum; et dentur decreta S. Off. ad Episcopum Quebecensem sub die 25 Jan. et 10 Martii 1703,<sup>1</sup> et Instructio S. Officii sub die 6 Junii 1860 ad Vic. Ap. Tche-Kiang.”

<sup>1</sup> Decr. ad Ep. Queb. est hoc: “25 Jan. 1703. Queritur utrum antequam adulto conferatur baptisma, minister teneatur ei explicare omnia fidei nostrae mysteria, praesertim si est moribundus, quia hoc perturbaret mentem ejus. Annon sufficeret, si moribundus promitteret, fore, ut ubi a morbo convalescet, instruendum se curet, ut in praxim redigat, quod ei praescriptum fuerit.”—R. “Non sufficere promissionem, sed missionarium teneri adulto moribundo, qui incapax omnino non sit, explicare mysteria fidei, quae sunt necessaria necessitate medii, ut sunt praecipue mysteria Trinitatis et Incarnationis.”

“10 Maji 1703. I. Queritur an missionarius possit conferre baptisma aliaque sacramenta infirmo barbaro cui explicata sunt religionis mysteria, quique pollicitus est observaturum se mandata; missionarius autem certus est, quod non promiserit ea servare nisi hoc motivo tantum, scilicet quod nolit ei contradicere.

"Ad III. De Mahumedanis moribundis et sensibus jam destitutis respondendum ut in decr. S. Officii 18 Sept. 1850 ad Episc. Perthessem, *i. e.*: 'Si antea dederint signa velle baptizari, vel in praesenti statu aut nutu aut alio modo eandem dispositionem ostenderint, baptizari posse sub conditione, quatenus tamen missionarius, cunctis rerum adjunctis inspectis, ita prudenter judicaverit.' " <sup>2</sup>

5. In casu igitur nostro probabile debuit esse, et homines non esse baptizatos et eos baptismum desiderare vel desiderasse.

Quare si scitur, hominem esse christianum, nescitur utrum sit catholicus an acatholicus neque signum aliquod apparet, quo moribundus petat aliquod sacramentum: existimo baptismum non esse conferendum ne conditionate quidem; esse tamen absolutionem conditionate dandam. Praesumptio enim est, hominem esse baptizatum; baptizatus autem in mortis articulo absolvendus est sub conditione, nisi constet, absolutionem esse inutilem et vanam.

Si nescitur, utrum sit catholicus an acatholicus non baptizatus, puto idem esse dicendum. Nam ut absolutio conditionate detur,

"2. An possit baptizari adultus rudis et stupidus, ut contingit in barbaro, si ei detur sola Dei cognitio et aliorum ejus attributorum, praesertim justitiae remunerativae et vindictivae juxta hunc Apostoli locum "accedentem ad Deum," etc., ex quo infertur, adultum barbarum in certo casu urgentis necessitatis posse baptizari, quamvis non credat explicate in Jesum Christum.

"3. Utrum missionarius teneatur barbaris adultis baptizatis aut baptizandis omnia praecepta legis positivae divinae intimare, praesertim ea omnia quibus sese submittere difficultatem haberent, ut ejusmodi barbari scuritate conscientiae fruuntur, licet ea praecepta non observent quae ignorant, eo nitentes juris axioma *lex non obligat nisi fuerit promulgata*."

R. "Ad 1. Non licere, si missionarius sit moraliter certus prout in dubio asseritur, barbarum infirmum non sufficienter juxta proprii captus mensuram intellexisse mysteria religionis christianae sibi explicata, aut ea sufficienter non credere, et ex solo motivo non contradicendi promittere, se servaturum mandata ejusdem religionis.

"Si vero missionarius prudenter credat, infirmum barbarum, quando dicit: *Credo et faciam*, revera tum sufficienter credere serioque promittere, se servaturum, ut supra, debere baptizari.

"Si autem de praedictis missionarius dubitet, et tempus non suppetat illum melius instruendi, immineatque periculum mortis, debere itidem baptizari sub conditione.

"Ad 2. Missionarium non posse baptizare non credentem explicate in Dominum Jesum Christum, sed teneri illum instruere de omnibus iis, quae sunt necessaria necessitate medii, juxta captum baptizandi.

"Ad 3. Teneri omnia praecepta legis positivae divinae intimare."

<sup>2</sup> Cf. AMERICAN ECCLESIASTICAL REVIEW, Vol. XIX, p. 175 seq., August, 1898.

eadem est ratio; ut baptismus conferatur, secundum normam decreti S. Officii mox laudati ratio non est, eo quod nullum, ideo neque probabile aliquod signum sit ex quo colligam baptismi desiderium in moribundo. Excipiam casum, in quo ex singularibus circumstantiis ejusmodi desiderium in multis hominibus ejus loci exsistere colligi possit. Sume enim, in terris infidelium cum religio christiana praedicata sit, pagi alicujus incolas vel magnam eorum partem ostendisse voluntatem recipiendi baptismi; antequam autem eorum desiderio fuerit satisfactum, me reperire in silva hominem moribundum, probabiliter ex illo pago, sensibus destitutum: existimo, eum a me baptizari sub conditione posse; debere tamen, si ad se redierit, fieri inquisitionem de ejus intentione et de sufficienti instructione habita, atque repeti sub conditione baptismum, si quodlibet dubium aliquo modo probabile de valore baptismi collati adfuerit.

Ergo Cajus sane levius baptizavit. Non enim agitur de hominibus sensibus destitutis. Quapropter baptizare non potuit, nisi quorum voluntatem exquisierat, eosque si utcunque non certo erant baptizati. Neque si destituti sensibus fuissent, indiscriminatum potuit baptizare, sed solummodo cum distinctione modo data.

AUG. LEHMKUHL, S.J.

*Valkenburg in Hollandia.*

## LUKE DELMEGE:—PART II. ILLUMINATION.<sup>1</sup>

### XXV.—ALTRUISM.

DR. WILSON was in his study the following morning when a visitor was announced.

"A priest?"

Dr. Wilson shrugged his shoulders. "Show him up."

When Luke entered the room in a calm, independent way, the following interrogatories were jerked at him. He was not asked to take a seat.

"Name, please?"

Luke gave it slowly and distinctly.

<sup>1</sup> Copyrighted, 1901, by the AMERICAN ECCLESIASTICAL REVIEW.



"Parish priest, or curate?"

"Neither."

"Secular, or regular?"

"I have not come to consult you professionally," said Luke. "I have just come from England. If I needed your services, I would pay for them, and decline to be catechised."

"Oh, I beg your pardon," said the doctor, shuffling around. "I really didn't mean—won't you please take a seat?"

"I had some slight knowledge of Mr. Wilson and his sister in England," said Luke. "We travelled from Switzerland together; and we had arranged to leave Euston yesterday together. They failed to keep the appointment, and I just called to express a hope that nothing of serious importance could have prevented them."

"Then you know nothing further?" said the doctor, eyeing Luke closely.

"Absolutely nothing," said Luke.

"I now remember that your name was frequently mentioned in Barbara's letters, especially the latest. Then, you do not know that my son is dead?"

Luke was horrified, though he might have expected it.

"Yes," continued the doctor, "he is dead. And his sister has written to say that she, too, is dead to us and the world—she has entered some convent."

"You surprise me very much," said Luke. "I understood that they were to return and remain with their uncle, Canon Murray? And I presumed that, at least, Miss Wilson would return—"

"Of course, sir. And, in the ordinary and proper course of things she should have returned. And I tell you, sir, it is this unnatural and improper severance of family ties that is prejudicing so many people against the Church."

"I am not the custodian of Miss Wilson's conscience," said Luke. "I presume she has excellent reasons for her course of conduct. At least, she struck me as one of the most gentle and self-sacrificing beings I ever saw."

"Quite so, sir. There's the sting of it. If she were worthless, or likely to be troublesome, your convents would have nothing to say to her."

"I cannot enter into that question," said Luke. "There are many circumstances that tend to guide young people in the direction of the religious life. But at what convent, or in what Order has Miss Wilson entered?"

"That I don't know. They won't allow her to tell even her father. She simply writes to say, she is dead to the world, and desires to be forgotten. That is all."

"That means she has joined the Poor Clares, or the Carmelites. They are austere orders, and observe strict seclusion from the world."

"I don't know. I daresay they have told her to write thus. They dreaded my parental authority, lest I should remove her. And, by heavens!" cried the doctor, smiting the desk before him, "I will!"

Then the strong man broke down.

"I didn't care what might happen to that young—well, he's dead—but my heart was in that girl. And to think she should have turned her back upon me in my old age—"

"It is the usual lot of families to be separated," said Luke, kindly. "Miss Wilson might have married, and gone to India; and you might never see her again."

"True! true! let us dismiss the subject. Will you see Lady Wilson? She will be anxious to hear all about that last journey from Switzerland."

Luke remained a long time in Lady Wilson's drawing-room going over detail after detail to soothe the mother's feelings. But, ever and again, when he passed into a eulogium of the sister's virtues, the impatient mother would bring him back from the digression. Louis! Louis! it was of him she wanted to hear.

The delightful altruism of the Irish character broke suddenly upon him at luncheon in the coffee-room of the Montrouge Hotel. As he washed his hands in an adjoining room he was accosted by a great, tall, bushy-whiskered man, who, in his shirt-sleeves, was making his ablutions rather demonstratively.

"Nice day, sir?"

"Yes. Rather cold for October."

"Oh! I perceive you're from across the Channel. I have the

greatest esteem for the English character, sir! I always say we have a great deal to learn from our neighbors. Coming to see Ireland, sir? You'll be delighted and disappointed. Going south to Killarney, of course?"

"Yes. I am going south," said Luke, on whom the familiarity grated. "I am an Irish priest."

"Oh! I beg your reverence's pardon," said the other, dropping at once into the familiar brogue. "Begor, now, we don't know our priests from the parsons. They dress all alike."

"An Irishman always distinguishes," said Luke.

"To be sure! to be sure! Now, whenever I'm in England, I always go to Sandringham. I have a standing invitation from, the Prince of Wales to stay with him whenever I'm in England. 'Wire me, Fitzgerald,' he said, 'and I shall have my carriage waiting for you.' No ceremony. One good turn deserves another. Are you lunching here, your reverence? As good as you can get in the city. But ask for the under cut of the sirloin. Say Fitzgerald recommended it."

Luke had vanished. He was afraid the standing invitation might be expected from himself.

"What can I have for luncheon?" he asked the waiter.

The waiter jerked the napkin over his left shoulder, placed his two hands on the table, and asked confidentially:

"Well, now, and what would yer reverence like? I suppose ye're thravelling for the good of yer health, and ye want somethin' good?"

"Quite so. Then let me have a cut of roast beef—the under cut, you know!"

"Begor, we're just out o' that. There was a party of gintlemen come in a few minits ago; and the divil a bit but the bone they left."

"Well, let me see. Have you roast mutton, or a fowl?"

"Bedad, we had yesterday. But this is the day for the roast beef."

"I see. Well, look here, I'm in a hurry to catch a train. Let me have a chop."

"The very thing. While ye'd be sayin' thrapsticks. Wan or two?"



"Two. And some vegetables."

"And what will ye dhrink?"

"Water!"

The waiter straightened himself, rubbed his chin, and stared at Luke meditatively. Then he went to the kitchen.

"Can I have some second course?" said Luke.

"To be sure, yer reverence. Anything ye like."

"Any stewed fruit?"

"Any amount of it, yer reverence. But won't ye take anything to dhrink? It's a cowl'd day, and ye have a long journey afore ye?"

"I'll have a tiny cup of coffee after dinner. Is this the fruit?"

"'Tis, yer reverence. Just tossed out of the tin."

"What are they?"

"Well, begor, yer reverence, I'm not quite sure meself. I'll ask the cook."

"Oh, never mind. It's all right."

But the good waiter insisted, and came back in a few minutes with a mighty pile of rice pudding.

"There, yer reverence," he cried; "take that. Sure I kem round the cook wid a bit of blarney. That's good for ye. Let them things alone."

And he removed the stewed fruit contemptuously. Luke handed him a sovereign. He almost fainted. When he had recovered, he went over to the window, Luke calmly watching him, and held the sovereign up to the light. Then he glanced at Luke suspiciously. A second time he examined the coin, and then rang it on the table. Then he bit it, and rang it again. Finally he vanished into the kitchen.

"You seemed to have doubts about that sovereign?" said Luke, when he emerged with the change.

"Is it one, yer reverence? Divil a doubt. Doubt a priest, indeed! No, yer reverence, I'm a poor man, but I knows me religion!"

"Then why did you ring it, and bite it, and examine it?"

"Is it one, yer reverence? Oh no, God forbid that I should forget meself in the presence of a priest."

"But I saw you do it," said Luke, who was fully determined to let no such insincerity pass unproved.

"Ah! sure that's a way I have," said the waiter. "They thry to break me av it, but they can't. I got it from me poor father,—may the Lord have mercy on his sowl."

"Amen! Go, get me a cab."

Luke was hardly seated in a second-class carriage, when a commercial traveller entered, fussed about, arranged vast piles of luggage everywhere, sat down, coiled a rug around him, and took out a newspaper. In a few minutes he was staring over the edge of the paper at Luke. The latter was busy with his own thoughts—regrets after Aylesbury, memories of little kindnesses received, the regretful partings, the little farewell presents. He lifted up the soft rug. It was a present from the school children. Then he looked out on the sombre landscape, and thought of his future. Well! At least the new life would have the interest of novelty. And, then, he was not welcome in English classical circles.

"A fine evening, sir. Going south?"

The poor fellow couldn't help it. He had tried to attract Luke's attention in sundry little ways, but in vain. He had to make a bold attempt. Nothing could have annoyed Luke Delmege so surely. He wanted time for thought about a hundred things; he had been used to silence. The brusquerie of that Dublin doctor had irritated him; so, too, had the waiter's prevarication. He had met nothing like it in England, where everything was smooth, polished, mechanical; and there was no room for sudden and abrupt departures from recognized rules.

He answered coldly. The traveller was offended, drew his rug more tightly around him, and anathematized priests in general.

But, just then, that beautiful side of Irish altruism, which is not vanity and curiosity, was revealed. A lady placed two children in the carriage; and left them, on their long journey to the farthest extremes of Kerry, to the care of the guard and the benevolence of the public. The little girl, a child of five years, hugged her doll, and beamed on her fellow-passengers. Her brother curled himself up on the cushions, and fell asleep.

"You don't mean to say," said Luke to the guard, "that these children's mother has left them thus unprotected for such a journey?"

"Oh! yes, your reverence. They're as safe as in their cradles. They're Prodestans," he whispered, as a caution.

And Luke thought of "the lady with the bright gold ring on the wand she bore," and her dazzling beauty, lighted safely around the island of purity and chivalry.

And it was delightful—the little interludes at the stations where the train stopped for a moment on its rapid course southwards. At every stop the guard thrust in his peaked cap and bearded face to look after his pretty charge.

"Well, an' how're ye gettin' on?"

"Very well, thank you," the child would lisp with such a pretty accent, and such a winning smile.

"An', how'se the doll?"

"Very well, thank you?"

"What's that her name is? I'm always forgettin'."

"Bessie Louisa. This is my youngest doll, you know."

"Of course, of course! And ye're all right?"

"All right, thank you."

"Good! Tay at the Lim'rick Junction."

Twenty minutes later, the same colloquy would take place.

"Well, and how're ye gettin' on?"

"Very well, thank you."

"And how'se the doll?"

"Very well, thank you."

"Mary Jane, isn't it?"

"No, no! this is Bessie Louisa."

"Of course—Bessie Louisa! Where are me brains goin' to? And did she sleep?"

"Yes. She slept the whole way."

"Good. An' ye're all right?"

"All right, thank you."

"Good again. We'll have tay at the Lim'rick Junction."

But the benevolence was not limited to the guard. Oh! no. Every one in the carriage, now well filled, became the self-constituted guardian of the children. That boy must have been sick for a fortnight after his return home, so well filled he was with cake and fruit. Even Luke thawed out from his frozen English habits, and sat near the little girl. She told him wonderful things



about that little doll, showed him all her trousseau, including a lace skirt, which she said papa wore in his baby-days; told him the names of flowers by the wayside, and gave strange names to the ponies that scampered away from the onrushing train. He was half jealous when the hirsute guard appeared, and the child smiled at her friend. And then *da capo*:

"An' how're ye gettin' on?"

"Very well, thank you."

"And how'se the doll?"

"Very well, thank you."

"Mary Anne Kate, isn't it?"

"No, no, no, no! Bessie Louisa."

"Of course, of course! An' ye're all right?"

"All right, thank you."

"Good! We ordhered tay at the Junction."

That "tay at the Junction," was a wonderful ceremony. Everyone—guard, porters, passengers—was interested. And when the young waiter, in tight brown uniform, and with a ribbon of bright brass buttons running from collar to boot, came bearing aloft the tray and its steaming contents, there was almost a cheer. There never was such a number of improvised, amateur, and volunteer waiters in the chambers of the great. A landlord, who had a piece of flint in the place of a heart, a military swashbuckler who had stabbed and sabered a hundred Paythans in the Himalayas—even an attorney, volunteered their services. Luke was selected by the young empress; but he shared the honors nobly, by allowing the landlord to butter the bread, and the attorney to pour out the tea. He gave Bessie Louisa to the bold *sabreur*. And on went the train merrily, the child eating, laughing, smiling at these worshippers of her unconscious attractions, until they came to the next junction, where she dismissed them with royal bounty.

Luke had to go further. His young charge almost crowed with delight when he told her. And then, she fell fast asleep. Half dreaming, half conscious, always waking up to smile, she lay wrapped in the warm rug that Luke had drawn around her, pillow-ing her head on his arm, and watching in the growing twilight the shadows deepening on the smiling face. Once or twice he tried to read his Office; but in vain. He laid it aside.

"God won't blame me," he said. "It is the shadow of His mighty wings that envelops us; and He hath given His angels charge over us to keep us in all our ways."

And Luke, too, fell asleep, the child resting on his arm. He reached home at night, and had an effusive welcome. The following day he called on the Canon. The good old man looked stooped and aged.

"Have you any news—of—ha—Barbara, Miss Wilson?" he said.

"None," said Luke, "but what her father told me—that she had entered some convent."

"Quite so. I am quite sure that she will—ha—rise to something responsible and—ha—respectable."

"I hope Miss Wilson wrote to you, sir, explaining her intentions," said Luke.

"Ahem! yes. But she has not entered into details. I dare say she will write again."

The Canon, too, was nettled. He could see no cause for such great secrecy and such haste.

"I understand that—ha—in England a young lady, well connected and talented, might rise to—a—very dignified position?"

"Yes, indeed. Amongst the Carmelites at the old convent at Lanherne, the Reverend Mother has the dignity of a mitred Abbess. At least," said Luke, hastily correcting himself, "she has the privilege of a crozier, which ought to be equivalent to a mitre."

"Then, believe me, sir," said the Canon, "the day Barbara's virtues and talents are recognized, the—ah—community will raise her to the most dignified and respectable position in their power."

There was a few moments' silence.

"And you have returned to—ah—resume work in your own diocese?" said the Canon.

"Yes, sir. I was hoping, indeed, to be able to give my services to the cause of religion in England; but it was decided otherwise. I am just going to see the Bishop about my future arrangements."

"Quite so. You will kindly take a letter from me to his Lordship. I would wish very much that I could detain you—ah—here; but you know it might establish a dangerous precedent—"

"I'm suré I'm extremely obliged to you, sir," said Luke. "But I hope that I shall be placed, sooner or later, somewhere near, that I might be able to see you sometimes."

The Bishop was very kind, and would have wished to place Luke in some leading position; but all things in Ireland, especially ecclesiastical, are governed by iron rules, the hardest and most inexorable of which is custom. Luke got his appointment to a country mission.

"You will find the parish priest somewhat quaint," his Lordship said, "but a saint."

Luke called on Margery, now Sister Eulalie. She looked to her brother's eyes lovelier than ever in that most beautiful habit, specially designed by our Lord for his favorite Order of the Good Shepherd. Margery was enthusiastic about her dear brother.

"But, Luke, you're horribly changed. Where did you get that grand accent? And you are so stiff and solemn and grave, I'm half afraid of you."

Yes. Luke was very solemn and grave, partly from natural impulse, partly from his English training. Margery said she didn't like it. But she did, deep down in her heart. And when one of the Sisters whispered to her: "You ought to be proud of your brother"—Margery was proud, very proud. And a little indignant, too. What did the Bishop mean by sending her glorious brother to a wretched country parish, all moor and mountain; whilst here, in the city, so much energy and eloquence and personal magnetism were wanting?

"I don't know what's come over the Bishop," she thought. "And he always spoke so highly of Luke."

"Luke dear," she said, "you mustn't mind. You are sent there just for a time to save appearances, and to prevent jealousy. Before twelve months, you'll be here at the Cathedral. Now, say you don't mind, do you?"

"Oh, not at all," said Luke airily. "I have had no reason to expect anything better. I made my bed, and I must lie on it."

"Now, that's a note of discontent," said Margery, with her quick intuition; "never mind! I suppose this old parish priest is like dear old Father Meade!"

"Oh! by the way, has that visionary called?" said Luke.



"Yes," said Margery. "He called. We were full. But he would take no denial. 'God sent them,' he said, 'and take care you are not found fighting against God.'"

"It was the wildest expedition a priest ever entered on," said Luke. "Such utter contempt for prudence, and even for the proprieties, was never seen before."

"Those are the men that move mountains," said Margery. And Luke didn't like it.

Then Margery drew out of her little treasury sundry little gifts—a pyx-case, a little bundle of corporals and purificators, an oil-stock cover, a number of Agnus Deis for the poor, etc.; and Luke took them with half a sigh, thinking of the new life before him; then he kissed his little sister, and departed for his mission.

"We cannot stand you now, Eulalie," said one of the Sisters. "A brother like that would turn any one's head."

But Sister Eulalie felt a little sinking of the heart somehow. There was something wanting in that grand, stately character.

"I wonder will the poor like him," she said.

Luke passed an uneasy night. Whether that quilt was too heavy, so very unlike the soft down quilt at Aylesbury, or this feather bed was too soft, or these blankets were too coarse or hard, or whether it was that heavy odor around the room, as if the windows had not been raised for a long time,—at any rate, he was restless and troubled. And when in the gray dawn of the October morning, he heard a sound of moaning in the next room, occupied by his pastor, he rose up, and fearing that the old man was ill, he knocked gently at his door. In answer to "Come in!" he entered. The old man, fully dressed, was leaning over a chair, on which was a large black crucifix, and there he was pouring out his soul to God with sighs and tears.

"I was afraid, sir," stammered Luke, "that you had been taken ill—"

"Go back to bed, boy, and stay there till I call you," said the old man.

Luke returned wondering, and looked at his watch. It was just five o'clock. Luke shivered. But, when after breakfast, he strolled out to see the surroundings of his future life, he groaned aloud:

"Good heavens! It *is* Siberia, and I am an exile and a prisoner."

The morning was fine, and a gray mist hung down over field and valley, and wet the withering leaves, and made the red haws, that splashed the whole landscape, as if with blood, glisten and shine. But the mist could not conceal the gray, lonely fields, the cocks of hay, half rotten, left out by some careless farmer to rain and frost; the brown, black mountains, seamed and torn in yellow stripes by the everlasting torrents. Here and there, across the desolation, were green nests, where some comfortable farmer resided; and here alone a few scraggy trees broke the monotony of the landscape.

"It's a land of death and ruin," said Luke. He returned. The old man was reading a paper.

"Have I anything to do, sir?" said Luke.

"Oh, to be sure, to be sure," said the old man. "You might look at the stables, and see how is that little mare. That ruffian spares the elbow-grease, I promise you. And see if he has got in them mangolds; and if the thatch is keeping right on that hay. And, in the afternoon, you might drive over to see the school at Dorrha. I'm afraid that teacher is pulling a cord with the assistant, and the children are neglected."

"At what hour is luncheon?" asked Luke.

"Wha—at?" said the pastor in alarm.

"Luncheon, sir? At what time is luncheon on the table?"

"There's no such thing here, young man," said the pastor. "You'll get your dinner at three o'clock, and your tea at eight, if you like. I never take it. That's all."

"Oh! very good, sir," said Luke, reddening. "I didn't know. I only wanted to be quite sure, and punctual about the time."

"That needn't trouble you much," said the old man. "If there's anything in this country we've enough of, 'tis time, and water."

Luke strolled out, and looked. It was a dreary sight. The stone wall that surrounded the presbytery grounds had fallen in several places, and the moss-grown stones lay piled in hopeless confusion. A few scraggy hawthorn trees, now loaded with red berries, sprang up here and there. The yard was littered with dirty

straw; geese, hens and turkeys waddled around, picking the fallen grain, and occasionally quarrelling; the mare was stamping in the stable; and the boy was nowhere. Oh, yes! he was leaning luxuriously against a hedge, the dripping of whose bushes he did not heed, and smoking leisurely a short, clay pipe, was the boy. He did not see Luke. He was in a reverie. It must have been a pleasant one, for occasionally he removed the pipe from his mouth, and gave vent to a long, low chuckle. Sometimes he grew serious, and even angry, as he held the pipe poised in one hand, and the other came down on the unresisting air, hot and heavy. Then he resumed his pipe with philosophical placidity. It was a pity to disturb such dreams, but Luke was inexorable. He had a mission, and that was to wean away the Irish character from its picturesque irregularity, and to establish in its stead the mechanical monotony of England. He did not say so, because the grinding of the machinery was still hateful to him. But he had a firm, deep-rooted conviction that the one thing wanting in Ireland was the implanting of English ideas, English habits—thrift, punctuality, forethought, industry; and that he was the apostle of the new dispensation. Hence he broke the dream of this hedge-side visionary; and the pipe, at the same time, fell from the mouth of the dreamer, and was shattered.

"You have nothing to do, I suppose, this morning?"

"I have, your reverence," the boy answered sullenly.

"Then, why not do it?" said Luke.

"I was waitin' for the min to turn up about thim mangels," said the boy.

"And, whilst waiting, could you not get that grease for the priest's horse?"

"What grase, your reverence?"

"The parish priest says the mare is ruined for want of elbow-grease," said Luke.

The man looked at his interrogator keenly, looked him all over, laughed deep down in his heart, as he had never laughed before; but said, with a face of preternatural solemnity:

"Very well, your reverence; I'll see to it."

The parish priest was very much surprised for several days at the very unusual hilarity that prevailed in the kitchen; and some-



times Ellie, the under servant, found it difficult to avoid tittering, when she brought the dishes to table.

Luke visited the school at Dorrha. It was a poor, little mountain school, with about seventy pupils. A few tattered maps, from which the sharp pointers had long since worn away the political divisions of countries, hung around the walls; a clock stared silently at the ceiling; and on a blackboard were certain hieroglyphics supposed to be geometrical. The teacher made a profound bow to Luke. Luke responded.

"Would his reverence take a class?"

"With pleasure."

"Which would his reverence please to examine?"

"It made no difference. Say the sixth."

"They'll be afraid of your reverence," whispered the teacher. "They have been reading all about you in the paper; and they know all about Maynooth."

Here was the *First of First*, buried in silence for seven long years, trotted out again in dear, magnanimous Ireland.

The children did look frightened enough, especially when Luke ordered them to keep their heels together and hold up their heads. Alas! that is not so easy. The weight of seven centuries of serfdom is upon them. How can they stand straight, or look you in the face?

Then, Luke was too precise.

"If you want to read well," he explained, "you must give full expression to every vowel and lean on every consonant. There, now, what crime did that final *g* commit that you elide it? I don't see *h* in water. Hold up your heads. Look me straight in the face," etc., etc.

Luke thought the lesson quite absurd. It was about political economy, and was very dismal and abstruse. He flung the book aside. He would commence the education of these children on new lines.

"Do you know anything of hygiene, children?"

No. They had never heard of the goddess.

"I notice that your teeth are, for the most part, decayed, or in process of decay. Do you know what that proceeds from, or how it may be arrested?"

"Atin' sweets," they said in a chorus.

"Perhaps that is the remote or secondary cause. The immediate cause is want of phosphates in the blood. Do you know what phosphates are?"

"We do."

"Well. What are phosphates?"

"Guano—manoor."

"Not quite. You're confounding two things." And Luke went on to explain the arterial supplies to the teeth, and the reflex nervous action on the brain; the absolute necessity, therefore, of eschewing tea, and living on phosphates, like oatmeal. He was a confirmed tea-drinker himself.

Before the Angelus bell tolled that evening, it was reported through the parish that a Protestant parson from England had visited the school, and had recommended the children to go back to the diet of the famine years.

#### XXVI.—THE KING'S SECRET.

Father Tracey, ex-parish priest, chaplain to the City Hospital, was rejoiced, humbled, elated, stupefied, one of these days in early October. His conduct, indeed, gave rise to not a little comment. When a man stands still in the midst of a crowded street and stares at the ground, and then drives his stick into it fiercely, and walks away, with his head in the air, people are apt to be unkind in their conjectures. But, to have seen him read his Office these days, was a rare and portentous experience. For he kissed the ground, and abased himself a hundred times before his Maker; and, then, at the *Laudate's* flung out his arms, like a cross, and sang them into the ears of heaven. It was all about something that had happened at the death of Allua. For Father Tracey was also chaplain to the penitents at the Good Shepherd Convent. He had been offered the chaplaincy to the nuns, but declined it with a shiver.

"Who am I," said he, "to take these saints up the steep ladder of perfection? But, if your Lordship would let me look after these poor penitents—"

He had his wish; but never after spoke of his charge as "penitents;" that implied some harshness. They were "his little

children," or "his saints." Now he had seen wonderful miracles wrought amongst his saints—miracles of grace and mercy unimaginable—souls, visibly snatched from hell; souls, lifted to the highest empyrean of sanctity, and the holy old man wondered, exulted, and was glad.

"There isn't in the world," he said, "a happier old man than I. What did I do, that God should be so good to me?" And he plunged his stick into the ground.

Well, Allua, little child of the convent-school, had passed through the hell of London fire, and had been snatched from the deeper Hell by the mercy of her Lord. And Allua was about to die. The poor child had passed through terrific temptation, since she had been safely housed beneath the sheltering arms of the Good Shepherd—temptations from circumstances in her former life, temptations from the unseen—lastly, temptations to despair. Margery, who was privileged to be near her, described these temptations as fearful in the extreme.

"You can see everything that the Saints have told," she said; "everything but the faces of the evil spirits."

Father Tracey was troubled during these eventful days. He asked for redoubled prayers, for daily communion. Then, in his great anxiety and humility, he sent for Father Meade. And so, when the end had come, the poor, dying penitent saw bending over her the two familiar faces of the priests who had saved her, and then came a moment of supreme tranquillity.

"'Tis all over now, Father. But oh! it was terrible whilst it lasted."

And then in profound peace and ecstasy the poor trembling soul passed into the arms of the Good Shepherd. It was early morning, and Father Tracey went straight to the altar and celebrated Mass. Margery was privileged to bring him his humble breakfast; for Margery was a great favorite. It was very amusing to see the young Sister putting little dainties onto the old priest's plate, and the old man as carefully putting them aside. Sometimes Margery succeeded by clever little stratagems.

"Most people don't eat that, Father. They say it isn't nice. I wouldn't eat it."

"Indeed?" the good old man would reply, as he gobbled up the dainty. And then he would gravely shake his head.



"Why don't you brush your hat, Father? There, I've done it now. Can't you send up that old coat, and we'll have it dyed here? There now, you're horrid this morning. You came out unshaved."

And Father Tracey would blush, like a girl, and apologize for his negligence.

"You want to make me like that grand brother of yours, who'll be our bishop some day, I suppose. Ah me! Those clever young men! Those clever young men!"

And Margery, with her hands folded beneath her scapulary, would silently pray that her grand brother might some day be even as this poor, despised old priest.

But this morning there was great colloquing. They had heard, or seen something supernatural, there in that Infirmary; and Father Tracey was crying with joy and ecstasy, and Margery was crying to keep him company.

"I can't believe it," said Father Tracey, trying to gulp down his tea. "It's too grand—or, God forgive me, why should I say, anything too grand for the Father of all miracles and mercies?"

"It's quite true, then," said Margery. "I didn't notice it myself, until you called for prayers for poor Allua in her agony. Then, I went straight to Mother Provincial, and told her. She warned me that I was not to speak of it to any one but you. And, I suppose, you'll never keep the secret. Men never can, you know."

"I wish," said the old man in his ecstasy, "that I could shout it from the housetops and the mountains, and call all men to pray and glorify God. But, my dear, to tell the truth, I was surprised that our prayers were heard so soon. God does not give way so easily, always. I see it all now."

He paused for a moment.

"And you positively tell me—?"

"Positively. Do you doubt me, again, sceptic?"

"No. But—"

"I tell you 'tis true. And our good Mother knew it all the time; but not a word. She is very prudent. And I saw her once or twice, when she thought no one was looking, going down on her knees, and kissing the ground!"

"God bless her!" said the old priest. He went back to the Infirmary. The frail, shattered form lay, oh! so peaceful and calm, in the glorious transfiguration of death. She still wore the penitent's habit; her beads were wreathed around her fingers, which clasped a crucifix; and a few flowers were pinned here and there to her dress. But the face—once more the face of a little child, had been sculptured into unearthly beauty by the chisel of Death, who stood by and waited, for he worked only in solitude, and seemed to say: "Mark! how I can beautify before I destroy. So too shall the reincarnation come after destruction."

Father Meade came up, too, after Mass and breakfast. He knew nothing of the great secret.

"It's a beautiful sight, William," said Father Tracey. "God will bless you for this beautiful soul, redeemed to Him."

But Father Meade only stooped down, and blessed the forehead of his little child, and whispered:

"Good-bye, Allua!"

And when Margery accompanied the old chaplain to the gate, and had made sundry comments, on his green coat, and his brown hat, and frayed and fringed habiliments, he seemed not to mind, but now and again would stop and plunge his stick into the ground, and ask, as if he had never heard it before:

"God bless me! you don't tell me?"

"But I do; Father dear, what an unbeliever you are!"

"And I mustn't pretend, you know, to know anything, I suppose?"

"No. You're to go on, as if you saw nothing, and shut your eyes, and mouth!"

"God bless me! that will be hard. And, you really tell me? And Reverend Mother knew it all the time?"

"There, now! Good-bye! If you show by sign or token that you know anything, you'll be expelled; and then, what will your saints do?"

"God bless me! you don't say so? Very well, you won't see me as much as wink one eye."

But he was hardly an adept at deception. Every one of his many acquaintances knew that something was up. And some wise people, watching his ecstatic features, said amongst themselves:

"He has seen *something*. Could it be the Blessed Virgin?"

Margery walked back from the gate very thoughtfully, and reached her cell. Not the following Sunday, but some Sundays later, she penned a letter to her great brother. He, too, was passing through strange and novel experiences.

"I can see the quaintness, but I cannot see the sanctity of this old gentleman," thought Luke, as they sat after dinner, and chatted. The old man, following a time-honored custom of thirty years, had made two tumblers of punch, and pushed one towards his curate.

"You'll only get one, young man," he remarked, "but 'tis a decent one."

"I never touch the like," said Luke, with a contemptuous sniff.

"Oh!" said the old man; and it was a rather prolonged exclamation.

"Here, Jer," said the housekeeper, when the glasses were removed. Jer was the meditative boy who was always found in the vicinity of the kitchen about dinner time. "'Tis your luck; though, faith, you don't deserve it."

"Ellie, will you have a little sup?" said Jerry, generously. But Ellie gave him a look of withering contempt.

"Here's your health, ma'am," said Jerry, adding in his heart: "May the Lord help our young priesht to keep his pledge faithfully all the days of his life."

This went on for three evenings. The fourth evening a strange thing happened. The prodigy caused much perturbation in the kitchen, and afforded Jerry abundant food for anxious reflection as he sat under his favorite hawthorn. What was the explanation? Had the young priest forsworn his pledge and gone the way of his fathers? Impossible. Had the parish priest swallowed both? Equally impossible. Then, the following evening, but one tumbler came out of the parlor; and henceforth, but one—and the vast perspective of tumblers, reeking hot, and extending to eternity, vanished, like a pleasant dream.

What had happened was this. The good old pastor, a slave to habit, not heeding Luke's refusal the first evening, continued concocting the second tumbler on the succeeding nights.

"May I have a cup of coffee, sir?" said Luke.



"Coffee? No, young man, you may not. There is no such thing ever made in this house. You can have tea for breakfast, and tea for tea, and a glass of good punch at your dinner. That's all!"

"Thank you!" said Luke, curtly.

The fourth evening the old man brewed the two tumblers as he had done for thirty years; and pushed one towards Luke. Luke thought it was intended as an insult. He took up the steaming tumbler, and going over, he raised the window, and flung the liquid into the grass. Then he put down the window, and bringing back the empty glass, resumed his seat. The old man said not a word.

Each of these lonely winter evenings, precisely at eight o'clock, the household assembled for the rosary; then, all lights were put out. Luke used retire to his bedroom, with what thoughts and memories may be conjectured. The remembrance of the past with all its intellectual pleasures haunted him; the future with all its dread possibilities frightened him. Was this to be his life? Dreary days, spent in idleness and unprofitable attempts to raise a helpless and dispirited people; and dreadful evenings, when he could not escape from himself, but had to face the companionship of thoughts that verged on despair. Yet, he made gallant attempts. Youth and hope were on his side; and there was no retreat. He had burned his ships. And, after all, why could he not do what the Canon had done in and around Lisnalee? That was Arcadia; this Siberia! Well, the brave soul is that which bends undauntedly to the hopeless task. He would try.

"Now, I don't want to hurt your feelings, Conor," he would say to a parishioner; "but don't you know that that festering heap of compost is a nest of typhus and diphtheria? The horrible miasma pollutes the entire atmosphere, and fills the house with disease?"

"I suppose so, your reverence; but, begor, no one died in this house for the past three generations, except of ould age."

"That is exceptional," Luke would reply; "but, apart from the question of sanitation, don't you think that a few flower beds would look better than that dismal swamp?"

"Of course, yer reverence, but we'd have to pay dear for them."

"Not at all. A few wallflowers in spring, and a few tufts of primroses—there are thousands of them in the spring-time in the hedgerows,—and a few simple geraniums in the summer would not cost you one half-crown. Now, Lizzie, don't you agree with me?"

"I do, Father," Lizzie would say.

"So do I, yer reverence; but it isn't the cost of the flowers I'm thinkin' of, but the risin' of the rint. Every primrose would cost me a shillin'; and—"

"I thought that was all past and gone for ever?" said Luke.

The poor man would shake his head.

"I daren't, yer reverence. Next year, I'm goin' into the Land Courts agin; and, begor, the valuator and commissioners would put it on, hot and heavy, if they saw a sign of improvement about the place."

"Good heavens!" Luke would say. "Then 'tis your interest to drag everything back to prairie conditions instead of improving house and land and gardens?"

"You've said it, yer reverence," said Conor.

This horror oppressed Luke keenly. In the beginning he used flare up in anger when a poor peasant would come to him on a sick-call or other business.

"Put on your hat. Don't you see 'tis raining?"

"Yes, yer 'anner."

"Stop that infernal word. Call your priest 'Father.'"

"Yes, yer 'anner."

"Look here, my poor man. Hold up your head, look me straight in the face, and call me 'Father.'"

"Yes, yer 'anner."

Then Luke would fume and foam, and preach lessons on independence and manliness, and that God should be feared, not men; and he quoted the example of our Lord, and His firm, respectful, dignified bearing before Herod and Pilate. Then, after a while he desisted. It was no use. And in the cold, raw winter, as he rolled along on his side-car, and saw the poor farmers with down-bent heads, and faces burnt by the bitter wind, driving the heavy ploughs into the hard, unyielding earth, he thought with intense bitterness that that poor toiler was laboring, not for his

own little family over there in that wretched cabin—that meant only bread and potatoes,—but for the agent, that he might have his brandy and cigars ; and for two old ladies in a Dublin Square, that they might give steaks to their lap-dogs ; and for a solicitor again above them, that he might pay for his son in Trinity ; and, on the highest pinnacle of the infamous system, for the lord, that he might have a racer at the Derby and St. Cloud, and a set of brilliants for Sadie at the *Opera Comique*. And he thought with a shudder, that he heard, here in the peaceful Irish valley, the grinding and jarring of the dread engine of English law. Can it be, he said, that the horrid thing has stretched out its tentacles and grinds and grasps with its inexorable unconsciousness, even here ? But he put the dread thought aside. Had not the great Canon risen buoyantly over all these difficulties, and created his little paradise ? How was it done ? And Luke was puzzled.

He was also puzzled by another circumstance. It was the quaint, strange language of this mysterious people. It was quite clear that they regarded this earth and this life as of but little moment.

“Wisha, yer reverence, ’tis good enough for the short time we’re here. Sure ’tis here to-day and away to-morrow !”

“Yer reverence, why should we throuble about this dirty body ? Sure, ’tis good enough for the worms.”

“I’m goin’ to me long home, yer reverence ; and ’tis time. If we hadn’t much here, sure we’ll have plenty hereafter.”

Luke didn’t like all this. It sounded indeed dreadfully like the Scriptures : “Take ye no thought for the morrow ;” “Which of ye can add to your stature ;” “Consider the lilies of the field ;” “Seek ye first the kingdom of God,” etc., etc. The whole thing was horribly reactionary. But, these quaint Irish peasants were dreadfully like those fishermen of old ; and their philosophy of life was suspiciously a reflection of that which was preached by the Sea of Galilee ; and which all men have agreed to pronounce Divine. But where then was the philosophy of the salon, and the delicious humanitarianism of Amiel Lefevril ? Seek ye the God in man ? Evidently these poor people didn’t believe it possible—that strange quest of the *Illuminati*.

It was on one of these wintry days that Luke received his sister’s letter. It ran thus :



"*Dear Luke:*—I cannot help writing to ask your prayers, and if not too much, a remembrance in the Holy Sacrifice (perhaps, if you have time, you may give a whole Mass), for one of these poor penitents whom dear Father Meade brought from England. Oh, Luke! such a death! It was horror after horror in the beginning. Then, such serenity and peace. It was a miracle; and we couldn't understand it. But I saw something that explained all. Still it is a great secret; and I must not tell. Father Tracey (but you don't know Father Tracey, the dearest old priest that ever lived) knows it too, and is in ecstasies. But we must not tell. But God is so wonderful. Some day, perhaps.

"Will you be going home soon? Do, dear Luke, they're dying to see you. I hope you like your mission. Try to like it, dear Luke. You know it is only temporary, and you will make it very happy if you take up and foster the poor. That makes life all rosy and sunshiny. There! I suppose now you will say: That's not English. I don't mind. But, Luke, dear, be humble; be very humble. We all need be. I wish I could tell you the great secret. But some day, perhaps.

"I suppose Reverend Mother will never allow this scrawl to pass.

"Your loving sister,

"EULALIE."

"Conventual, not conventional!" said Luke. "There is one grain of common sense. I must run home, if only to see Father Martin, and ask his advice about getting away from this unhallowed place for ever."

Father Martin was not at all sympathetic.

"There is no reason why you should not do what all the excellent priests of the diocese have done before you," said Father Martin. "They all have had to commence in the same way, and most seemed to find pleasure where you experience despair. Do you think that the life of a priest should be one long holiday of social and intellectual pleasures?"

"N—no," said Luke. "That's not it. If I had work, work, work, from dawn to dark, I shouldn't mind. But, this enforced idleness—and the daily contact with all that is sordid and—hopeless—is enough to give any man the blues."

"Well, tastes differ. Father Cussen says he is supremely

happy, except when he thinks of England; and then he is disposed to be profane. He is for ever thanking God that his lot is cast in holy Ireland, among such a loving people."

"I cannot see it," said Luke in despair. "It is England, England everywhere, when we have to blame ourselves."

"Do you think so?" said Father Martin, looking him straight in the face.

"Well," said Luke, "there are faults on both side, I suppose. I admit, indeed, this system of land-tenure is abominable—"

"We won't discuss it," said Father Martin. "Are you reading?"

"No. Why should I? All my books are in their cases in the stables. I dare not unpack them."

"Why?"

"Why? Because, first, I shall not remain here. Secondly, there is no room to put them in. Thirdly, those women would ruin them. Fourthly, where is the use of continuing one's studies in such a country?"

"Phew," said Father Martin. "You have a lot to learn, and unlearn yet, which is not found in books."

"I have learned that life is very miserable, whatever," said Luke.

"A priest shouldn't complain," said Father Martin. "He is a soldier. The outpost duty is not pleasant; but it *is* duty. The Church was not created for priests; but the priesthood for the Church."

"I have been hearing that, *usque ad nauseam*," said Luke. "And yet, everyone is anxious to get the pillows under his elbows."

"Not every one," said Father Martin, gravely. "There are numbers of priests, young and old, in this diocese, and elsewhere, who are happy in serving God under worse circumstances than yours—silent men, whose life is one great sacrifice."

"And not one gleam of intellectual pleasure?" said Luke doubtfully.

"Except the elation of duties well discharged; and such companionship as they can afford each other."

"Pretty doubtful!" said Luke, shrugging his shoulders. "Better solitude than that fellow!"

He pointed to the photograph of the poor priest, around whom Father Martin had grouped his demigods.

Then, noticing a look of pain and displeasure on the face of his friend, he said :

"I admit, indeed, there are a few compensations. There is a vague sense of home, and freedom from anxiety about money matters that one never experiences in England. Then, somehow, the landscape is gaining on me. I have seen coloring across the moors and the breasts of the mountains that would make an artist's fortune, could he fix it on canvas. And, then, certainly the little children are very attractive. The one thing that strikes every English visitor to Ireland are the children's eyes—*das Vergissmeinnicht blauste Auge!*—"

"For heaven's sake, Luke, don't talk that way before the brethren. You'd never hear the end of it."

"I shall go my own way, Father Martin," said Luke. "If there be one thing I despise before another it is the eternal deference to human opinion."

"You may be right," said Father Martin. "But, life needs its little adjustments; I was going to say its little stratagems."

That evening Father Martin sat long and anxiously near his little stove in the library—thinking, thinking of his young friend. Very few would have spoken to Luke as he had done; but he loved Luke, and would not spare his feelings.

"The Bishop must take him into the city," he said. "This violent change in his circumstances is too much for him."

Then his eye caught the photographs.

"I never thought it was so easy to scandalize the young," he said. "I wonder in what fit of diabolical uncharitableness did I put that photograph there?" He took down the frame and unscrewed it from behind. He then removed the picture that represented "conceited emptiness," and put it carefully in an album. He balanced the remaining photographs for a long time in his hand. At last, he dropped them, one by one, into the stove.

"Satan, or self, which is the same, is looking through their eyes," he said. "The crucifix is enough for an old man."

And Luke went back to his lonely room, and sat on the rude



deal chair these long, weary, winter nights, matching the rough iron bedstead, and the thick red quilt, and the painted washstand and the broken jug; hearkening to the heavy breathing of his good pastor in the next room; and thinking, thinking of the beautiful past, that had vanished so swiftly, and wondering through what narrow loophole would he escape the unendurable present and the unpromising future.

And there in the city, in a room far worse finished, knelt an aged priest, who thanked God for his supreme and unalloyed felicity, and who cried in loving wonder to the pale face on his crucifix: "Lord, Lord, what have I done to deserve it all? Stop, stop this flood of delight, or I'll die."

And when routed from his wretched pallet at midnight, he drew on his dingy clothes, and murmured, "What poor soul wants me now?" And when lighted by the night-nurse along the gloomy wards, where tossed poor diseased humanity, and some sleepless patient caught the light of his holy face, and murmured, "God bless you!" and when he came to the couch of the dying, and saw the happy look creep into the wistful, eager face, that now turned to Death tranquilly, for here was the man who could transform the King of Terrors into an Angel of Light, —he murmured, as he uncovered the pyx, and knelt before the Divine Healer of Humanity:

"Lord! Lord! how wonderful art Thou! and how generous! And what a dread purgatory I shall have for the heaven Thou hast given me here!"

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#### CHRISTIAN ASCETICISM AND COMMON SENSE.

"LET us bring common sense to bear upon religion as upon other departments of life." This is a piece of advice, excellent as far as it goes, which we read the other day in a Catholic publication, and made a note of, though indeed we rather think we have heard something like it before. Common sense is a valuable gift, or an equally valuable acquirement. To lack common sense were indeed a misfortune; to possess it, and habitually to use it, is to have laid a foundation on which a whole edifice of good qualities and habits, psychological and moral, may be reared.

But the foundation of a house is not the peak of its roof, the basement is not the topmost story; nature is not grace; and common sense is not heroism. A hero may be, and ought to be, a man of common sense; but it is not common sense that makes a hero. And when some one proclaims that religion ought to be characterized by common sense, we do well to be on the alert lest perchance he should quietly proceed from this sound principle to the mischievous assumption that, in matters of religion, plain common sense—or what he understands to be such—is to have the last word. Any account of virtue that seems to bring its soaring heights down to the modest level of our own eyes, is more or less gratifying to our self-love. Mrs. Linns Jones, in the late Mr. Dering's *Sherborne*, was a clergyman's lady who owed a considerable measure of local popularity to the circumstance that the example of her amiable existence did not disturb the self-satisfaction of her neighbors by the discomfiting suggestion of any high ideal of life. Had she possessed sufficient introspectiveness to philosophize, however mildly, concerning herself, she would no doubt have described herself as a person of great common sense. And we have Mr. Dering's own authority for saying that this was precisely the light in which she was regarded by the members of her own limited circle.

"Let us bring common sense to bear upon religion." We do not in the least imply that the writer of these words would adopt a standard of common sense no higher than that of Mrs. Linns Jones. On the contrary, he would have a man to be "tense, alert, vigorous," his thoughts quick, and his hands strong. And yet, with all allowance for a difference of ideal, the principle enunciated is, for the reason above suggested, one of which it is well carefully to examine the bearings and the limitations. "Let us bring common sense to bear upon religion." By all means, if by this be meant,—let us take care that our religion at least does not fall short (as it may so easily do) of the common sense standard. "The children of this world are wiser in their generation than the children of light." The children of this world go about their worldly business in a common sense fashion, adapting means to ends, and taking care not to let opportunities slip; and we do well to look to it that in religious matters we at least reach

this degree of practical wisdom. But if by "bringing common sense to bear upon religion," it is meant that common sense is to prescribe limits to religious perfection, then the exhortation seems to smack of a kind of rationalism, and is hardly in harmony with the lives and teachings of the saints. Of course it may be said that all depends on your definition of terms; and if the meaning of "common sense" be so stretched and enlarged as to include, or at least to imply, faith, hope, and charity in their highest manifestations, no one could wish for a more perfect test by which to try any kind or form of religious exercise. But such is not the usual connotation of the term, and practically the stickler for common sense in religion will often be found to be one who would damp enthusiasm, pour cold water on zeal, and set bounds—unintentionally of course—to heroism.

These remarks are suggested, not merely by the few words which we have selected as a kind of peg on which to hang them, but still more by the context in which the words occur. The writer who pleads for the application of common sense to religion does so by way of clinching an argument, or of putting beyond dispute the truth of a theory which he has just been expounding, concerning the true principles of Christian asceticism. And the theory is worth discussion, because it is one which is, we fear, gaining ground, even among Catholics, at the present day. The writer's view of asceticism is a common sense view, and so far is good. It is too exclusively a common sense view, and so far is inadequate, and unless supplemented by further considerations tends to become mischievous, and all the more mischievous by reason of its specious appearance, and the somewhat oracular tone with which it is put forward. "The Christian fasts," we are told, "not to appease an angry Deity by suffering; this were a relic of heathen superstition, dishonoring to God and degrading to man; but that the whole man, body and soul together, may be more active in the service of God and his neighbor, his thoughts quicker, his hand stronger." And again: "It is temperance, not abstinence, the state of the trained athlete, tense, alert, vigorous, not that of the sickly starveling, faint for want of food," that "the Fathers of the Church . . . commend." And once more: "What is important is that people should be in what is called a



state of training: the means are of less moment, so long as the end is attained." The writer further illustrates his principle by observing that "the cold bath, the dumb-bells and the bicycle are remedies against vice and incentives to virtue (?), as efficacious, perhaps as the hair-cloth and the scourge."

Now, apart from the offensive words about appeasing "an angry Deity by suffering," to which we shall hereafter recur, there is much that is true in the remarks we have quoted; much that belongs to the legitimate domain of common sense brought to bear on religion. There are plenty of people for whom under ordinary circumstances, and apart from what the Church prescribes, no higher kind of asceticism is reasonably feasible, so far as external acts are concerned, than "the cold bath, the dumb-bells, and the bicycle," coupled with the intention to use them for the purposes of keeping a sound mind in a sound body for the service of God and of man for God's sake. But here a distinction must be observed. It is quite true that, in a well-known passage of the first Epistle to the Corinthians,<sup>1</sup> St. Paul compares Christian asceticism to the training of the athlete. This training, however, is to fit the Christian athlete for the exercise not merely of head and hand, but more especially of the heart; it is a training for the exercise not merely of natural faculties, but of supernatural virtues. Still, the same degree of training is not exacted of all; and the devout bicyclist, faithful to his morning prayers, and also to his morning tub, is a type of Christian not by any means to be despised. He is doing his best according to his lights; and very commendably makes use of natural means to keep out of mischief. But he is hardly a saint, and makes no pretence to exhibit in his more or less blameless life the highest ideal of Christian perfection.

To return, however, to the subject of fasting. Fasting and other austerities are, indeed, primarily intended to keep under control the passions and the animal impulses of man's composite nature. This is undoubtedly the purpose which is most frequently insisted on in the collects of the Lenten Masses in the Roman Missal. And unless this primary purpose be achieved, there is abundant room for self-delusion in asceticism. Moreover, this particular lesson is one which always needs to be enforced, and at

<sup>1</sup> I Cor. 9: 24 ff.

no time more than now. We are told (by the same writer from whom we have already quoted) that "the dressing-gown-and-slip-pers idea of life is gaining ground amongst us;" and, with every allowance for epigrammatic exaggeration, the imputation may be admitted at least to this extent, that peace and prosperity necessarily bring with them more or less of danger lest men should settle down to such a bourgeois standard. In all ages, not excluding our own, men need the warning to keep themselves "in what is called a state of training." And provided the "state of training" be rightly understood, viz., as having reference to distinctively religious activities, nothing more than this can be either required or expected from the great majority of Christians.

But the laudable desire to keep oneself "in what is called a state of training" is far from being the only motive which has led the Saints of God's Church to engage in penitential exercises. The notion of "a state of training" is one which of itself involves no special relation to the central mysteries of the Christian faith, the Incarnation and death of Christ our Lord. Again and again throughout the New Testament men are either bidden or encouraged to take up the cross and follow our Lord and to rejoice that they are privileged to share in His sufferings. It is true that suffering is not put forward as an end-in-itself, and no sound system of asceticism could represent it as such. But, although it is not an end-in-itself, it is or may rightly be called, a means-in-itself. That is to say, the endurance of pain or privation is not merely a means whereby a man may fit himself to perform certain actions which are meritorious of life everlasting. It is a means whereby—without the intervention of any ulterior means—merit may be gained, provided, of course, that the pain or the privation is endured, and voluntarily assumed, with a right motive.<sup>2</sup> That this is the case with sufferings encountered in the pursuit of duty, or under stress of persecution, or as the result of works of charity, zeal, and the like, needs no proof for a Catholic. But, as in the case of these sufferings, this special motive is set before Christians, that in undergoing them they are made partakers in the sufferings of Christ, so this same motive has in all ages led the Saints, and thousands of

<sup>2</sup> "Deus qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et praeemia" (*Praef. Missae temp. quadragesimae*). Cf. Gretser, *Opera* IV, 1, 55.

fervent Christians who have not been saints, to desire to be as far as possible "made conformable to the likeness" of Christ suffering. To take only a few instances, which ought indeed to be superfluous, we read that St. Vincent Ferrer, from his earliest youth, practised certain austerities "in order to bring the flesh into subjection and *in memory of the Passion of Christ*;" and we are told that the Blessed Henry Suso "was vehemently led on by his desire to bear in his body some sensible mark of his compassion (*condolentiae*) with the most bitter Passion of Christ."<sup>3</sup> "The violence of persecution has ceased," says St. Peter Damian in effect; "why should I therefore be defrauded of the pains which I desire to undergo for the love of Christ?"<sup>4</sup> And he speaks of the "sweet punishment" which is borne for His love. "Christ," says Gretser, "bound to the pillar and nailed to the cross, invites all to consider and contemplate the pains which He thus endured." And who, he asks, will better bring home to himself the bitterness of those pains than he who voluntarily inflicts pain upon himself?<sup>5</sup> Now this desire to partake, in however small a degree, in the sufferings of Christ, and the penitential acts whereby this desire is in a measure fulfilled, are plainly meritorious. Nor are they meritorious alone, but they are also available for expiation. Even antecedently to any explicit knowledge of a coming Redeemer, the fasting and the sackcloth of the Ninevites were pleasing to God and moved Him to forgiveness. Not, of course, that God (or "an angry Deity") takes delight in suffering as such. But that He is appeased by acts of penance, whereby man forestalls as it were the punishment due to his sins, is the plain teaching of Holy Scripture.<sup>6</sup> It is not the pain as such which pleases Him, but the dispositions with which the pain is endured. And without the pain the dispositions would at least be less intensely realized or actuated.

It is true, of course, that asceticism, like other good things,

<sup>3</sup> Gretser, *ibid.*, p. 20.

<sup>4</sup> *Epistola ad Petrum Cerebrosum, monachum*, apud Gretser, *loc. cit.*, p. 69.

<sup>5</sup> Gretser, *loc. cit.*, p. 62; similarly, p. 201.

<sup>6</sup> "Quod si vernum et absurdum est credere illud poenitentiae genus Deum in afflictione nostra despicere quod in semetipso dignatus est pro nostra salute perferre, quid mirum, si puniendo commissa suimet se exhibeat homo tortorem, et ad evadendum judicium sibi se constituat judicem." Gretser, p. 67.



may be carried to excess. Neither the Fathers of the Church, nor any other sensible person, would commend "the state . . . of the sickly starveling, faint for the want of food." But, in the sentence from which we have taken these words, there lurks a fallacy, unless, indeed, it ought rather to be said that the fallacy obtrudes itself on the notice of the attentive reader. It lies in the calm assumption that no middle term can be found between "the state of the trained athlete" (fresh from his tub, or his dumb-bells, or a spin on his bicycle) and that of the "sickly starveling;" or, rather, that no third or intermediate condition can be worthy of commendation. And yet there undoubtedly is such an intermediate condition. It is that of those who, without in any degree incapacitating themselves for the work which it is their duty or their vocation to perform, yet seek to share as far as may be the pains of their suffering Saviour, and who, in so doing, pass far beyond the limits of anything that could reasonably be called mere spiritual "training." "I do not know," wrote Father Thurston, a few years since, in reply to a distinguished Anglican divine, "if Archdeacon Farrar chances to be acquainted with the Life of St. Francis of Assisi, or of St. Peter Claver, or of St. Vincent of Paul, or of the countless other Lives in the annals of Christian charity. Probably he looks upon these apostles as drones in the world's hive, 'half-dazed Spanish friars' exulting in the 'unnatural, self-macerating misery of *convulsionnaires*.' Yet these were men who gave their days to toiling for the fellow-men, and their nights to meditating upon their crucifix, inflicting pain upon themselves" (not merely that they might keep themselves "in what is called a state of training," but) "that they might resemble their Saviour more closely."<sup>7</sup> And, to borrow another illustration from the article we have just quoted, the protracted fast of those Christians, both residents and pilgrims, whose Holy Week devotions are so graphically described in the *Peregrinatio Silvæ*, was assuredly no mere exercise of spiritual drill. It was a spontaneous act of loving devotion, born of the desire to keep company with Jesus, as closely as possible, during the days of His Passion.<sup>8</sup>

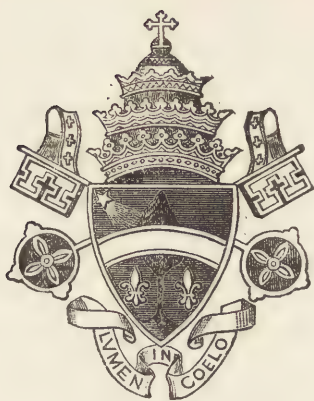
<sup>7</sup> Thurston, "Archdeacon Farrar on the Observance of Good Friday," in the *Month*, May, 1895 (subsequently republished by the C. T. S.), p. 91.

<sup>8</sup> Thurston, *loc. cit.*, pp. 98 ff.

It may, indeed, be alleged that the penitential practices of the Saints should be regarded as, in their case, a means towards the kindling and keeping alive of the flame of charity ; that, without such practices in some shape or form, that passionate love of Christ crucified, which is the distinguishing mark of Christian holiness, can hardly be maintained, unless under circumstances in which persecution or the call to extraordinary labors abundantly supplies the place of self-inflicted pain and privation. But penitential practices are not merely means towards the attainment of divine charity ; they are also the fruits of that virtue, and when informed thereby, they are not merely useful as part of a course of spiritual athletics, but are in themselves in the highest degree expiatory and meritorious.

*St. Asaph, North Wales.*

H. LUCAS, S.J.



## Analecta.

SANCTISSIMI DOMINI NOSTRI LEONIS DIVINA PROVIDENTIA  
PAPAE XIII

### EPISTOLA ENCYCLICA

AD PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS, ALIOSQUE  
LOCORUM ORDINARIOS PACEM ET COMMUNIONEM CUM APOS-  
TOLICA SEDE HABENTES.

*Venerabilibus, Fratribus, Patriarchis, Primatibus, Archiepiscopis,  
Episcopis, Aliisque Locorum Ordinariis Pacem et Communio-  
nem cum Apostolica Sede Habentibus*

LEO PP. XIII

VENERABILES FRATRES

*Salutem et Apostolicam Benedictionem.*

Graves de communi re oeconomica disceptationes, quae non una in gente iam dudum animorum labefactant concordiam, crebrescunt in dies calentque adeo, ut consilia ipsa hominum prudentiorum suspensa merito habeant et sollicita. Eas opinionum fallaciae, in genere philosophandi agendique late diffusae, invexere primum. Tum nova, quae tulit aetas, artibus adiumenta, com-



meatuum celeritas et adscita minuendae operae lucrisque augendis omne genus organa, contentionem acuerunt. Denique, locupletes inter ac proletarios, malis turbulentorum hominum studiis, concitato dissidio, eo res iam est deducta, ut civitates saepius agitatae motibus, magnis etiam videantur calamitatibus funestandae.

Nos quidem, pontificatu vix inito, probe animadvertimus quid civilis societas ex eo capite periclitaretur; officiique esse duximus catholicos monere palam, quantus in socialismi placitis lateret error, quantaque immineret inde perniciēs, non externis vitae bonis tantummodo, sed morum etiam probitati religiosaeque rei. Huc spectarunt litterae encyclicae *Quod Apostolici muneris*, quas dedimus die xxviii decembris anno mdccclxxviii. Verum, periculis iis ingravescentibus maiore quotidie cum damno privatim publice, iterum Nos eoque enixius ad providendum contendimus. Datisque similiter litteris *Rerum novarum*, die xv maii anno mdcccxcī, de iuribus et officiis fuse diximus, quibus geminas civium classes, eorum qui rem et eorum qui operam conferunt, congruere inter se oporteret; simulque remedia ex evangelicis praescriptis monstravimus, quae ad tuendam iustitiae et religionis causam, et ad dimicationem omnem inter civitatis ordines dirimendam visa sunt in primis utilia.

Nec vero Nostra, Deo dante, irrita cessit fiducia. Siquidem vel ipsi qui a catholicis dissident, veritatis vi commoti hoc tribuendum Ecclesiae professi sunt, quod ad omnes civitatis gradus se porrigat providentem, atque ad illos praecipue qui misera in fortuna versantur. Satisque uberes ex documentis Nostris catholici percepere fructus. Nam inde non incitamenta solum viresque hausserunt ad coepta optima persequenda; sed lucem etiam mutuati sunt optatam, cuius beneficio huiusmodi disciplinae studia tutius ii quidem ac feliciter insisterent. Hinc factum ut opinionum inter eos dissensiones, partim submotae sint, partim mollitae interquieverint. In actione vero, id consecutum est ut ad curandas proletariorum rationes, quibus praesertim locis magis erant afflictatae, non pauca sint constanti proposito vel nove inducta vel aucta utiliter; cuiusmodi sunt: ea ignaris oblata auxilia, quae vocant secretariatus populi; mensae ad rusticorum mutuations; consociationes, aliae ad suppetias mutuo ferendas, aliae ad necessitates ob infortunia levandas; opificum sodalitia; alia id genus et societatum et operum adiumenta.

Sic igitur, Ecclesiae auspiciis, quaedam inter catholicos tum coniunctio actionis tum institutorum providentia inita est in praesidium plebis, tam saepe non minus insidiis et periculis quam inopia et laboribus circumventae. Quae popularis beneficentiae ratio nullâ quidem propria appellatione initio distingui consuevit: *socialismi christiani* nomen a nonnullis invectum et derivata ab eo haud immerito obsoleverunt. Eam deinde pluribus iure nominare placuit *actionem christianam popularem*. Est etiam ubi, qui tali rei dant operam, *sociales christiani* vocantur: alibi vero ipsa vocatur *democratia christiana*, ac *democratici christiani* qui eidem dediti; contra eam quam socialistae contendunt *democratiam sociale*m.—Iamvero e binis rei significandae modis postremo loco allatis, si non adeo primus, *sociales christiani*, alter certe, *democratia christiana* apud bonos plures offensionem habet, quippe cui ambiguum quiddam et periculosum adhaerescere existiment. Ab hac enim appellatione metuunt, plus unâ de causa: videlicet, ne quo oblecto studio popularis civitas foveatur, vel ceteris politicis formis praeoptetur; ne ad plebis commoda, ceteris tamquam semotis rei publicae ordinibus, christianae religionis virtus coangustari videatur: ne denique sub fucato nomine quoddam lateat propositum legitimi cuiusvis imperii, civilis, sacri, detrectandi.—Qua de re quum vulgo iam nimis et non nunquam acriter disceptetur, monet conscientia officii ut controversiae modum imponamus, definientes quidnam sit a catholicis in hac re sentiendum: praeterea quaedam praescribere consilium est, quo amplior fiat ipsorum actio, multoque salubrior civitati eveniat.

Quid *democratia socialis* velit, quid velle *christianam* oporteat, incertum plane esse nequit, Altera enim, plus minusve intemperanter eam libeat profiteri, usque eo pravitatis a multis compellitur, nihil ut quidquam supra humana reputet; corporis bona atque externa consecetur, in eisque captandis fruendis hominis beatitatem constituat. Hinc imperium penes plebem in civitate velint esse, ut, sublatis ordinum gradibus aequalisque civibus, ad bonorum etiam inter eos aequalitatem sit gressus: hinc ius dominii delendum; et quidquid fortunarum est singulis, ipsaque instrumenta vitae, communia habenda. At vero *democratia christiana*, eo nimirum quod *christiana* dicitur, suo veluti fundamento, positae a divina fide principiis niti debet, infimorum sic prospiciens utilita-

tibus, ut animos ad sempiterna factos convenienter perficiat. Proinde nihil sit illi iustitiâ sanctius; ius potiundi possidendi iubeat esse integrum; dispare tueatur ordines, sane proprios bene constitutae civitatis; eam demum humano convictui velit formam atque indolem esse, qualem Deus auctor indidit. Liquet igitur *democratiae socialis* et *christianae* communionem esse nullam: eae nempe inter se differunt tantum, quantum socialismi secta et professio christianae legis.

Nefas autem sit christianae democratiae appellationem ad politica detorqueri. Quamquam enim *democratia*, ex ipsa notatione nominis usuque philosophorum, regimen indicat populare, attamen in re presenti sic usurpanda est, ut, omni politica notione detracta, aliud nihil significatum praeferat, nisi hanc ipsam benficam in populum actionem christianam. Nam naturae et evangelii praecepta quia suoapte iure humanos casus excedunt, ea necesse est ex nullo civilis regiminis modo pendere; sed convenire cum quovis posse, modo ne honestati et iustitiae repugnet. Sunt ipsa igitur manentque a partium studiis variisque eventibus plane aliena: ut in qualibet demum rei publicae constitutione, possint cives ac debeant iisdem stare praeceptis, quibus iubentur Deum super omnia, proximos sicut se diligere. Haec perpetua Ecclesiae disciplina fuit; hac usi romani Pontifices cum civitatibus egere semper, quocumque illae administrationis genere tenerentur. Quae quum sint ita, catholicorum mens atque actio, quae bono proletariorum promovendo studet, eo profecto spectare nequaquam potest, ut aliud prae alio regimen civitatis adamet atque invehat.

Non dissimili modo a democratia christiana removendum est alterum illud offensionis caput: quod nimirum in commodis inferiorum ordinum curas sic collocet, ut superiores praeterire videatur; quorum tamen non minor est usus ad conservationem perfectionemque civitatis. Praecavet id christiana, quam nuper diximus, caritatis lex. Haec ad omnes omnino cuiusvis gradus homines patet complectendos, utpote unius eiusdemque familiae, eodem benignissimo editos Patre et redemptos Servatore, eademque in hereditatem vocatos aeternam. Scilicet, quae est doctrina et admonitio Apostoli: *Unum corpus, et unus spiritus, sicut vocati estis in una spe vocationis vestrae. Unus Dominus, una*



*fides, unum baptisma. Unus Deus et Pater omnium, qui est super omnes, et per omnia, et in omnibus nobis.*<sup>1</sup> Quare propter nativam plebis cum ordinibus ceteris coniunctionem, eamque arc-tiorem ex christiana fraternitate, in eosdem certe influit quanta-cumque plebi adiutandae diligentia impenditur, eo vel magis quia ad exitum rei secundum plane decet ac necesse est ipsos in partem operae advocari, quod infra aperiemus.

Longe pariter absit, ut appellatione democratiae christianae propositum subdatur omnis abiiciendae obedientiae eosque aver-sandi qui legitime praesunt. Revereri eos qui pro suo quisque gradu in civitate praesunt, eisdemque iuste iubentibus obtempe-rare lex aequae naturalis et christiana praecipit. Quod quidem ut homine eodemque christiano sit dignum, ex animo et officio praestari oportet, scilicet *propter conscientiam*, quemadmodum ipse monuit Apostolus, quum illud edixit: *Omnis anima potesta-tibus sublimioribus subdita sit.*<sup>2</sup> Abhorret autem a professione christianae vitae, ut quis nolit iis subesse et parere, qui cum potestate in Ecclesia antecedunt: Episcopis in primis, quos, inte-grâ Pontificis romani in universos auctoritate, *Spiritus Sanctus posuit regere Ecclesiam Dei, quam acquisivit sanguine suo.*<sup>3</sup> Iam qui secus sentiat aut faciat, is enimvero gravissimum eiusdem Apostoli praeceptum oblitus convincitur: *Obedite praepositis ves-tris, et subiaceate eis. Ipsi enim pervigilant, quasi rationem pro animabus vestris reddituri.*<sup>4</sup> Quae dicta permagni interest ut fideles universi alte sibi defigant in animis atque in omni vitae consuetudine perficere studeant: eademque sacrorum ministri dili-gentissime reputantes, non hortatione solum, sed maxime exem-plo, ceteris persuadere ne intermittant.

His igitur revocatis capitibus rerum, quas antehac per occa-sionem datâ opera illustravimus, speramus fore ut quaevis de christianae democratiae nomine dissensio, omnisque de re, eo nomine significata, suspicio periculi iam deponatur. Et iure quidem speramus. Etenim, iis missis quorundam sententiis de huiusmodi democratiae christianae vi ac virtute, quae immodera-tione aliqua vel errore non careant; certe nemo unus studium illud reprehenderit, quod, secundum naturalem divinamque legem, eo unice pertineat, ut qui vitam manu et arte sustentant, tolerabili-

<sup>1</sup> Ephes. iv, 4-6.<sup>2</sup> Rom. xiii, 1, 5.<sup>3</sup> Act. xx, 28.<sup>4</sup> Hebr. xiii, 17.

orem in statum adducantur, habeantque sensim quo sibi ipsi prospiciant; domi atque palam officia virtutum et religionis libere expleant; sentiant se non animantia sed homines, non ethnicos sed christianos esse; atque adeo ad *unum* illud *necessarium*, ad ultimum bonum, cui nati sumus, et facilius et studiosius nitantur. Iamvero hic finis, hoc opus eorum qui plebem christiano animo velint et opportune relevatam et a peste incolumem socialismi.

De officiis virtutum et religionis modo Nos mentionem consulto iniecimus. Quorundam enim opinio est, quae in vulgus manat, *quaestionem socialem*, quam aiunt, *oeconomicam* esse tantummodo: quum contra verissimum sit, eam moralem in primis et religiosam esse, ob eandemque rem ex lege morum potissime et religionis iudicio dirimendam. Esto namque ut operam locantibus geminetur merces; esto ut contrahatur operi tempus; etiam annonae sit vilitas: atqui, si mercenarius eas audiat doctrinas, ut assolet, eisque utatur exemplis, quae ad exuendam Numinis reverentiam alliciant depravandosque mores, eius etiam labores ac rem necesse est dilabi. Periclitatione atque usu perspectum est, opifices plerosque anguste misereque vivere, qui, quamvis operam habeant brevioris spatio et huberiores mercede, corruptis tamen moribus nullâque religionis disciplina vivunt. Deme animis sensus, quos inserit et colit christiana sapientia; deme providentiam, modestiam, parsimoniam, patientiam ceterosque rectos naturae habitus: prosperitatem, etsi multum contendas, frustra persequare. Id plane est causae, cur catholicos homines inire coetus ad meliora plebi paranda, aliaque similiter instituta invehere Nos nunquam hortati sumus, quin pariter moneremus, ut haec religione auspice fierent eâque adiutrice et comite.

Videtur autem propensae huic catholicorum in proletarios voluntati eo maior tribuenda laus, quod in eodem campo explicatur, in quo constanter feliciterque, benigno afflatu Ecclesiae, actuosa caritatis certavit industria, accommodate ad tempora. Cuius quidem mutuae caritatis lege, legem iustitiae quasi perficiente, non sua solum iubemur cuique tribuere ac iure suo agentes non prohibere; verum etiam gratificari invicem, *non verbo, neque lingua, sed opere et veritate*; <sup>5</sup> memores quae Christus peramanter ad suos habuit: *Mandatum novum do vobis: ut diligatis in-*

<sup>5</sup> I Ioann. iii, 18.

*vicem, sicut dilexi vos ut et vos diligatis invicem. In hoc cognoscent omnes quia discipuli mei estis, si dilectionem habueritis ad invicem.*<sup>6</sup> Tale gratificandi studium, quamquam esse primum oportet de animorum bono non caduco sollicitum, praetermittere tamen haudquaquam debet quae usui sunt et adiumento vitae. Qua in re illud est memoratu dignum, Christum, sciscitantibus Baptistae discipulis: *Tu es qui venturus es, an alium expectamus?* demandati sibi inter homines muneris arguisse causam ex hoc caritatis capite, Isaiae excitatâ sententia: *Caeci vident, claudi ambulant leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes evangelizantur.*<sup>7</sup> Idemque de supremo iudicio ac de praemiis poenisque decernendis eloquens, professus est se singulari quadam respecturum ratione, qualem homines caritatem alter alteri adhibuissent. In quo Christi sermone id quidem admiratione non vacat, quemadmodum ille, partibus misericordiae solantis animos tacite omissis, externae tantum commemoravit officia, atque ea tamquam sibimetipsi impensa: *Esurivi, et dedistis mihi manducare; sitivi, et dedistis mihi bibere; hospes eram, et collegistis me; nudus, et cooperuistis me; infirmus, et visitastis me; in carcere eram, et venistis ad me.*<sup>8</sup>

Ad haec documenta caritatis utrâque ex parte, et animae et corporis bono, probandae, addidit Christus de se exempla, ut nemo ignorat, quam maxime insignia. In re praesenti sane suavissima est ad recolendum vox ea paterno corde emissa: *Misereor super turbam,*<sup>9</sup> et par voluntas ope vel mirifica subveniendi: cuius miserationis praeconium extat: *Pertransiit benefaciendo et sanando omnes oppressos a diabolo.*<sup>10</sup>—Traditam ab eo caritatis disciplinam Apostoli primum sancte naviterque coluerunt; post illos qui christianam fidem amplexi sunt, auctores fuerunt inveniendae variae institutorum copiae ad miseras hominum, quaecumque urgeant, allevandas. Quae instituta, continuis incrementis provecta, christiani nominis partaeque inde humanitatis propria ac praeclara sunt ornamenta: ut ea integri iudicii homines satis admirari non queant, maxime quod tam sit proclive ut in sua quisque feratur commoda, aliena posthabeat.

Neque de eo numero bene factorum excipienda est erogatio

<sup>6</sup> Ioann. xiii, 34-35.

<sup>7</sup> Matth. xi, 5.

<sup>8</sup> *Ib.* xxv, 35-36.

<sup>9</sup> Marc. viii, 2.

<sup>10</sup> Act. x, 38.



stipis; eleemosynae causâ; ad quam illud pertinet Christi: *Quod superest, date eleemosynam.*<sup>11</sup> Hanc scilicet socialistae carpunt atque e medio sublatam volunt, utpote ingenitae homini nobilitati iniuriosam. At enim si ad evangelii praescripta,<sup>12</sup> et christiano ritu fiat, illa quidem neque erogantium superbiam alit, neque affert accipientibus verecundiam. Tantum vero abest ut homini sit indecora, ut potius foveat societatem coniunctionis humanae, officiorum inter homines fovendo necessitudinem. Nemo quippe hominum est adeo locuples, qui nullius indigeat; nemo est egenus adeo, ut non alteri possit qua re prodesse: est id innatum, ut opem inter se homines et fidenter poscant et ferant benevole.—Sic nempe iustitia et caritas inter se devinctae, aequo Christi mitique iure, humanae societatis compagem mire continent, ac membra singula ad proprium et commune bonum providenter adducunt.

Quod autem laboranti plebi non temporariis tantum subsidiis, sed constanti quadam institutorum ratione subveniatur; caritati pariter laudi vertendum est; certius enim firmitusque egentibus stabit. Eo amplius est in laude ponendum, velle eorum animos, qui exercent artes vel operas locant, sic ad parsimoniam providentiamque formari, ut ipsi sibi, decursu aetatis, saltem ex parte consulant. Tale propositum, non modo locupletum in proletarios officium elevat, sed ipsos honestat proletarios; quos quidem dum excitat ad clementiorem sibi fortunam parandam, idem a periculis arcet et ab intemperantia coërcet cupiditatum, idemque ad virtutis cultum invitat. Tanta igitur quum sit utilitatis ac tam congruentis temporibus, dignum certe est in quo caritas bonorum alacris et prudens contendat.

Maneat igitur, studium istud catholicorum solandae erigendaeque plebis plane congruere cum Ecclesiae ingenio et perpetuis eiusdem exemplis optime respondere. Ea vero quae ad id conducant, utrum *actionis christianae popularis* nomine appellentur, an *democratiae christianae*, parvi admodum refert; si quidem impertita a Nobis documenta, quo par est obsequio, integra custodiantur. At refert magnopere ut, in tanti momenti re, una eademque sit catholicorum hominum mens, una eademque voluntas atque actio. Nec refert minus ut actio ipsa, multiplicatis hominum rerumque praesidiis, augeatur, amplificetur.—Eorum

<sup>11</sup> Luc. XI, 41.<sup>12</sup> Matth. VI, 2-4.

praesertim advocanda est benigna opera, quibus et locus et census et ingenii animique cultura plus quiddam auctoritatis in civitate conciliant. Ista si desit opera, vix quidquam confici potest quod vere valeat ad quaesitas popularis vitae utilitates. Sane ad id eo certius breviusque patebit iter, quo impensius multiplex praestantium civium efficientia conspiret. Ipsi autem considerent velimus non esse sibi in integro, infimorum curare sortem an negligere; sed officio prorsus teneri. Nec enim suis quisque commodis tantum in civitate vivit, verum etiam communibus: ut, quod alii in summam communis boni conferre pro parte nequeant, largius conferant alii qui possint. Cuius quidem officii quantum sit pondus ipsa edocet acceptorum bonorum praestantia, quam consequatur necesse est restrictior ratio, summo reddenda largitori Deo. Id etiam monet malorum lues, quae, remedio non tempestive adhibito, in omnium ordinum perniciem est aliquando eruptura: ut nimirum qui calamitosae plebis negligat causam, ipse sibi et civitati faciat improvide.—Quod si actio ista christiano more socialis late obtineat vigeatque sincera, nequaquam profecto fiet, ut cetera instituta, quae ex maiorum pietate ac providentia iam pridem extant et florent, vel exaurescant vel novis institutis quasi absorpta deficient. Haec enim atque illa, utpote quae eodem consilio religionis et caritatis impulsa, neque re ipsa quidquam inter se pugnancia, commode quidem componi possunt et cohaerere tam apte, ut necessitatibus plebis periculisque quotidie gravioribus eo opportunius liceat, collatis benemerendi studiis, consulere.—Res nempe clamat, vehementer clamat, audentibus animis opus esse viribusque coniunctis; quum sane nimis ampla aerumnarum seges obversetur oculis, et perturbationum exitium impendeant, maxime ab invalescente socialistarum vi, formidolosa discrimina. Callide illi in sinum invadunt civitatis: in occultorum conventuum tenebris ac palam in luce, qua voce qua scriptis, multitudinem seditione concitant; disciplinam religionis abiecta, officia negligunt, nil nisi iura extollunt; ac turbas egentium quotidie frequentiores sollicitant, quae ob rerum angustias facilius deceptioni patent et ad errorem rapiuntur.—Aequae de civitate ac de religione agitur res; utramque in suo tueri honore sanctum esse bonis omnibus debet.

Quae voluntatum consensio ut optato consistat, ab omnibus

praeterea abstinendum est contentionis causis quae offendant animos et disiungant. Proinde in ephemeridum scriptis et concionibus popularibus sileant quaedam subtiliores neque ullius fere utilitatis quaestiones, quae quum ad expediendum non faciles sunt, tum etiam ad intelligendum vim aptam ingenii et non vulgare studium exposcunt. Sane humanum est, haerere in multis dubios et diversos diversa sentire: eos tamen qui verum ex animo persequantur addecet, in disputatione adhuc ancipiti, aequanimitatem servare ac modestiam mutuamque observantiam; ne scilicet, dissidentibus opinionibus, voluntates item dissideant. Quidquid vero, in causis quae dubitationem non respuant, opinari quis malit, animum sic semper gerat, ut Sedi Apostolicae dicto audiens esse velit religiosissime.

Atque ista catholicorum actio, qualiscumque est, ampliore quidem cum efficacitate procedet, si consociationes eorum omnes, salvo suo cuiusque iure, unâ eademque primaria vi dirigente et movente processerint. Quas ipsis partes in Italia volumus praestet institutum illud, a Congressibus coetibusque catholicis, saepenumero a Nobis laudatum: cui et Decessor Noster et Nosmetipsi curam hanc demandavimus communis catholicorum actionis, auspicio et ductu sacrorum Antistitum, temperandae. Item porro fiat apud nationes ceteras, si quis usquam eiusmodi est praecipuus coetus, cui id negotii legitimo iure sit datum.

Iamvero in toto hoc rerum genere, quod cum Ecclesiae et plebis christianae rationibus omnino copulatur, apparet quid non elaborare debeant qui sacro munere fungantur, et quam variâ doctrinae, prudentiae, caritatis industria id possint. Prodire in populum in eoque salutariter versari opportunum esse, prout res sunt ac tempora, non semel Nobis, homines e clero allocutis, visum est affirmare. Saepius autem per litteras ad Episcopos aliosve sacri ordinis viros, etiam proximis annis,<sup>13</sup> datas, hanc ipsam amantem populi providentiam collaudavimus, propriamque esse diximus utriusque ordinis clericorum. Qui tamen in eius officiis explendis caute admodum prudenterque faciant, ad similitudinem hominum sanctorum. Franciscus ille pauper et humilis, ille calamitosorum pater Vincentius a Paulo, alii in omni Ecclesiae memoria com-

<sup>13</sup> Ad Ministrum Generalem Ordinis Fratrum Minorum, die xxv nov. an. MDCCCLXXXVII



plures, assiduas curas in populum sic temperare consueverunt, ut non plus aequo distenti neque immemores sui, contentione parissimum ipsi animum ad perfectionem virtutis omnis excolerent. Unum hic libet paulo expressius subiicere, in quo non modo sacrorum administri, sed etiam quotquot sunt popularis causae studiosi, optime de ipsa, nec difficili opera, mereantur. Nempe, si pariter studeant per opportunitatem haec praecipue in plebis anima fraterno alloquio inculcare. Quae sunt: a seditione, a seditiosis usquequaque caveant; aliena cuiusvis iura habeant inviolata; iustam dominis observantiam atque operam volentes exhibeant; domesticae vitae ne fastidiant consuetudinem multis modis frugiferam; religionem, in primis colant, ab eaque in asperitatibus vitae certum petant solatium. Quibus perficiendis propositis sane quanto sit adiumento vel Sanctae Familiae Nazarethanae praestantissimum revocare specimen et commendare praesidium, vel eorum proponere exempla quos ad virtutis fastigium tenuitas ipsa sortis eduxit, vel etiam spem alere praemii in potiore vita mansuri.

Postremo id rursus graviusque commonemus, ut quidquid consilii in eadem causa vel singuli vel consociati homines efficiendum suscipiant, meminerint Episcoporum auctoritati esse penitus obsequendum. Decipi se ne sinant vehementiore quodam caritatis studio; quod quidem, si quam iacturam debitae obtemperantis suadeat, sincerum non est, neque solidae utilitatis efficiens, neque gratum Deo. Eorum Deus delectatur animo qui sententiâ suâ postposita, Ecclesiae praesides sic plane ut ipsum audiunt iubentes; iis volens adest vel arduas molientibus res, coeptaque ad exitus optatos solet benignus perducere.—Ad haec accedant consentanea virtutis exempla, maxime quae christianum hominem probant osorem ignaviae et voluptatum, de rerum copia in alienas utilitates amice impertientem, ad aerumnas constantem, invictum. Ista quippe exempla vim habent magnam ad salutares spiritus in populo excitandos; vimque habent maiorem quam praestantium civium vitam exornant.

Haec vos, Venerabiles Fratres, opportune ad hominum locorumque necessitates, pro prudentia et navitate vestra curetis hortamur; de iisdemque rebus consilia inter vos, de more congressi, communicetis. In eo autem vestrae evigilent curae atque auctoritas valeat, moderando, cohibendo, obsistendo, ut ne, ullâ cuiusvis

specie boni fovendi, sacrae disciplinae laxetur vigor, neu perturbetur ordinis ratio quem Christus Ecclesiae suae praefinivit. Recta igitur et concordia et progrediente catholicorum omnium operâ, eo pateat illustrius, tranquillitatem ordinis veramque prosperitatem in populis praecipue florere, moderatrice et faultrice Ecclesia; cuius est sanctissimum munus, sui quemque officii ex christianis praeceptis admonere, locupletes ac tenues fraterna caritate coniungere, erigere et roborare animos in cursu humanarum rerum adverso.

Praescripta et optata Nostra confirmet ea beati Pauli ad Romanos, plena apostolicae caritatis, hortatio: *Obsecro vos . . . . Reformamini in novitate sensus vestri . . . . Qui tribuit, in simplicitate; qui praeest, in sollicitudine; qui miseretur, in hilaritate. Dilectio sine simulatione. Odientes malum, adhaerentes bono: Caritate fraternitati, invicem diligentes: honore invicem praevenientes: Sollicitudine non pigri: Spe gaudentes: in tribulatione patientes: orationi instantes: Necessitatibus sanctorum communicantes; hospitalitatem sectantes. Gaudere cum gaudentibus; flere cum flentibus; Idipsum invicem sentientes: Nulli malum pro malo reddentes: Providentes bona non tantum coram Deo, sed etiam coram omnibus hominibus.*<sup>14</sup>

Quorum auspex bonorum accedat Apostolica benedictio, quam vobis, Venerabiles Fratres, Clero ac populo vestro amantissime in Domino impertimus.

Datum Romae apud Sanctum Petrum die XVIII ianuarii anno MDCCCCI, Pontificatus Nostri vicesimo tertio.

LEO PP. XIII.

## II.

DE HONORIBUS INSTAURANDIS ERGA ALEXANDRUM VOLTA.

*Dilecto Filio Callisto Grandi Sacerdoti, Novocomum.*

LEO PP. XIII.

Dilecte fili, salutem et Apostolicam Benedictionem.

Praeclaros cives, eos in primis qui ingenio utilibusque inventis valuerunt, in memori posteritate vigere, iustitiae est animorumque grate pieque sentientium, Quamobrem nulli non visum est pro-

<sup>14</sup> XII, 1-7.

babile studium, quo civitas Comensium, summa omnium ordinum contentione, memoriam Alexandri Volta, qui princeps fuit electricae pilae inveniendae, laetitiis delatisque publice honoribus, instaurare atque ornare conata est.—Id tamen minime praeteriri oportuit, quod et tempori opportunum et ad infringendam rebellium ingeniorum audaciam efficax, ut videlicet ostenderetur quam coniunctissime in viro illo fides et scientia se habent, nec christianam pietatem obruisse animum rimandis naturae viribus addictissimum.—Hoc tu, dilecte fili, sapienti egregiaque opera es prosecutus, edito volumine quod Alexandro Volta inscribitur. Cuius profecto lectione libri id obtines ut quicumque, qui non ad factionis cuiusvis placita sed ad veritatis regulam conscribi historiam desideret, fateri omnino debeat: Volta catholicorum est. Qua ex persuasione, iuvenes praesertim, qui falsis nimium opinionibus contra fidei dignitatem hac aetate imbuuntur, novo argumento pervideant necesse est praepostere iniurioseque edici, fidei simplicitate ingeniorum incidi nervos nec posse animum, qui scientiarum laude feratur, fidei christianae magisterio teneri.—Tibi igitur de conscripto volumine gratulamur, deque Nobis oblato gratias agimus. Nostrae vero benevolentiae testem ac munerum divinorum auspicem Apostolicam benedictionem amantissime impertimus.

Datum Romae apud S. Petrum die XXI Septembris MDCCCXCIX, Pontificatus Nostri anno vicesimo secundo.

LEO PP. XIII.

## ES. CONGREGATIONE EPISCOPORUM ET REGULARIUM.

### I.

METHODUS SEU RATIO TRACTANDI NEGOTIA DE QUIBUS CONTENTIO EST INTER PARTES APUD S. CONGREGATIONEM EPISCOPORUM ET REGULARIUM.

*Die 20 Julii 1900.*

In coetu generali S. C. Ep. et Reg. approbata fuit nova haec methodus tractandi negotia apud eandem S. Congregationem. In calce exhibetur ratio vetus, quae in nonnullis differt.



1. Quotiescumque in negotiis, quae apud S. Congregationem Episcoporum et Regularium aguntur, tum ex relationibus Ordinariorum, tum ex partium deductionibus videatur expedire, ut res ad viam juris reducatur, rescribitur: "*Proponatur coram plenario Emorum Patrum coetu, citata parte et concordato dubio.*"

2. In hujusmodi casibus ii tantum uti advocati seu procuratores admittuntur, qui penes SS. Urbis Congregationes rite probati sint.

3. Coram r. d. Summista singuli actus, qui ad judicandum viam sternunt, conficiuntur.

4. Propterea pars diligentior coram eodem r. d. Summista partem adversam citat "*ad concordandum de dubio, alias videndum subscribi et disputari infrascriptum,*" quod nempe in calce citationis transcribitur.

5. Porro r. d. Summista citationis libello adscribit diem et horam audientiae, in qua citatio "*poterit legi;*" et subinde, vel propositum, vel aliud dubium concordat, de consensu partium: sin minus mandat partes suis juribus uti per memoriale in plenaria Congregatione. Praeterea idem r. d. Summista terminum praefinit ad exhibenda summaria et deductiones partium, ut opportuno tempore confici possit restrictus seu *Consultatio* S. Congregationi subjicienda.

6. Si pars citata, infra terminum praefinitum, non compareat, citatur pro secunda vice "*ad concordandum de dubio nec non destinari Congregationem.*"

7. Si pars in sua contumacia perstiterit, r. d. Summista concordat dubium, et Congregationem pro Causae propositione destinat, ita tamen ut spatium saltem triginta dierum intercedat, et decretum intimatur adversae parti per Cursorem sive per litteras apud epistolarum diribitorium commendatas, quaesita receptionis syngrapha, vulgo "*con ricevuta di ritorno.*"

8. Concordato autem dubio, utraque pars aut saltem pars diligentior deponet apud arcam S. Congregationis congruam pecuniae summam, pro expensis necessariis, in singulis casibus a r. p. d. Secretario taxandam.

9. In casu contumaciae, si post latam sententiam pars contumax postulet *beneficium novae audientiae*, ipsa tenebitur ad deponendam in arca S. Congregationis omnem pecuniae summam pro expensis novae propositionis necessariam.

10. Documenta unius partis alteri non tradentur nisi in exemplaribus *ex officio* exscriptis, praevis superiorum rescripto. Informationes tamen Ordinariorum et documenta secreta, si qua sint, nullatenus tradentur.

11. Advocati seu Procuratores antequam typis edant deductiones et summaria, quibus uti voluerint, ea subjicient r. d. Summistae, ut imprimendi licentiam impetrent: quae quidem imprimendi licentia denegari poterit vel una ea ratione, quod deductiones nimis prolixae inveniantur.

12. Allegationes typis editae decem saltem diebus ante Congregationem destinatae, tum ad *Emos Patres*, in duplici exemplari, tum ad Secretarium, Subsecretarium et Auditorem deferentur: sex autem earumdem allegationum exemplaria, ubi primum fieri poterit, penes Tabularium S. Congregationis deponentur.

13. Mutua inter partes allegationum et summariorum traditio fit decem diebus ante Causae propositionem.

14. Responsiones triduo ante propositionem Causae distribuuntur, ut in art. 12, et partibus invicem traduntur.

15. Resolutionem S. Congr. r. p. d. Secretarius in scriptis tradit, suoque nomine signat; eamque subinde per se, sive per Officiale ad id deputatum, partibus significat.

16. Si intra decem dies pars victa iterum audiri postulet, *Emus Cardinalis Praefectus*, audito Congressu, novae audientiae beneficium concedere potest.

17. Quoties vero res dijudicata fuerit cum clausula "*et amplius*" tunc beneficium novae audientiae non conceditur nisi a plena Congregatione.

18. Si Causa iterum proponi contingat, servandus erit modus in superioribus articulis respective praescriptus.

19. Dijudicata Causa, authenticum resolutionis exemplar Parti seu Partibus petentibus tradetur.

## II.

DECRETUM DE METHODO SERVANDA IN CAUSIS QUAE APUD S.  
CONGR. EPISCOPORUM ET REGULARIUM JURIS ORDINE  
SERVATO AGUNTUR.

*Die 5 Septembris 1834.*

In generali Congr. habita Nonis Septembris MDCCCXXXIV  
Emi et Rmi Patres decreverunt, ut vetus, et propria S. Congre-

gationis methodus, seu ratio tractandi negotia, de quibus contentio est inter partes, accurate in posterum servaretur. Est autem hujusmodi:

1. Quotiescumque in negotiis quae apud S. Congregationem Episcoporum et Regularium aguntur tum ex relationibus Ordinariorum tum ex partium deductionibus videatur expedire, ut res ad viam juris reducatur, rescribitur: Partes deducant sua jura coram Eminentissimo N., qui videat et referat, citata parte et concordato dubio.

2. Coram Eminentissimo Relatore, vel ejus Auditore, adhibito SS. Congregationum Notario, singuli actus, qui ad judicandum viam sternunt, conficiuntur.

3. Propterea pars diligentior coram eodem Auditore partem adversam in jus vocat—ad concordandum de dubio, alias videntum subscribi, et disputari infrascriptum—quod nempe in calce citationis transcribitur.

4. Eminentissimus Relator, sive ejus Auditor vel propositum, vel aliud dubium concordat de consensu partium; sin minus mandat partes suis juribus uti per memoriale in S. Congregatione.

5. Si pars citata intra terminum praefinitum non compareat, citatur pro secunda vice ad concordandum de dubio, nec non destinari Congregationem.

6. Si pars in sua contumacia perstiterit, Eminentissimus Relator, vel ejus Auditor concordat dubium, et Congregationem pro Causae propositione destinat, ita tamen ut spatium saltem triginta dierum intercedat; et decretum adversae parti per Cursorem intimatur.

7. Jura autographa, quibus utraque pars utitur, quindecim diebus ante diem propositionis Causae apud D. Secretarium deponuntur, transmissa utrinque intimatione.

8. Allegationes utriusque partis, decem diebus ante Congregationem, tum ad Eminentissimos Cardinales, tum ad D. Secretarium, et Subsecretarium, ac ad Secretariam S. C. deferuntur.

9. Mutua inter partes allegationum et summariorum traditio fit eadem ipsa die in domo Auditoris Emi Relatoris.

10. Responsiones triduo ante propositionem Causae distribuuntur, et communicantur, ut in articulo praecedenti.

11. Resolutionem S. Congregationis Eminentissimus Relator



scriptis tradit, et suo nomine obsignat eamque de Secretario tradit partibus significandam.

12. Si intra decem dies pars victa iterum audiri postulet, Eminentissimus Relator novae audientiae beneficium tribuere potest.

13. Quoties cunctis suffragiis res dijudicata fuerit cum clausula, *et amplius*, vel uno tantum suffragio discrepantem cum clausula, *et non concedatur*, tunc venia redeundi non tribuitur, nisi a plena Congregatione.

14. Causa denuo proponitur servato modo, et terminis primae propositionis.

15. Dijudicata Causa authenticum resolutionis exemplar ei traditur qui Causam obtinuit.

16. Victor instat coram A. C., qui ut merus executor resolutionem S. Congregationis exequendam decernit.

CAROLUS *Card.* ODESCALCHI, *Praef.*

Jo. *Archiep.* EPHESINUS, *Secret.*

## E SACRA CONGREGATIONE RITUUM.

### I.

#### BENEDICTIO FONTIS BAPTISMALIS, ET SOLEMNIA DEFUNCTORUM SUFFRAGIA.

R. mus Dominus Eduardus Pulciano Episcopus Novariensis S. Rituum Congregationi ea quae sequuntur humillime exposuit, nimirum :

I. In dioecesi Novariensi extant plures parochiales Ecclesiae erectae dismembratione ab aliis Ecclesiis parochialibus. In actu erectionis competens honor Ecclesiis matricibus tribuendus ad tramitem c. 3 *ad audientiam, de eccl. aedific.* ita constitutus fuit, ut ecclesiis matricibus fuerit reservatum ius Sabbato sancto et Vigilia Pentecostes benedicendi fontem baptismalem, Rectoribus vero ecclesiarum filialium onus impositum accedendi ad Ecclesias matrices, ibique assistendi benedictioni fontis baptismalis et recipiendi aquam baptismalem.

Verumtamen in Pastoralis visitatione Episcopus Orator cognovit morem invaluisse in Ecclesiis filialibus, ubi est fons, enun-

ciatis diebus sacras functiones peragendi, benedicendi aquam ritu in Missali statuto usque ad Ss. Oleorum infusionem exclusive et postea Missam canendi. (Haec rite fieri opinio in animis fidelium ita insita est, ut ex omissione et praesertim ex omissione benedictionis aquae modo praedicto Parochi gravia timere debeant.)

II. Insuper in pastorali visitatione idem Episcopus compertum habuit aliam in pluribus parochiis extare consuetudinem, solemniam nempe defunctorum suffragia adsignandi dominicis aliisque diebus festis, eaque peragendi, constituto tumultu in medio Ecclesiae ante Missam parochialem, quae canitur de Dominica vel de festo occurrente. Mordicus adhaeret populus huic consuetudini, ea praesertim de causa quia fideles et praecipue cantores diebus ferilibus haberi nequeunt.

Porro consuetudo auferri nequit, quin perturbationes oriantur, officia pro defunctis praetermittantur et gravia proinde damna parochis obveniant. Haec consuetudo adeo inveterata est, ut quamvis E. mus Card. Archiep. Morozzo Episcopus Novariensis in Synodalibus Constitutionibus an. 1826 gravibus verbis eam eliminandam decreverit idemque obtinere conatus sit Episcopus Orator, adhuc perseveret.

Hinc quaeritur: an utraque consuetudo inveterata permitti vel saltem tolerari possit.

Et Sacra eadem Congregatio ad relationem subscripti Secretarii, exquisito etiam voto Commissionis liturgicae, rescribendum censuit:

Quoad primam consuetudinem servetur decretum *Utinen.* n. 4005 diei 13 Ianuarii 1899 ad I et II.

Quoad alteram; relate ad officium defunctorum permitti posse, nisi agatur de Dominicis et festis maioris solemnitatis: circa tumultum vero obstat Decretum *Montis Regalis* n. 3201 diei 20 Martii 1869 ad VIII. Hinc paulatim et prudenter eliminandus est abusus. Atque ita rescripsit die 16 Februarii 1900.

CAI. Card. ALOISI-MASELLA, *Pro-Datarius*,

L. + S.

S. R. C. *Pro-Praefectus*.

D. PANICI, S. R. C. *Secr.*

## II.

## DE CELEBRATIONE FESTI S. JOSEPH.

R.mus D.nus Aloisius Valeri Canonicus Theologus Cathedralis Ecclesiae S. Severini, Sacrae Rituum Congregationi ea quae sequuntur humillime exposuit, nimirum :

Prima dignitas Capituli praefatae Ecclesiae Cathedralis, quae titulo Archidiaconi decoratur, diebus solemnioribus, Episcopo impedito vel absente, functiones quae ad hunc pertinent peragit et Missas Conventuales decantat ad normam Caeremonialis Episcoporum ; attamen id facere hucusque recusavit die 19 Martii in Festo S. Ioseph Deiparae Virginis Sponsi, ea praesertim de causa quia idem Capitulum anno 1874 facultatem obtinuit in Ecclesiam S. Augustini ipsius Civitatis se transferendi, cum iisdem tantum conditionibus et oneribus quae in primaeva Ecclesia Cathedrali erant observanda. Hinc idem R.mus Orator, nomine etiam ceterorum canonicorum, de consensu sui R.mi Episcopi, sequentis dubi solutionem efflagitavit :

“ An enunciata dignitas, in casu, absente vel impedito Episcopo, ad functiones et ad Missas supradictas teneatur etiam in Festo primario S. Ioseph ? ”

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, omnibusque perpensis, rescribendum censuit :

*Affirmative*, et servetur Caeremoniale Episcoporum necnon Decreta N. 3595 diei 19 Septembris 1883 et N. 3865 diei 9 Iulii 1895.

Atque ita rescipsit. Die 17 Iulii 1900.

CAL. Card. ALOISI-MASELLA, *Pro-Datarius*,

L. † S.

S. R. C. *Pro-Praefectus*.

D. PANICI, *Secr.*



## Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

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### OUR ANALECTA.

The Roman Documents for the month are :

#### I. APOSTOLIC LETTERS :

1. Encyclical of Pope Leo XIII on the Social Question.
2. The Holy Father endorses the efforts of the citizens of Como to show public honors to their compatriot and townsman Alessandro Volta, the actual discoverer of the Galvanic (Voltaic) properties of electricity, of the electrophorus, the electroscope, and other important instruments in the field of physics. The written works of Volta (five volumes), as well as his biography published on this occasion by Father C. Grandi, testify to the fact that he was a devout Catholic all the days of his life.

#### II. S. CONGREGATION OF BISHOPS AND REGULARS :

1. Points out articles of the revised method to be followed in presenting ecclesiastical law suits before the S. Congregation.
2. The rules formerly followed are subjoined to emphasize the change.

#### III. S. CONGREGATION OF RITES :

1. Answers doubts concerning the blessing of baptismal fonts in parish churches formed by dismem-

berment of other parish churches; also concerning a custom of having funeral obsequies with catafalque, etc., on Sundays and feast days when the Mass is being celebrated *de die* or *de festo*.

2. Resolves a doubt regarding the celebration of the feast of St. Joseph, March 19; applies particularly to cathedral churches to which capitular dignitaries in the canonical sense are attached.

#### EPISCOPAL CONSECRATION ON FEASTS OF EVANGELISTS.

*Qu.* According to the rubrics of the Roman Pontifical the solemn consecration of a bishop can only be performed (except by special Papal Indult) on Sundays or on the feasts of the Apostles.

1. Do the feasts of the Apostles comprehend feasts of Evangelists?
2. Do they comprehend all feasts of Apostles, such as St. Peter *ad Vincula*, August 1; St. Paul's Conversion, January 25, etc.?
3. Do they comprehend feasts of the Apostles which are merely diocesan or provincial, and found in the Breviary and Missal under the *Officia pro aliquibus locis*, such as the *Commemoratio Omnium SS. Apostolorum*, June 29?

I have heard and read contradictory statements on the subject, and the matter is of practical importance.

JAM-CONSECRATUS.

*Resp.* The Roman Pontifical states that episcopal consecration is to take place, "*vel die Dominica, vel Natalitiis Apostolorum, vel etiam die festiva, si accedat Indultum Apostolicum.*"

Catalani, in his Commentary on the Pontifical, assigns as the reason for this rubric the fact that Sunday commemorates the Resurrection of our Lord, and hence the founding of the Apostleship, whilst the birthdays of the Apostles, that is their entrance to eternal life, commemorate the dignity and reward of the Apostolic College, whose vicars and successors the bishops are.<sup>1</sup>

<sup>1</sup> *Comment. in Pontif.*, tom. I, tit. xiii, § 2, n. 2.

1. The question whether the Evangelists—SS. Mark and Luke—can be numbered among the Apostles whose successors the bishops are, has been answered in the affirmative by a number of liturgists, among others in the *Ephemerides Liturgicae*, a Roman liturgical periodical highly commended in several Briefs by the Sovereign Pontiff. Answering the question, “Licetne episcopum consecrare in festo S. Marci vel S. Lucae?” the *Ephemerides* replies: “Inter Apostolos et Evangelistas nullum ponit discrimen Ecclesia, uti constat ex Decretis in *Romana* d. d. 18 Sept. 1666, atque *Urbis et Orbis* d. d. 17 Jul. 1706. Verum quidem in his agi tantum de translatione; at Liturgiae periti cuncti ex iis omni cum securitate inferunt, inter Apostolos et Evangelistas non intercedere discrimen. Id autem, sive quia Evangelistae Apostoli nomen apprime sibi promerent, sive quia festi ritum quod pertinet, sicuti in iis invocandis pares utrosque facit Ecclesia. Ergo, salvo meliori iudicio, Episcopi consecratio, quae jure fieri potest ex Pontificalis Rubrica in Natalitiis Apostolorum, potest et fieri in Natalitiis SS. Evangelistarum, uti SS. Marci et Lucae.”<sup>2</sup>

Despite the authority with which this answer stands apparently unchallenged (since we find no correction in subsequent numbers of the Roman periodical), we doubt the legitimacy of the inference. It is true the liturgy in some sense places the Apostles and Evangelists (two of them are Apostles) in the same category. But that is not a category of *quality* so much as of *dignity*. The liturgy does not confound the two titles by applying the name of Apostles to the Evangelists who were not members of the Apostolic College. On the contrary, it keeps the two titles distinct even where equality of liturgical rank is indicated, as for example in the Litany of All Saints. Here all the Apostles are first enumerated; after them the two Evangelists. Then follows the invocation *Omnes SS. Apostoli et Evangelistae*, keeping the two classes separate. The fact that the body of the Office for the Evangelists is taken from the *Commune Apostolorum* does not lessen the distinction, since it merely implies a certain likeness of the character of Apostles and Evangelists without allowing that they are identical in office.

<sup>2</sup> *Eph. Lit.*, 1894, vol. 8, pp. 431–432.



2. Interpreting the Pontifical according to the letter, it cannot be held that the feasts of the Evangelists, unless they be also Apostles, are included under the caption "Natalitiis Apostolorum." That the restriction was intended to be definite seems further implied in the expression "*Natalitiis* Apostolorum," where we might be inclined to read "*Festis* Apostolorum." It excludes, therefore, all feasts of Apostles except those which commemorate their death, that is to say, their birth into heaven. Hence episcopal consecration cannot take place on the feast of St. Peter *ad Vincula*, or on St. Paul's Conversion, save by special Papal Indult.

3. For a like reason the rubric of the Pontifical must be considered as excluding other special feasts of the Apostles, unless they are the *natalitia* celebrated in the diocese where the consecration takes place.

The question naturally arises whether in the last-mentioned case transferred feasts of the Apostles could be considered as legitimate days for the consecration. We suppose not, unless they are solemn transfers, like feasts of precept, celebrated by the entire diocese, since the rubric implies that the ceremony is to be placed upon a *dies festiva* even when special indult is asked for.

### VINUM DE VITE.

(Communicated.)

Dr. Mooney's articles in the REVIEW leaves many a priest in an unpleasant frame of mind. The difficulty of obtaining pure wine for the Holy Sacrifice must have come home to his readers as never before, and doubts as to past purchases and fears for the future will torment many of us. Having solved the problem for myself by making my own wine for some years, it may be that some account of my experience will encourage other priests to attempt the same solution. I hold that the making of a fairly good wine is within the reach of any pastor in the United States, because grapes can be bought cheaply anywhere, and with proper attention can be fermented and matured with but little difficulty.

There is, I think, in the minds of many an idea that the process is so complicated that only a skilful vintner may undertake it successfully. My answer to this is the fact that I have succeeded, although I

knew nothing, it may be said, about wine-making, when I began the process.

The simplest way of making wine appears to be the one adopted by the Italians here, who manage to put up one or more barrels every year for family use. They empty the grapes (Concord) from the baskets as they are received from western New York, into a large barrel or hogshead, according to the amount of wine required, taking care to crush them by pounding or by stamping with the feet as each layer goes in, until the receptacle is about two-thirds full. There the grapes are allowed to remain until fermentation is complete. The result is a thick layer of stem and skins formed on top, and the pure juice beneath. The liquid is drawn off through a faucet at the bottom into barrels provided for the purpose, which have been carefully cleansed beforehand. The grape juice may be left in these barrels, kept filled and air-tight for three or four years, although my Italian neighbors begin using it at once and seem to like it. The resultant is a wine of a deep red color and considerable body, but with a pronounced flavor of the stems, etc., that were not removed before the process of fermentation. By taking pains to pick the berries off the bunch, using only the sound, ripe fruit, a better wine will be had.

The plan I follow is to press out the juice of the ripe grapes, and then let it ferment in the barrel. Some leave the bung of the receptacle open while fermentation goes on. This I have found to be a mistake, the wine so produced lacking in body and being of a watery nature, not at all pleasant to the palate. I use a form of syphon, one end of which is inserted in the bung, otherwise air-tight, whilst the other end is so placed as to terminate in a vessel kept full of water. In this way the gases escape from the fermenting juice of the ripe grapes, and all air is excluded. When fermentation is over—say, in two or three weeks, the barrel is filled up with similar wine, and the bung is tightly closed. In January or February the wine should be put into a new clean barrel, whence it is drawn off clear of the lees now settled at the bottom.

For the rest, the wine should be kept in a cool place—the average cellar will answer—the barrel being always filled up to the top. It is precisely through the neglect of this precaution that failure usually occurs. No month should pass without a removal of the bung and an examination of the contents of the barrel to see if it needs filling. Some bottles of the same or of a previous vintage should be held for this purpose.

At the end of three years the wine is ready for bottling and for use. A barrel of wine put up in this fashion every year or two, according to the needs of the parish, will make the pastor independent in the matter of Mass wine, and secure him from the present danger of nullifying the great act of religious worship of the New Law, the Holy Sacrifice of the Mass.

JOHN F. POWER.

### DISINFECTED HOLY WATER FONTS.

*Qu.* Do you not think it would be desirable to warn the clergy of the danger of disease germs that are apt to be propagated by the blessed water fonts in our churches? Some disinfectant material might perhaps be mixed with the water in blessing it, to avoid this danger, yet without being offensive or in violation of the rubrics.

*Resp.* No; we do not think it advisable to have the extravagant notions of modern hygiene introduced into our churches. The Church provides amply and definitely for the cleanliness to be observed in this respect. The water-fonts are not only to be kept clean, but the holy water itself is to be renewed "*de praecepto sive ad vitandam facilem ejus corruptionem et admixtionem cum sordibus, sive ob mysterium,*" etc.<sup>1</sup> If pastors observe this law, or if canonical visitation is effective, it will not be necessary for health officers to take in hand the pastoral duty, and to make a profane mimicry of the blessing of Christ's Church, which imparts the virtue of healing to this water.

That Protestants should misunderstand and misrepresent this gift of Christ is not to be wondered at. They blaspheme what they do not comprehend. But if to guard ourselves against contamination through the sacred mysteries we need disinfectants instead of cleanly habits and reverent obedience to the ordinances which provide for such cleanliness, we had better not bless any water, for it were a mockery of the faith which believes that God who gave medicinal power to plant and mineral should be incapable of healing by His word in other ways. What we need is attention to the cleanliness which the Church prescribes, rather than antidotes which fix attention on the preservation of bodily

<sup>1</sup> Cf. *Rit. Rom.*; Coppin, *S. Liturg. Comp.*, 731.



health to such an extent as to rule out every higher consideration. It is criminal for a pastor to neglect the prescriptions of the Church, if the neglect causes disease; but it is the Ordinary, not the health officer, who is to prosecute the delinquent in such case.

### LEATHER BOTTLES AND BARRELS.

(Communicated.)

When glass vessels came into use for holding liquids, they received the name of bottles, a term that had been applied to the leather vessels originally used as receptacles for liquids; so we have leather bottles and glass bottles. Leather bottles are still in use to-day in Palestine, as they were in the days when our Saviour spoke of them; they are used throughout the East, and in parts of Spain, Sicily, etc.

"Our word *bottle* originally carried the true meaning, being a bottle of *leather*. In Spanish, *bota* means a *leather bottle*, a *boot*, and a *butt*. In Spain wine is still brought to market in pig-skins. In the East, goat-skins are commonly used, with the rough side inward. When old they break under the fermentation of the wine." (Marvin R. Vincent, *Word Studies*. Matt. 9: 17.)

But throughout the English-speaking world leather bottles are unknown. Bottles of glass are so much more advantageous that they have completely supplanted the leather bottles, and the majority of the people of America and Europe have never seen or heard of a leather bottle. When we were children we all must have been puzzled, the first time we heard these words of the Gospel:

"Neither do they put new wine into old bottles. Otherwise the bottles break, and the wine runneth out, and the bottles perish. But new wine they put into new bottles, and both are preserved." (Matt. 9: 17.)

For a person to whom the word "bottle" means nothing but a glass vessel, this text has no meaning, for glass is not injured by wet and age and handling, as leather is. This text is intelligible to anyone acquainted with Jewish antiquities or Eastern customs. The authors of the Revised Protestant Version substituted "wine-skins" for "bottles," no doubt for the purpose of rendering the passage more intelligible. Unfortunately the change is not much of an improvement.

Skins of animals have been used from the beginning for clothing

(Gen. 3: 21), and were made into vessels for holding water, milk, wine, oil and other liquids. Animal skins, like animal flesh, soon putrefies; but when it is tanned a chemical change takes place in it, that will enable it to last for years, even for centuries. Whenever there is question of skins made into bottles it is always tanned skin or leather that is meant. The use of bark for tanning was known and used from the dawn of history. Since leather is a more precise term than skin when we are speaking of leather articles, leather bottles, rather than skin bottles, is the preferable term; but either of these terms is better than wine-skins. This latter word is not clear without an explanation; and if explanations are needed in either case, why not leave bottle in the text? The average layman, if asked, what is a wine skin? would, no doubt, be puzzled, and perhaps would answer—a grape skin. Tell him,—no, it is a piece of leather used for holding wine. Then ask him, is this skin, or piece of leather, shaped like a basin or like a barrel? He will be puzzled again. Ask him, after repeating the text (Matt. 9: 17), if there is question there, of a large leather vat, which breaks when old and worn out, on account of the weight of the wine put into it; or is there question of a closed vessel in which, if old, the pressure of fermentation may cause a rent. If all this has not been explained to him before, the term “wine-skin” will not tell him much more than “bottle” does. But “leather bottle,” is a term that will be understood by every one without any explanation, and is therefore a better translation of *ἀσκός* in Matt. 9: 17; Mark 2: 22; Luke 5: 37.

A leather bottle when it is used for wine may be called a wine-skin or wine-bottle, and if used to hold water a water-skin, or water-bottle, etc., but the word *ἄσκος* itself, merely means a leather bag, regardless of what may be put in it.

Another change was made in the texts in the R. V. *Καινός* is translated *fresh* instead of *new*; Matt. 9: 17 in the R. V. reads:

“Neither do *men* put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins and both are preserved.”

Dr. Plummer, in his *Commentary on St. Luke*, p. 164, has the following enthusiastic approval of the R. V. rendering:

“*οἶνον νέον εἰς ἀσκόδς καίνουδς βγῆτέον*. Here certainly, and perhaps here only in the N. T., the difference between *νέος* and *καινός* must

be marked in translation: "*New* wine must be put into fresh wine-skins." While *νέος* is new in reference to *time*, "young" as opposed to "aged," *καινός* is new in reference to *quality*, "fresh" as opposed to "worn out." Trench, *Syn.* lx.; *Crem. Lex.*, p. 321. But "a fresh heaven and a fresh earth" (2 Peter 3: 13; Rev. 21: 1), and still more a "fresh Jerusalem" (Rev. 3: 12; 21: 2), would be intolerable. No English version prior to R. V. distinguishes here between *νέος* and *καινός*; and Vulg. has *novus* for both. No one translates *ἀσκοί* "skins" or "wine-skins," but either "bottles" (Wic. Cran. Rhem. A. V.) or "vessels" (Tyn. Cov. Gen.).

We must not forget that we are speaking of leather bags or bottles. Who would think of asking for a fresh pair of shoes, or a fresh set of harness, or a fresh leather trunk or bag, or a fresh Russian leather pocketbook? We talk of fresh meat and fresh vegetables as opposed to those that are tainted or decayed; we may speak of the fresh skin of an animal that has recently been killed, but to apply fresh to skin that has been converted into leather, no. The Revisors must have for a moment forgotten that the "wine-skins" were leather. If they had used the more exact term "leather bottles" they surely never would have called them fresh.

In speaking of a pair of shoes that have not been used as opposed to a pair that is "worn out," we do not call them fresh shoes, but new shoes. In the same category of intolerable English with "fresh Jerusalem" and "fresh boots," must be put fresh leather bottles or "wine-skins."

Plummer: "Here certainly, and perhaps only in N. T., the difference between *νέος* and *καινός* must be marked in translation."

That is one opinion, which certainly has no more value than the weight of the arguments that may be alleged in support of it.

While *νέος* is new in reference to *time*, "young" as opposed to "aged," *καινός* is new in reference to *quality*, "fresh" as opposed to "worn out."

Neither of these words mean time (duration), but both of them denote the quality of newness, and connote the other qualities that accompany newness, in the various new things under consideration, and each of them refers to time, one just as much as the other. In the "new wine" of the parable the chief thing considered is not time, but the pressure arising from fermentation, which tends to burst the sides of the stoppered leather bottle containing it. In the new leather bottle it is not freshness but toughness that is sought, so that it may be able to resist the pressure.



Some scholars seem to think that the most important thing in Scriptural exegesis consists in drawing fine distinctions between synonyms. Where a real distinction exists it is well to note it, and to use the words with discrimination. But some men have such a love for this hair-splitting, that they insist on making distinctions where the authors whom they are interpreting made none. *Kaivós* is more commonly used in the N. T. than *véos*, but there is no reason for thinking that the sacred writers made any distinction in using them, but employed them indifferently.

Both adjectives are used of "new wine" by St. Matthew :

(N) Neither do they put new wine, etc. (9 : 17).

(K) This fruit of the vine . . . I shall drink it with you new (26 : 29).

The New Testament is called *kaiva* in Chap. 8 : 8 of the Epistle to the Hebrews, and *vea* four chapters further on (12 : 24).

Both epithets are applied to cities ; Neapolis—New City (Ac. 16 : 11), and New Jerusalem (Ap. 3 : 12).

Both words are applied to men : (N) Putting on the new (man) (Col. 3 : 10) ; (K) into one new man (Eph. 2 : 15).

*Véov* is said of new paste (1 Cor. 5 : 7) and *kaivós* of new earth, new heavens, new letter, new name, new doctrine, new treasures, in fact of all things new (Ap. 21 : 5). Both of these words are used in the very same sense as our English word new, and that is the proper word to represent them both. Since Trench invented the distinction between these two words, Protestant scholars seem unable to resist the temptation to follow him, and make the same learned distinction.

"Skin-bottles, *utres*, are still in use in the East, made of a single goat-skin (Hom. II, iii, 247), from which the flesh and bones are drawn without ripping up the body. The neck of the animal becomes the neck of the bottle." (Plummer, p. 164.)

The term "leather-bottle" tells us that the skin of which the vessel is made has been tanned, and also that it is closed and stoppered ; but it gives us no definite information as to its size and shape. The ancient bottles looked more like small trunks or small barrels than our bottles. Putting the text into the language most readily understood by everybody, it would read :

"Neither do they put new wine into old leather barrels. Otherwise the leather barrels burst, and the wine is spilled and the barrels perish. But new wine they put into new leather barrels and both are preserved."

*Pocantico Hills, N. Y.*

J. F. SHEAHAN.

## CEREMONIES OF THE MISSA CANTATA.

*Qu.* 1. Should the missal be open, and should the chalice be prepared on the altar, before the celebrant begins Mass in the case of a *missa cantata* without deacon and subdeacon?

2. How many lights should there be in a *missa cantata*? Some have four on weekdays and for requiems, and six on Sundays and feasts. Is there any reason in liturgical law for this distinction?

3. Is incense ever allowed in a *missa cantata*?

*Resp.* 1. The celebrant of a *missa cantata* may carry the chalice and open the missal as is done at the low Mass; or he may prepare both before beginning the Mass. There is no defined legislation on the subject, and rubricists allow both, according to local custom.

2. The number of lights for the *missa cantata* is likewise undetermined by the rubrics. Gavanti says that for solemn occasions six, otherwise at least four should be used. The S. Congregation of Rites answers a similar question by saying: "More than two may be used—*plures quam duo possunt adhiberi*" (S. C. R., Sept. 25, 1875),—which means that four, six, or more may be used.

3. The use of incense has been repeatedly forbidden by the same authority. (July 7, 1880.)

## THE RECONSECRATION OF DEFECTIVE ALTAR STONES.

The question how to deal with defective altar stones periodically meets our bishops in their canonical visitations. Occasionally it is found that the *sepulchrum* is not closed in by the prescribed stone slab. The latter may have been in its place originally, but, becoming loosened, was subsequently removed in some cleaning process and lost. Whenever such cases have been referred to Rome, the Holy See has required that the defective altars and altar stones should be reconsecrated, and the Propaganda has assigned a special short formula for this purpose, allowing the bishop to subdelegate a priest to perform the ceremony if the bishop himself could not do so conveniently.

The query has been proposed to us whether a bishop, finding

in his visitation that altar stones are defective on account of the want of a stone slab closing the sepulchrum, might use the short form allowed by the Holy See for similar cases in other dioceses.

Putzer, in his *Commentary* on the Faculties of Bishops in the United States, writes on this point: "In his casibus, quando haec altaria publice habentur pro consecratis, indulgetur, ut revalidatio, data opportunitate, per simplicem sacerdotem, nomine S. Sedis delegandum, observato ritu brevi in sepulchri consecratione adhiberi solito fieri, usque ad novam consecrationem autem usus horum altarium continuari possit" (Form. C, art. 6, n. 180, 4).

Does this expression, "in his casibus," mean that there is no need of having the faculty obtained in writing from Rome? The answer to this doubt must depend upon the expressed intention of the Holy See in granting the use of the said formula for the reconsecration of defective altar stones. That answer, in all cases which we have seen, restricts the faculty to the particular cases—dioceses or localities, for which it had been asked. Thus Bishop Dwenger, of Fort Wayne, asked the Holy See to validate the defective altar stones which he found in his diocese. By letter dated May 21, 1882, he received answer as follows:

"SS. Dominus Noster Leo divina Providentia Papa XIII, referente me infrascripto S. C. de Propaganda Fide Secretario, benigne indulsit ut altaria, de quibus in precibus, quae quidem nova indigent consecratione, vel per episcopum oratorem vel per simplices presbyteros eidem benevisos *hoc tantum in casu Apostolici Sedis nomine delegandos*, sensim sine sensu prudenter capta occasione nullo temporis limiti praescripto, consecrentur juxta breviorum ritum in similibus casibus statutum, nimirum ut in iisdem aris antea rite efformato sepulchro certae sanctorum reliquiae reponantur, iis solummodo ceremoniis servatis quae in Pontificali Romano praescribentur dum in sepulchro reconduntur reliquiae et superimponitur lapis, scilicet ut signetur sacro chrismate confessio seu sepulchrum, et interim dicatur oratio: *Consecratur et sanctificetur*, postea reconditis reliquiis cum tribus granis thuris et superposito operculo ac formato dicatur altera oratio: *Deus qui ex omnium cohabitatione Sanctorum*, et nihil aliud. Contrariis quibuscumque non obstantibus."

The editor of the St. Louis *Pastoral Blatt*, the first to print the above decision, comments by stating that the decree is likely to affect



the majority of altar stones in the United States. Many of the altar stones, especially such as had to be carried on mission journeys, were so thin that the sepulchrum containing the relics could not be well closed by a stone slab, and that gypsum or cement was made to do service instead, it being assumed that there was no material difference between the two substances and stone. These altar stones will unquestionably have to be reconsecrated; and the Right Reverend Ordinaries will be obliged to apply for a similar *sanatio* as that given to Bishop Dwenger.

Shortly after the above answer had been transmitted to the Ordinary of Fort Wayne, Cardinal McCloskey obtained a similar document in favor of the entire New York Province, for which it had been requested by him. According to the text of the letter, which is almost identical with the one given above, the concession is expressly made in favor of the Archbishop and Bishops of the Province of New York, for the altars mentioned in the Cardinal's petition.

No mention of these concessions is to be found in the *Decreta Authentica*, recently published in revised form by the S. Congregation. But Vol. III, n. 3585, contains a response given to Bishop Cameron, of Arichat (since then the see of Antigonish, Canada), during the following year (July 28, 1883), in which the same concession in like terms is made for the reconsecration of defective altar stones.

Whilst, therefore, it may be assumed that Rome generally grants the *sanatio*, with the before-mentioned short formula, the actual use of it cannot be taken for granted without special recourse to Rome, even if the phrase, *hoc tantum in casu*, is made to refer exclusively to the power of delegating a simple priest for the performance of the ceremony. The words, *Apostolicae Sedis nomine*, indicate that the Holy See means to deal with each petition separately.

#### THE "KAMPANER THAL."

The author of *My New Curate* has kindly sent us the following explanation, in answer to numerous inquiries, concerning the *Kampaner Thal* alluded to in Chapter XVIII of that very charming diary :

“The *Kampaner Thal* is a treatise on the immortality of the soul, by Jean Paul Richter. It is a journal supposed to be kept by the author during a tour in France, and purports to detail certain conversations between himself and a wedding party which is making its way to a baronial castle in the Pyrenees. The party make a pedestrian tour through the Kampaner Thal (the Meadow Valley), and at the different halts in the journey the dialogue is sustained by the author; Carlson, a sceptic; the Baron Wilhelmi; Gioné, his affianced; and Nadine, her sister. The romance is said to have been suggested to Richter by some doubts, expressed by ladies of his acquaintance, about their future immortality. It deals with the all-important question from the standpoint of experience and reason and the eternal fitness of things, and argues largely from that intuition which is ever so dear to a poet. Hence, the treatise is remarkable, even beyond all Richter's other works, for picturesque descriptions and those practical analogies and images in which Richter had no equal. A sequel, named *Selina*, deals with the same question from another standpoint—that of philosophical investigation as distinguished from mere feeling. The book undoubtedly, if not the greatest, is one of the most interesting of the voluminous works that issued from the pen of the most difficult and delightful of German authors.”

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#### SAINT EXPEDITUS.

*Qu.* Can you give me some information, or tell me where to find any, concerning St. Expedit? He is only mentioned with a few others in the Roman Martyrology on April 19. T. F. Q.

*Resp.* There are two saints of the name, spoken of by the Bollandists. One was a martyr and companion of St. Eleutherius of Rome (April 18) and died during the persecution of Hadrian. The other, who is just now much venerated as a patron in immediate needs, was a captain in the Roman Legion, and suffered martyrdom under the Emperor Diocletian at Mylitene, in Armenia. He is mentioned with St. Hermogenes and others in the Roman Martyrology on April 19. There is a picture of this saint in the Church of St. Vitale (Via Nazionale) at Rome, which represents him as a Roman soldier, his left foot upon a raven, which bears a scroll with the legend *cras* (to-morrow), whilst in the right hand of the saint is a cross on which is inscribed

*hodie* (to-day). The image symbolizes the power of intercession in cases of protracted conversion, slow sickness, and urgent needs of any kind for which instant help is asked through the saint.

### THE JUBILEE VISITS.

*Qu.* Kindly give your highly valued opinion on the following doubts concerning certain conditions for the Jubilee just extended to the Catholic world.

1. Some Ordinaries, with a view to the greater accommodation of the faithful in large cities, have designated as churches to be visited the cathedral, the respective parish church, and the two churches nearest to said parish church. Now suppose there are twelve parishes in the city, such a rule will turn all these twelve churches into "*ecclesias ab Ordinario pro fidelibus illius loci designatas.*" Is this within the spirit and intention of the Papal Letter, which simply says, "the Ordinary shall either personally or through another designate the cathedral or the principal parish church and three other churches"? I believe not. These four churches are evidently to be for us the same as the four churches which the Pope designated for the Jubilee last year at Rome. They were only four, viz.: St. Peter's, St. Paul's, St. John's of the Lateran, and St. Mary's the Major, although there are nearly sixty parishes in Rome. Again, there seems to be no reason why the decision of the Sacred Penitentiary (March 4, 1879) should not be considered as generally applicable in case of Jubilee, ordinary or extraordinary. In the Jubilee of 1879 the bishops had to appoint three churches to be visited in each place where that number could be found. Some bishop brought the following question before the Congregation: "*An possit in locis quae cum suburbiis suis nimis late extenduntur, ad maiorem fidelium commoditatem, non tantum tres ecclesias designare, sed plures, ita ut fideles ad lucrandum Jubilaeum ex ecclesiis designatis tres pro arbitrio suo seligant ac visitent?*" The S. Congregation answered: "*Quoad designationem ecclesiarum stet litteris apostolicis.*"

2. May a person make the four visits in the forenoon of a given day, those counting for that day in the ordinary sense of the term, and make four visits again about 4 o'clock P.M., of the same day, these counting for the following day according to the ecclesiastical computation? Is such a combination of the natural and the eccle-



siastical day allowed, which makes in reality two days out of one? In this way, after all, there would be eight visits made on the same natural day, and the fifteen days required by the Pope can by this ingenious method be reduced to exactly eight days. I doubt very much whether this be in the spirit of the Papal Letter, although you seem to think it is (February REVIEW, p. 157).

3. In the same number of the REVIEW, at page 156, n. 4, you say that the four designated churches must be visited *once on the same day* for fifteen days; "but where there is a less number, the visits may be made *at any time*, provided there be sixty visits made during the fifteen days." Does not the last phrase in its context with the preceding convey the idea that it is quite indifferent how many times the churches or church are visited *on the same day*, provided, etc. According to this we obtain the following interesting calculations. Suppose there is only one church in the place, instead of visiting that church four times on each of the fifteen days, I may visit it once the first day, twice the second, thrice the third day, and so on in progressive series until the eighth day, with which the retrogressive scale would have to start till you have finished your fifteen days. Where there are two churches, instead of visiting both churches twice a day for fifteen days, I might visit them once the first day, twice the second, thrice the third, four times the fourth day, making thus twenty visits in four days, and leaving forty more visits for the remaining eleven days.

My view of this matter is that the visit to the four Roman Basilicas is the pattern for the rest of the world, and that where there are less than four churches, they ought to be visited as far as possible by an equal number of visits for each of the fifteen days, as I indicated above. Where there are three churches they ought to be visited once on ten days, and twice on five days, making thus the sixty visits prescribed. This I consider to be the spirit of the Papal decree, although it is not so expressed by its letter. While favors may be given a wide interpretation, yet we are not allowed to go beyond the intention of the lawgiver. On the other hand, as Konings says, "*indulgentiarum conditiones stricte interpretandae sunt.*"

CANON.

*Resp.* 1. No doubt the designation of "the two churches nearest to the parish church," besides the cathedral and the parish church itself, appears like taking undue advantage of the wording of the concession which aims at a gaining of indulgences through works of penance with sorrow for sin. But it can hardly be urged

that such interpretation is a violation of the principle, "*indulgentiarum conditiones strictè interpretandae sunt*," since the Sovereign Pontiff plainly leaves the designation of the churches to the Ordinary. It is much like the case of doing the Jubilee visits by vehicle when one could easily walk, or visiting the same church twice in succession by going out of one door and entering through another. One satisfies the obligation; how much of the plenary indulgence the individual gains is quite a different thing, which, like the spirit in which the acts are done, cannot be controlled by detailed legislation. The *Litterae Apostolicae* in this case mention the discretion of the Ordinary without qualification.

2. As regards the number of visits which can be made on one day according to a twofold computation of the astronomical and ecclesiastical day, we have the practice of last year at Rome, sanctioned by the *poenitentiarii*. Many persons made regularly two visits to St. Paul's (*extra muros*), which is a good distance from the city, by going there in the afternoon. The reduction of visits was suggested to the pilgrims, and comparatively slight reasons would induce the *poenitentiarii* to lessen the required number of visits for those who sought the privilege.

3. It is true the spirit of the Papal decree would favor an equitable distribution of the visits as indicated by "Canon;" nevertheless, it could not be said that a bishop interpreting the words of the document in the sense we have indicated would thereby frustrate the gaining of the indulgence. He might do more to foster the spirit of penance and lessen the danger of a mechanical compliance with the conditions set down, but he could not be charged with a misinterpretation of the terms of the concession taken even in their strict sense.

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#### WHAT IS THE "RED MASS?"

*Qu.* I saw a notice recently in an English paper, stating that the "Red Mass" has been abolished in France by a vote of the Chamber of Deputies. Can you tell your readers what this "Red Mass" means, and why it encountered the objection of the French Chamber?

*Resp.* The "Red Mass" in connection with French civil administration is a long-established form of opening the annual court sessions with a Mass in honor of the Holy Ghost. This Mass is celebrated in red vestments, and intended to implore the divine guidance in the deliberations of the court and the decisions of the judges. It held the place for centuries in Catholic France, which the "opening prayer" at our Congressional assemblies and important State deliberations is designed to fill. Since the representatives of France disclaim the privilege of governing a Catholic nation, the celebration of the Mass or the holding of any religious function under civil auspices is deemed a violation of the right of conscience of the minority. Hence the vote to abolish it.

Whilst France is losing the old savor of religious public life, England is gradually restoring the honored customs of the pre-Reformation times. The late Lord Chief Justice Russell, with other Catholic officials, assisted at the Red Mass, celebrated in presence of the Cardinal Archbishop, before the opening session of the Law Courts in London, for some years past.

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#### THE EASTER DUTY AND THE JUBILEE.

"The Easter Confession and Communion is a distinct obligation which does *not* satisfy for the gaining of the Indulgence." Through a typographical error the "*not*" was omitted in the English translation on page 157 of the February number.

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#### OMITTED ARTICLES AND CONFERENCES.

We regret to have to say that, in spite of the addition of twenty pages to our regular issue of the REVIEW, we find it impossible to do justice to the demand for a sufficiently complete treatment of topics in the separate fields of ecclesiastical studies, as is our aim. In the present case the Pontifical Encyclical on the Social Question obliged us to omit one of the regular articles and a number of lengthy Conferences in reference to the Jubilee. The paper of the Right Rev. Bishop of Green Bay is promised for a later number.



# AMERICAN ECCLESIASTICAL REVIEW.

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## PASCHALIS FESTI GAUDIUM.

(St. Peter Damian.)

THIS interesting *rhythmus paschalis* has never, we believe, been translated into English. While it follows the mediæval habit of borrowing its thought from other hymns (as, for instance, *Ad coenam Agni, Aurora lucis rutilat*, as well as the Sequence *Victimæ paschali*), it possesses a value of its own in the peculiar alternation of measures in the stanza. It will be noticed that the first, third, and fifth lines are iambic; the second, fourth, and sixth, trochaic. The metrical effect thus produced is perhaps hardly pleasing to our modern ears, although the occasional use of a similar device indicates that it was not resented by the taste of our forbears.

Partly as a contribution to the history of Latin (and also of English) versification, partly in deference to the merit of the hymn as a summary of the lessons of Eastertide, the following translation, which follows the original in rhymic and rhythmic features, may not lack interest.

### RHYTHMUS PASCHALIS.

Paschalis festi gaudium  
Mundi replet ambitum;  
Coelum, tellus et maria  
Laeta promant carmina  
Et ALLELUIA consonis  
Modulentur organis.

### THE MYSTERY OF EASTER.

The Paschal Feast with heavenly mirth  
Fills creation's amplest girth;  
The sky, the land, the leaping sea  
Join the raptured hymnody;  
And ALLELUIA! all proclaim  
As with one vast vocal frame.

Solus ululet Tartarus  
 Rapta praeda vacuus,  
 Fractus vectes et ferrea  
 Strata ploret moenia,  
 Quae subruit rex gloriae  
 Cum laude victoriae.

Stupenda lex mysterii,  
 Novum genus proelii :  
 Ligatus nexos liberat,  
 Mortuus vivificat,  
 Dumque vita perimitur  
 Mortis mors efficitur.

Cum auctor vitae moritur  
 Orbis et commoritur,  
 Sol radios operuit,  
 Lugens terra tremuit,  
 Templi velum dividitur,  
 Vis saxorum scinditur.

Brevi sepulcro clauditur,  
 Qui coelo non capitur ;  
 Praeda vallatus divite,  
 Victo mortis principe,  
 Triumphali potentia  
 Surgit die tertia.

Mox intonat angelicus  
 Sermo mulieribus,  
 Apostolis ut dulcia  
 Haec deferrent nuntia :  
 "In Galilaeam pergite,  
 Ibi Christum cernite."

Jam regis Aegyptiaci  
 Servitute liberi,  
 Post maris Rubri transitum  
 Novum demus canticum :  
 Mortis soluti legibus  
 Christo consurreximus.

Let Hell alone lament the prey  
 Ravished from her grasp to-day :  
 The broken bars, the iron walls  
 Let her weep—the dungeon falls  
 Which Christ the King hath battered down,  
 Wearing now the Victor's crown.

Stupendous is the mystery !  
 New, the wondrous strife we see !  
 In chains Himself, He breaks our chain—  
 Dead, He gives us Life again ;  
 And lo ! with His expiring breath,  
 Deathblow gives to very Death !

The Author of all life—He dies :  
 Dead with Him creation lies ;  
 The sun is sepulchred in cloud ;  
 Trembling earth laments aloud ;  
 The Temple-veil is rent in twain ;  
 And the rocks are split amain.

Before His tomb the stone is rolled,  
 Whom the heavens can not hold !—  
 Surrounded with the richest spoils,  
 Victor over deathly toils,  
 With triumphal potency  
 On the Third Day riseth He !

Anon the sweet angelic voice  
 Bids the women to rejoice  
 And bring to the Apostles word—  
 Sweetest message ever heard :  
 "Go up ye into Galilee ;  
 There your master shall you see !"

The King of Egypt's slavery  
 Binds no more a people free :  
 The Red Sea passed—with heart and will  
 Sing we the New Canticle :  
 The laws of Death no more appal :  
 We with Christ have risen all !

Totis, Christe, visceribus  
Tibi laudes reddimus,  
Qui resurgens a mortuis  
Ultra jam non moreris;  
Sit Patri laus et parili  
Decus omne Flamini.

With hearts o'erflowing, Christ, we raise  
Chants to Thee of endless praise,  
Who, coming forth of the Grave's door,  
Dieth not, forevermore!  
To Thee, O Father, and to Thee,  
Equal Spirit, glory be!

H. T. HENRY.

*Overbrook, Pa.*

### THE SUPPORT OF SICK, OLD, AND DELINQUENT CLERGYMEN: FUNDS, THEIR SOURCE AND DISTRIBUTION.

#### CONTRIBUTIONS.

IN some dioceses<sup>1</sup> the collections for the support of disabled priests are a permanent institution, just as the orphan and the seminary collections. A few dioceses have synodal legislation regarding this fund. In some cases it is only potential law, as actual practice is different. It is a sad fact that some of the clergy show only Punic faith in the diocesan statutes. Other dioceses have not enacted any rules in the matter, except one that contains an exhortation to the clergy of the diocese to join the clergy fund society. Where there is law there is no room for whims. Spasmodic efforts have been made in most of the Southern dioceses in this connection, but the time is not ripe there for better arrangements. The province of Oregon had formerly what was called St. Joseph's Society for the Support of Infirm and Disabled Priests. An annual collection was taken up in every parish for the fund; and in addition, every priest who wished to join the society, membership in which was made obligatory by the Provincial Council of Oregon, paid \$2.50 a year. Fiscal misfortunes overtook the organization and caused its dissolution. Each diocese of the province will in future have a separate association of its own.

In some dioceses the clerical fund is raised by assessment on all the congregations within its jurisdiction. The amount is taken from the parish revenues. The Infirm Priest Fund of the arch-

<sup>1</sup> *Elements of Eccles. Law*, n. 1879.



diocese of Cincinnati is supported by a percentage levied on the ordinary revenues of the churches. "Each congregation, whether attended by the secular or regular clergy, shall be taxed 1 per cent. of its regular revenues, viz., pew rents and ordinary Sunday and feast-day offertories. The basis of this assessment shall be the annual report." The diocese of Detroit has adopted the same rule except that the percentage is there raised by one-half of the amount given above. The board of directors of the archdiocese of Philadelphia has the power, by and with the consent of the Archbishop, to exact such annual contributions from each parish as in their judgment shall be deemed necessary for the requirements of the Clerical Fund Society. A like provision is found in the diocese of Omaha. The board of the Priests' Relief Fund makes a levy on all churches, under diocesan care, for the approximate amount needed for the year, to be paid to the Ordinary. This levy is prorated according to the revenue of each congregation. It is based on the *cathedraticum*. Every paying family of the diocese of Cleveland pays 15 cents for the Infirm Priests' Fund. The yearly assessment of each member of the Clerical Fund of Newark is \$10. This amount is to be paid by the church or institution to which he is attached. The Clergy Fund of the archdiocese of St. Paul is made up of assessments ranging from \$10 to \$50 per annum on the different congregations and out-missions of the archdiocese. Each parish of the diocese of Grand Rapids pays 80 per cent. of the *cathedraticum* for the support of disabled priests. Every congregation of the diocese of Manchester contributes \$10 a year for its pastor, and \$5 a year for each assistant priest. In case this sum is not sufficient, the priests contribute a like amount personally. All the parishes of the diocese of Erie contribute \$10 each annually, and in case there is an assistant priest \$5 additional. The congregation whose rector does not receive the full salary of \$800 pays \$5 towards the Infirm Priests' Fund. The above arrangement was made on the principle that the people in whose service priests become aged and infirm should also support them during their lifetime.

Other dioceses have divided the burden of support between the congregations and the clergy. In such dioceses there are

two funds established for the benefit of needy clerics: one supported by the congregations, the other maintained by the priests of the diocese. Churches of the archdiocese of New York pay \$10 a year for each priest assisting at their church towards the Diocesan Relief Fund, and members of the Clerical Relief Fund<sup>2</sup> pay \$10 a year each. The fund of the archdiocese of Boston is raised by two assessments: one of \$10 a year on the members of the Clergy Fund Society, and the other of \$10 on the parishes of the archdiocese for every priest on duty. Every priest is there supposed to join the society at the annual meeting following his ordination, and if he neglects to do so, and later on wishes to join, he must pay at the rate of \$10 a year from the time of his ordination. There are two funds in the diocese of Springfield. The first is the Clergy Fund, to which all the priests are expected to affiliate themselves, although not obliged to do so. Each member is required to pay an annual fee of \$5. If a priest does not join at the time of his ordination, but should desire to do so later on, he is obliged to pay the back dues from the time of his ordination. The second fund is the Clergy Needs Fund, and is made up of assessments on the parishes of the diocese, each congregation contributing \$5 for every priest attached to it. This fund is set apart for such of the clergy as have not been faithful to their obligations, but have placed themselves within the jurisdiction of their Ordinary. Every congregation and mission of the diocese of Columbus has to contribute a collection to the Infirm Priests' Fund. In addition to these annual collections, and even after they shall have ceased, every secular priest serving the missions of the diocese has to pay an annual personal contribution of \$10 to the same fund. The diocese of Pittsburg has the Diocesan Fund, which is raised by assessment on all congregations of the diocese, and the Clerical Relief Association. Each member of that society has to pay \$5 for twelve years. "The person then becomes a life member and will not be required to pay further assessments unless the treasury should fall below \$2,000, when he would be again assessed till it would exceed that figure." In some dioceses priests support the fund out of their own resources, or organize themselves into a society for the support of their

<sup>2</sup> Membership is voluntary.

destitute colleagues. Some societies charge an initiation fee ranging from \$5 to \$10, from which sum newly ordained priests are sometimes excepted. The Clergy Fund annual fee of Chicago is \$15. Every member of the Clergy Fund Association of the diocese of Peoria is assessed \$15 a year. The per capita assessment of the clerical benefit societies of the dioceses of Green Bay, La Crosse, Marquette, Natchez, Providence, Davenport, Scranton, Duluth, of the archdioceses of Dubuque and St. Louis, and some others, is \$10 a year.

All assessments for diocesan purposes of the archdiocese of San Francisco are levied on the parishes according to their income, taking as a basis the receipts from plate collections, pew rents, fees for baptisms and marriages. Each parish pays there yearly from its ordinary revenue a sum to be levied as the orphan assessment, to meet the expenses of the Clerical Fund. Besides this, each priest pays a yearly subscription of \$15. In case of total temporary disability, the monthly allowance is, for the first six months, or until it is declared permanent by the board, \$60; in the case of total permanent disability, \$50.

Some of the dioceses have instituted a scale in assessments. In Milwaukee annual taxes are imposed according to the following schedule of rates:

Assistant priests . . . . .	pay \$ 5 00
Rectors of parishes having 75 families . . . . .	" 5 00
" " " between 75 and 175 families . . . . .	" 10 00
" " " " 175 and 275 " . . . . .	" 15 00
" " " " 275 and 400 " . . . . .	" 20 00
" " " more than 400 families . . . . .	" 25 00
All having charges other than congregations . . . . .	" 10 00

The annual fee of the Clergy Relief Union of the diocese of Vincennes-Indianapolis is graded according to the age of the members. The annual dues are as follows:

Class A.—Members between the ages of 22 and 32, inclusive,	\$12 50
Class B.— " " " " " 32 and 42, " "	17 50
Class C.— " " " " " 42 and 52, " "	22 50
Class D.— " " " " " 52 and 62, " "	27 50
Class E.—Members over 62 years of age . . . . .	32 50

Priests of the diocese of Belleville pay the following annual



contributions towards the Clergymen's Aid Fund: (a) a priest receiving an annual salary of \$600 or \$700 is to pay 3 per cent. thereof; (b) assistant priests shall pay 3 per cent. also; (c) a priest receiving a yearly salary of \$400 to \$600 is to pay 2 per cent. of this salary; (d) a priest receiving an annual salary of less than \$400 shall pay every year at least \$5. Heirs of priests shall have no claim on this fund.

Members of the Roman Catholic Benevolent Association of the Priests of the Diocese of Fort Wayne contribute during the first twelve years of membership the following yearly dues: first year, \$10; second, \$15; third, fourth, and fifth, \$10; sixth, \$15; seventh, eighth, ninth, and tenth, \$10; eleventh, \$20; twelfth, \$10. "Members who, with the permission of the Ordinary, attach themselves to another diocese, shall contribute \$25 per annum from the time of leaving the diocese until the expiration of their twelve years' membership."

To provide against the fund being drained by some unusual draft upon the treasury, some dioceses have arranged that either the bishop or the managers may order an extra assessment to meet the emergency. Of course, if the income does not suffice to cover all expenses, either an increase of the contributions or a decrease of the benefit allowance must be resolved upon. Some dioceses accumulate a reserve or guarantee fund, which serves as a safety-valve in case of unforeseen outlay.

#### AMOUNT OF RELIEF.

The relief ought to be sufficient for the support of the aged priests and for the expenses of medical attendance during sickness. The amount of relief is necessarily variable. It cannot be universally the same, but regulated according to the circumstances of a given case, and in harmony with prudence and justice. The amount stipulated is often inadequate. There must be some gauge of indigency in order to introduce the process of differentiation and to prevent overlapping of relief. Many dioceses observe the rule that the term for which relief shall be allowed depends on the decision of the bishop or the board, as also the amount to be allotted. In no case, however, must the pension exceed a given maximum sum. A number of dioceses made provisions to pre-

clude any suit in law or in equity against the fund or the association, in order not to diminish the common fund. Before any claim for allowance shall be made, the applicant must execute an instrument in writing and under seal, appointing the then existing board of managers or executive committee of the association arbitrators and referees between himself and the organization, and agreeing to abide by the decision of such arbitrators or judges. A few dioceses defray, in extraordinary cases, the funeral expenses; and the association of the archdiocese of Chicago is authorized to provide, when necessary, for a headstone, "not to exceed in cost thirty dollars, to be placed over the grave of each deceased member." Many dioceses have enacted a by-law that a beneficiary is entitled to a fixed monthly allowance, provided he draws no salary from a congregation, or is not receiving compensation for such clerical services as he is able to perform. The constitution of the Infirm Priest Fund of the archdiocese of Cincinnati reads, that "any priest, receiving relief and failing to conduct himself in a manner becoming the dignity of the priest in the judgment of the Ordinary, shall be deprived of his allowance." Some associations feel themselves constrained to diminish the amount of pension (\$600 a year), otherwise the association could not remain solvent.

The archdioceses of New York, Boston, Chicago, Philadelphia, St. Louis, and San Francisco, and a few dioceses, pay the maximum allowance of \$50 a month to priests entitled to benefit from the clergy funds. The Clerical Missionary Fund of Detroit and the Association of Fort Wayne each pay \$500 a year to priests in good standing. Benefits paid to members of the Clergy Relief Union of the diocese of Indianapolis are as follows: during the second, third, fourth, and fifth years of membership, associates who, by reason of advanced age, chronic illness, or accident, are unable to discharge pastoral duty, receive a pension of \$300 per annum; after five years of membership, a pension of \$500 per annum. Sick or old priests of the Clerical Benevolent Association of Baltimore and of the St. Joseph's Benevolent Association of the diocese of Marquette receive \$10 a week until restored to health and duty. Members of the Clergy Fund Association of Peoria, when sick or superannuated, are entitled to \$25 to \$50 a month, as the circumstances of the case may require. Clerical

societies of the dioceses of Pittsburg, Natchez, Syracuse, and others, pay \$400 a year to old or infirm members properly incapacitated. The Priests' Mutual Aid Society of Sacramento allows \$40 a month to its members during their sickness or disability. The disabled priests of the archdiocese of Dubuque receive, when in good standing, from \$300 to \$500 annually. They are free to go where they please. Members of the incorporated St. Michael's Priest Fund of Milwaukee, "in good standing, and depending upon the archdiocese for financial assistance," shall be entitled to from \$30 to \$40 a month.

#### CANADA AND MEXICO.

The secular clergy of the archdiocese of Montreal engaged in the sacred ministry are obliged to belong to the St. John Union, an association of fraternal charity among priests. Each priest of the archdiocese is *ipso facto* a member of the Union and gives a certain percentage (2 per cent. in 1900) of all his ecclesiastical revenues, tithes, dues, salary, fees or stipends, rents, pensions, and other honoraries to its fund. If a member falls sick or is in any manner incapacitated, the archbishop allows him a certain annual sum. Priests who have means of their own sufficient for their becoming support receive nothing from the fund, which is in its organization and nature eminently charitable. The archbishop, together with the board appointed by him, determines the amount of the pension according to the applicant's needs. With regard to delinquent priests, there is a retreat for them, about five miles distant from Montreal, the S. Benoit-Joseph-Labre Asylum at Longue Pointe, under the management of the Brothers of Charity of St. Vincent de Paul. If, however, the delinquent priests themselves or their families have means, the archbishop has no more to do with them. Secular priests of the archdiocese of Quebec are obligated to membership in the society called "La Caisse Ecclesiastique," for the support of aged and sick priests. Three per cent. of their income must be paid to the fund. Mexico has not an aggregated, but only a segregated, method of providing for the relief of sick and disabled secular priests. They do not receive State aid.



## EUROPE.

Henry James, a Protestant philosopher, says: "The Old World is a discipline, the New World is an opportunity." R. H. Tyler has somewhat the same thought in his preface to his *American Ecclesiastical Law*: "We have not in America, it is true, a regular ecclesiastical establishment as they have in the old countries; and yet the importance of religion and religious worship is recognized by the laws of the States, and church organizations are encouraged and protected by statutes and judicial decisions, so that a system peculiar to this country is now quite well established."

The following section shall be given, first, to the societies of secular clergymen which are established in Europe for those who, belonging to the respective dioceses by birth or incardination, whilst in the enjoyment of diocesan faculties, are overtaken by temporary sickness or permanent infirmity; and secondly, to the subsidies some European priests receive from their secular government.

Ireland has long felt the need of a properly organized clerical benefit society. The archdiocese of Dublin has the Clerical Fund Society, which in the main resembles the American plan of such societies. All the priests of the archdiocese are obliged to pay the following rates: "1. In parishes where the Easter dues are divisible amongst all the clergy, the parish priest will, before any allocation of the funds be made, set aside a sum which will represent contributions of two pounds sterling for himself, and one pound sterling from each of the assistant priests in his parish. 2. In parishes where the Easter dues are not so divided, the parish priest will lay by the sums as above provided for from some fund common to all. 3. Chaplains and others, whose incomes are not drawn from parochial sources, will forward their subscription of one pound sterling." The archbishop is *ex-officio* president of the committee consisting of (a) the masters of the conferences of the diocese; (b) three parish priests and six curates of the conference of Dublin, to be nominated by the archbishop; (c) one parish priest, not a master of conference, and two curates from each deanery, in like manner to be selected by the archbishop. The officers of the society are elected by ballot of the committee.

Whenever necessity compels a priest entitled to assistance from the society to call for aid, he shall transmit to the secretaries a letter from the archbishop or the vicar-general recommending such application, and also a certificate from one of three eminent Catholic physicians named by the committee, testifying that the applicant is suffering from an ailment which unfits him for duty. "The amount of assistance, and the period during which it is to be granted, shall be entirely in the discretion of the committee. But should the illness be of prolonged duration, the committee will be at liberty, from time to time, to require a renewal of the above-named certificates as a condition of granting any further relief." "If permanent infirmity, certified as above by the archbishop and physician, compel a priest to retire from his position, and if no adequate provision is otherwise made for him, it shall be competent for the committee to take his case into consideration, and if the applicant be a curate or chaplain, to assign him a permanent annual allowance during his lifetime or any lesser period deemed adequate under the circumstances. If the applicant be a parish priest, whose parish, in the estimation of the archbishop, is not capable of allowing him an adequate retiring pension, the committee will have power to supplement his pension by a permanent allowance." "If clergymen thus in receipt of an allowance from this society fall into habits discreditable to the dignity of the priestly character, or accept an office to which an income is attached in this or any other diocese, the committee may, if they think fit, with the consent of the archbishop, revoke such allowance." Annual reports, "setting forth the state of the society's funds, the grants made during the past year, together with all other facts which may enable the clergy to understand fully the condition of the society," shall be mailed to every priest in the diocese. The committee is authorized to amend or repeal by-laws, as may seem necessary for the better government of the society. "Should any dispute or misunderstanding arise between the committee of management and any clergyman claiming or receiving allowances from the funds of the society, or if any other dispute or misunderstanding of any kind should arise in the society, the matter in question shall, save as hereinafter provided, be referred to the judgment of the archbishop. A written state-

ment, signed by the secretaries and the complainants, shall be laid before him, and his judgment shall be accepted as final. . . . The society being purely ecclesiastical, it is distinctly declared that no member thereof shall be entitled to seek any remedy in respect of any claim he may have as such member from any civil tribunal. Every such claim shall be decided by the archbishop of the diocese in manner above provided, unless he himself shall personally have been involved in the dispute or misunderstanding in respect of which such claim shall have arisen. If he shall have been so personally involved, the matter shall stand referred to the senior suffragan bishop of the province of Dublin, being in communion with the Holy See, whose decision thereon shall be final and binding on all parties."

Switzerland also has diocesan secular clergy aid societies. Only that belonging to the diocese of St. Gall need be mentioned here. The Catholic Secular Priests' Aid Society of St. Gall has an endowment or foundation fund and an accumulated fund. The interest of these funds and the yearly contributions are apportioned for benefits. Members having no care of souls contribute ten francs a year. All other members contribute one franc from every hundred francs of the net income of their benefices. The Ordinary is president *ex-officio* of the aid committee, which consists of nine members. Infirm, aged, and, in extraordinary cases, delinquent members are entitled to benefits. The pension never exceeds the sum of 1,000 francs a year, and beneficiaries may reside in any of the cantons they please. Members who possess securities or valuable papers, if they apply for assistance to the society, are to sign a promissory note, not interest-bearing, which must be paid back to the society, in case of death, by the deceased's legal heirs. Furniture, books, or other articles are not taken account of under this head.

In Rhenish Prussia and Westphalia secular priests have organized a society for infirm members. Every one pays ten marks annually, and in consideration thereof receives three marks a day in case of illness. It is the association's earnest desire to establish *hospices* for invalided priests at some of the famous watering-places, such as Lippesspringe, Ems, or Aachen.

One of the most useful of all these societies is the Austrian



Priests' Invalid Aid Society for Austria-Hungary and Germany. Regular members of this society pay one gulden annually; life members contribute twenty gulden. Members are entitled to stay during one season at any of the three famous sanatoriums established by the society at Mevan (the Filipinum) in Tyrol, at Goerz (the Rudolfinum) in the Littoral Province of Austria, and at Ika (the Kaiser-Franz-Joseph Priests' Sanatorium) in Istria, a part of Croatia. These places are not hospitals. Reduced railroad fares are provided for members going to them, and stipends for Masses are procured. The charges are less than one-third the usual hotel rates. The institutions are in charge of the Sisters of St. Vincent de Paul.

Passing to the description of European State aid, it must be anticipated that nearly all dioceses on the other side of the Atlantic are amenable to Canon Law. Most of the governments are built upon the union of Church and State. In these countries mixed questions, so-called, and all temporal matters relating to the administration of ecclesiastical affairs are settled by an agreement or concordat which accurately determines the position and relation of the Church and the State. Sometimes appropriations are made, called the ecclesiastical estate or religious fund, for the benefit of the Catholic clergy. But the amount assigned is only a very small fraction of the sum of rents and interest on the large thefts of Church property. And in consideration of this aid the State has the effrontery to claim the right of patronage, censure, tutelage, and other immunities of the Church.<sup>3</sup>

French priests have an infirm fund to which all are required to contribute five francs a year. In addition to this the Church fabric reimburses one-sixth of its income, or 150 centimes from every hundred inhabitants. This money is paid to the bishops, who pay pensions not exceeding 1,500 francs to old or sick priests. There are also infirmaries for the clergy.

Germany, Austria, and Italy partially, have homes for retired priests,<sup>4</sup> where worthy priests may find a comfortable shelter. The institutions of this kind are generally established in some of the

<sup>3</sup> Austria, France, Germany, Italy, Portugal, Russia, and Spain. England's history has been written with long fingers in blood.

<sup>4</sup> *Domus emeritorum seu bene meritorum, gerontocomium, diversorium senum.*

suppressed monasteries or convents. The State maintains them only partly, the clergy sharing the rest of the burden. An invalid priest who has faithfully borne the *pondus diei et aestus* is not compelled to go there. But should he so elect, he must pay, besides an entrance fee, part of his annual pension for his support. Pope Pius IX founded a large retreat<sup>5</sup> for old and invalid priests in need.

The general temper of the freedom-loving secular clergy of America, grown old in the service of the Church, is rather incompatible with the requirements of the monastic life. In case of disability they would rather live together in imitation of the ancient Laura, or of the Beghards or Beguines, as it were, in a group of cottages with a chapel in the centre, each priest having his own home. Cicero, in his treatise *De senectute*, furnishes the best explanation for this predilection.

According to the Third Plenary Council of Baltimore, our bishops are authorized to establish reformatories for those who may be delinquent among the clergy<sup>6</sup>—supposedly on the pattern of those existing in parts of Europe, where all inmates fare alike and are kept employed writing sermons, making meditations, studying the Sacred Writings, and sometimes with light work in the gardens. But how to establish houses of this character in this country? Assuredly, "*manus Dei non est breviatur.*" If such a house were to be made the home for unfortunates, and if those committed to it should be detained there until they have no money, it need not cause any surprise that the evil resulting would overbalance the good. Moreover, an exaggerated sense of liberty pervades the country. These and the like apprehensions destroy all effort by engendering apathy and discouragement of the good work. There is certainly room for such an institution here. It needs but the right promoter, who would disregard the croaking of the pessimists, to take hold of the work with earnestness and with promptness.

<sup>5</sup> Via della Zaccollette, 17.

<sup>6</sup> *Discolorium, domus ad coercendos dyscolos, domus corrigendorum seu deficientium.*

## RELIEF OF PROTESTANT CLERGYMEN.

American Protestants agree that their faithful servants, their pastors, evangelists, and revivalists, ought to be provided with the comforts of life in their age and helplessness. Societies are organized for this purpose among them, sometimes under the name of "The Fellowship of the Ministering of the Saints." Thereby they repudiate the doctrine of Luther and Melancthon that the best works of good men are actually sinful.<sup>7</sup> The motives that influence Protestants in taking care of their needy "commissioned officers of the Lord's army" are expressed as follows: "distributing to the necessity of saints. This is the most vital, delicate, pathetic, yet delightful part of the duties assigned to us." "It does not comport with the spirit of Christianity, or with the honor of Congregationalism, that there should be the possibility even of a submerged tenth among its most devoted servants." "In the early days, when life pastorates were the rule, each church made provision for its own minister, usually by a farm or other property given him outright at the beginning of the pastorate at his settlement. As our American life grew more restless, and the pastoral relation, like everything else, became less permanent, this good old custom necessarily became obsolete. Not only were ministers subjected to the heavy expenses of several removals, but when they were finally retired from active service, no church felt under obligation to provide for the necessities of their declining years. To remedy this condition, most of the Northern States, where Congregationalism is strongest, have gradually organized societies for ministerial relief, more or less closely connected with their State Associations or Conferences."<sup>8</sup> The Nineteenth General Assembly of the United Presbyterian Church of North America enunciated the doctrine that "the rights and privileges pertaining to the ministerial office are not founded on the exercise of that office. By ordination to the office of the ministry, authority to govern, as well as to teach, is conferred." As many preachers belong to the "Masonic brotherhood," it will not be without interest to quote here from the circular of John D. Jennings, an Irishman, and the

<sup>7</sup> Cf. Mohler's *Symbolik*, C. III, § 21 ff.

<sup>8</sup> These extracts are taken from leaflets of the Congregational denomination.



founder of the Michigan Masonic Home for aged Master Masons and their widows at Grand Rapids. He says: "Brotherly love is the moral cement which unites the Masonic edifice into one mass. By the exercise of brotherly love we are taught to regard<sup>9</sup> the whole human race as one family. The high and the low, the rich and the poor, created by one Almighty Parent, and inhabitants of the same planet, are to aid, protect, and support each other. It unites men of every country and every religion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance; hence it is that we propose to lay before our brethren of Michigan the feasibility of establishing a home in the city of Grand Rapids for the protection of indigent aged Masons. . . . By establishing such a home you will not only be doing yourselves an everlasting honor, but will be carrying out the principles of the order, which now stands foremost among all the fraternal societies in the world, the most envied for its fraternal fellowship. We do not ask you as lodges to sign, but as Masons untrammelled by any legislative body—the lodges being a constitutional part of the Grand Lodge; but as Master Masons you are appealed to, to join us in this philanthropic cause of helping the needy poor and worthy Master Mason, his widow, or his orphan, in their aged declining years, when unable to help themselves."<sup>9</sup>

Considering the Babel of opinions in the numberless Protestant sects, only a cursory review of the chief among them can be here attempted. Protestants have the Missionary Fund or the Home Missionary Society for the assistance of their needy pastors. Among the Baptists of the Middle States there is the Baptist Ministers' Aid Society, supported by personal offerings of Baptist ministers and by offerings from their churches. This society supports the Baptist Ministers' Home at Fenton, Michigan. In the Eastern States Baptists have the Baptist Ministers' Home Society supporting a home at West Farms, N. Y., for their infirm ministers and missionaries, their wives or widows, and their dependent minor children or orphans, provided they are really

<sup>9</sup> The Home is maintained by voluntary contributions and ten cents per capita dues by the members of the various Masonic lodges of the State. It is under the direction of a board of fifteen trustees.

needy. It is required that any applicants for entrance to the Home must have served in a pastorate ten full years. A copy of the regulations of the institution is furnished each applicant, who must sign the following agreement: "I . . . accept the rules of the Baptist Ministers' Home, at . . . , as binding upon me, and I promise, so long as I shall remain an inmate of the Home, to obey the rules, and I agree that this acceptance and promise shall be part of the contract by which I am admitted."

The Congregationalists maintain the National Fund and State organizations for ministerial relief. "The first recourse of a disabled minister must be to the society of his own State. Its officers, after due inquiry, will help him if they can. If they cannot, through lack of means, or because, while worthy of aid, he does not come strictly within their rules, through changes of residence, etc., they make application for him to the National Committee." The National Fund supplements the local funds, as far as it goes.

The Protestant Episcopal Church in the United States has the Clergymen's Retiring Fund Society, which is gathering large endowments. "The very object for which we exist is the accumulation of a fund, the interest of which will be enough to give every member, at the age of sixty, something more than a pittance." Many Episcopalians do not find it advisable to accumulate large funds for any purpose. The members pay \$12 a year, or have the privilege of paying \$300 at one payment, which is received in full for all the payments required of him by the laws of the society. Annuitants have not so far received much, since the fund has not attained large proportions. Almost every diocese of the Protestant Episcopal Church is engaged in accumulating a fund for the exclusive benefit of its aged or infirm clergymen. The income is derived from church collections. Applications for financial aid must be made to the bishop of the diocese to which the clergyman canonically belongs. Bishop Potter of New York suggested a pension plan for aged and infirm missionaries. Each parson who receives from \$800 to \$1,200 is asked to pay 1 per cent.; those in receipt of from \$1,200 to \$1,600 a year, 2 per cent. towards these pensions. There is, besides, the General Clergy Relief Fund of the Protestant Episcopal Church, to which church collections are applied.

In every annual conference throughout the Methodist Church, North and South, there is what is called the Superannuated Preachers' Fund, or the Preachers' Auxiliary Fund for the relief of aged pastors, their widows, and orphans. At the meeting of the annual conference the money collected for this fund is distributed among the needy infirm or their dependents in the ratio of their necessities. As much as \$400 a year is sometimes allotted to these superannuated preachers. The fund is made up of a certain proportion of the profits of the Book Concern, of the Chartered Fund, and of annual church collections. Some conferences have special funds, the interest of which is added to the amount.

The Reformed Church in the United States has the Society for the Relief of Ministers and Ministers' Widows, and the Disabled Ministers' Fund, towards which annual collections are made in all their churches.

The Presbyterians have the Invalid Fund, and the Presbyterian Board of Relief for disabled ministers and the widows and orphans of deceased ministers. The General Assembly of 1880 resolved that "no appropriation can be made to ministers in ordinary cases, simply because they are poor, unless they are disabled by disease or the infirmities of age, so as to be unable to sustain themselves by some suitable employment." That of 1889 says: "This board works under strictly defined limitations. It is not a general eleemosynary institution. It cannot care for all the poor in the Church, or even in the ministry. Its basis of work is not need, but service to the Church." The Presbyterians have also the Presbyterian Ministers' Home, at Perth Amboy, N. J., where inmates eat separately. It is not a house for confirmed invalids, but only for those who can take care of themselves.

The object of this study is not to confuse, but to arouse all who are closely identified with the work of relief among the clergy to still more strenuous and cheerful endeavor. All should be guided by the following words of the Apostle to the Gentiles: "*Omnia vestra in charitate fiant.*"

ANSELM KROLL.

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THE REFORMATION AND EDUCATION. (1520-1648.)<sup>1</sup>

FROM the zeal with which Henry VIII inaugurated the work of devastation throughout England, it was clear that he did not propose to be outdone in vandalism by his German exemplars. The dissolution of the monasteries, eleven hundred in number, according to the Protestant historian Short, sounded the knell of Catholic education in the kingdom. Most of these monasteries, as we have said, conducted schools and served as feeders to the larger institutions—to the colleges scattered throughout the land and to the Universities of Oxford and Cambridge. They were well distributed, averaging twenty to each county. By their destruction the people were deprived of proper educational facilities, and the Northern rebellion was their answer to the treatment they had received. The royal rapacity, however, was not to rest with the destruction of monasteries and the sequestration of abbey lands. Many of the colleges and other educational institutions, with their rich endowments, presented too tempting a bait to be passed by unnoticed. Of the three hundred Halls and schools which had been built in and about Oxford alone, all, with the exception of eight, were dissolved and their revenues appropriated by the time Henry's programme of educational reform was finished. Moreover, ninety colleges, in different parts of the Kingdom, were not only confiscated but destroyed, while those within the two Universities of Oxford and Cambridge barely escaped a similar fate.<sup>2</sup> The effect of such vandalism was not long in making itself felt. Anthony Wood, the ancient historian of Oxford, grows wrathful as he describes the general desolation which, in consequence, seized upon that historic seat of learning. He tells us that the laundresses of the town hung out their linen to dry in the empty lecture rooms, and that one had to search for the University in the town, so obliterated had the ancient landmarks become. "In 1550 the

<sup>1</sup> See February number, p. 160.

<sup>2</sup> *The History and Fate of Sacrilege*, Spelman, p. 101; *Church History of England*, Dodd, Vol. I, p. 288; *Henry VIII and the English Monasteries*, Gasquet; *History of the Reformation*, Cobbett; *History of the Protestant Reformation*, Spalding.

number who passed to their degree was but fifteen, with three Bachelors of Divinity, and one Doctor of Civil Law,"—and that in an institution which in its palmy days, and before it was "reformed," could boast of thirty thousand students. Space will not allow us to detail the destruction of the many and valuable libraries which followed as a matter of course. Neither shall we pause to speak of the 2,734 other institutions,—some of them, like the guilds, and chantries and chapters, semi-educational in character,—which were blotted out and whose rich revenues were turned into the public exchequer. As Bayle, the Protestant Bishop of Ossory, remarks: "Neither the Britons under the Romans and Saxons, nor the English under the Danes and Normans, were so regardless of learning as they (the people) under Henry VIII." Veritable barbarians, they stopped at nothing. They broke open and plundered the shrine of Saint Augustine. They descended so low in their quest of gold, as to rifle the tombs of Alfred the Great and Thomas à Becket, and scatter their dust to the winds while they peddled, for what it was worth, the lead of the coffins in which that venerated dust had reposed for centuries. And this pack of royal freebooters,—for Henry and Cromwell and a subsidized Parliament led the way,—perpetrated all this iniquity, as they alleged, in the furtherance of social progress and intellectual reform. Unfortunately they have been taken at their word by many who should have known better. And to the disgrace of later times be it said, that their character and their villainy have both found apologists in historians of the ilk of Hume and Froude, two of the most reckless, barefaced prevaricators the world has ever known.

While these and like events were transpiring in Germany and England, darker scenes were being enacted in Ireland. As in religion, so in education, the policy pursued in its regard was one of utter extermination. The reigns of Henry VIII, Edward VI, Elizabeth, James I, the period of the Commonwealth under Cromwell, and the reigns of William of Orange and the Georges has cast a blight upon that ancient home of scholars mournful to contemplate. We may say that from the day when the attempt was first made to foist the new religion upon the country, to the year 1771, when circumstances forced a mitigation of the Penal

Code and Catholics were once more granted legal recognition, the educational history of Ireland is a blank. Nor was this sad condition of things a mere accident. It was by statute provided. Would you learn what provision England made for the education of her beloved Irish subjects? We quote from Bancroft, and find his statement of facts repeated in Edmund Burke's *Tract on the Popery Laws*, as also in Mr. Hallam's *Constitutional History of England*.<sup>3</sup> We cannot therefore doubt them, though for the sake of common humanity and decency we would be very glad if we could. "No Protestant in Ireland might instruct a 'Papist.' 'Papists' could not supply the want by academies and schools of their own; for a Catholic to teach, even in a private family or as usher to a Protestant, was a felony, punishable by imprisonment, exile, or death. Thus 'Papists' were excluded from all opportunity of education at home, except by stealth and in violation of the law. It might be thought that schools abroad were open to them; but by a statute of King William, to be educated in any foreign Catholic school was an unalterable and perpetual outlawry. The child sent abroad for education, no matter of how tender an age, or himself how innocent, could never after sue in law or equity, or be guardian, executor, administrator, or receive any legacy or deed of gift; he forfeited all his goods and chattels, and forfeited for life all his lands. Whoever sent him abroad, or maintained him there, or assisted with money or otherwise, incurred the same liabilities and penalties. The crown divided the forfeiture with the informer; and when a person was proved to have sent abroad a bill of exchange or money, on him rested the burden of proving that the remittance was innocent, and he must do so before Justices, without the benefit of a jury." The penal system, of which this is but a small specimen, has been described by Edmund Burke as "a machine of elaborate contrivance, and as well-fitted for the oppression, impoverishment, and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man." In view of which, it is not surprising that England was

<sup>3</sup> *History of the United States*, Vol. V, p. 66, ff.; *Fragment of a Tract on the Popery Laws*. Works. Vol. II, p. 402, ff. American edition. Third volume. 8vo. *Constitutional History of England*, Vol. III, ch. 18, p. 381.



the last of the great European countries to interest herself in popular education, and, in the matter of results, is still bringing up the rear.

Spain and Italy were comparatively free from the destructive educational effects of the Reformation. Due allowance made for the consequences of war, in which they were so often embroiled, their educational status was one of gradual improvement. Not so with France. For, although the Protestant movement was held in check and eventually stamped out by the revocation of the Edict of Nantes on October 22, 1685, still the vacillating policy of Francis I and his six successors down to Louis XIV, had not been without fatal and far-reaching results. It strengthened the cause of the Huguenots, whose course throughout the religious wars which desolated the country for well-nigh seventy years (1560-1628), was one of bloodshed and rapine. During a single rebellion in Dauphiny, and upon their own admission, nine hundred towns or villages were destroyed, and three hundred and seventy-eight priests or religious were put to death. It is computed that, during the entire period, over four thousand priests and monks were slain, and twenty thousand churches levelled to the ground, while monasteries and libraries innumerable were consigned to the flames, or pillaged. As late as the beginning of the last century, Mabillon and Martene, traversing France in the interest of historical research, deplored the wanton and wholesale destruction in many places, by the Huguenots, of monasteries and antiquities of rare value. In the presence of savagery such as this, it certainly ought not to be difficult to find some extenuation for that perennial bugbear, commonly called the Saint Bartholomew Massacre.

But even the darkest cloud may have at times a silver lining. It was so in the present case. Amid the havoc which followed in the wake of the Reformation, it is interesting for the lesson which it imparts, to observe the zeal with which the champions of the ancient faith, especially in Germany, England and Ireland, took up the cause of Catholic education. During the first twenty years of the struggle in Germany, that is to say from 1520 to 1540, the outlook was gloomy in the extreme. Schools and universities had been deserted, destroyed, or corrupted. Education

in former days had been almost exclusively in the hands of monks and ecclesiastics of diverse grades. They, too, borne upon the high tide of corruption, had been swept away far beyond the safe moorings of their vows and the peace of the sanctuary of God. Even the salt of the earth had lost its savor. Of course, many remained true, but the number was inadequate in the hands of the bishops to meet the urgent requirements of the situation. All Germany for a while seemed lost to the Church. At this juncture, God raised up a support for His suffering people in the recently established Society of Jesus. The very first associates of Ignatius Loyola—Salmeron, Lefevre, Gregory of Valencia, Le Jay, Canisius, Bobadilla, and others—were ordered by the Holy See to the scene of conflict. Some preached, some wrote, many engaged in controversy, but the majority set about the establishment of colleges as the most imperative need of the hour. Ere long they had schools in operation in Vienna, Cologne, Augsburg, Munich, Maintz, Coblenz, Paderborn, Ingolstadt, Dillingen, Munster, Trier, Heiligenstadt, Würzburg, Salzburg, Antwerp, Prague, Bamberg, and Posen. Most of the newcomers were foreigners—Spaniards, Frenchmen, and Belgians—but, despite the fact and the prejudices growing out of it, they made rapid progress even amongst their Protestant adversaries. So much attention and esteem did their success in secondary instruction attract, that in the latter half of the same century, bishops and princes alike summoned them to accept chairs of theology, philosophy, and philology in many of the universities of what still remained Catholic Germany. This was the case at Dillingen, Würzburg, Ingolstadt, Cologne, and Trier. Their advent into the country was the first permanent check given to Protestantism in its stronghold. The tide which was sweeping to the South was turned and rolled northward forever. Speaking of the Jesuits, Ranke admits the unqualified character of the victory they won, and at the same time gives us to understand that Austria, Poland, Hungary, and the Rhenish provinces were saved to the Church through their instrumentality and primarily by the aid of their schools. "Far above all the rest," says Hallam, "the Jesuits were the instruments for regaining France and Germany to the Church they served. . . . The weak points of Protestantism

they attacked with embarrassing ingenuity; and the reformed churches did not cease to give them abundant advantages by inconsistency, extravagance, and passion." Not only did they revive learning; not only did they recall and purify the classics; not only were the higher studies of Scripture, theology and canon law again invested with the dignity and authority which they had once enjoyed; not only was religion again wedded to science as in happier mediæval times; not only this, but Ignatius realized early the necessity of a learned and holy native priesthood if the work, so successfully begun, was to be continued and perfected. To supply it, he established the now famous German College at Rome, of which Cardinal Steinhuber has lately issued the interesting history. Within its walls and at the heart of Christendom, multitudes of staunch defenders of the old faith were equipped and sent back to the fatherland to do battle in the cause of religion. Upon its roll of alumni are one Pope, 28 Cardinals, 400 Bishops and generals of Religious Orders, and not a few who as martyrs laid down their lives in heroic attestation of the truth. Catholic education was flourishing once again. Schools of every grade were multiplied. There was a steady inflow of well-trained diocesan clergy into the country. And this progress, though at times considerably hampered, continued until the Treaty of Westphalia in 1648, when the concessions made to the Protestant princes contributed not a little to the shackling of Catholic educational development in Germany. The endless religious wranglings of the sectaries; the wars of the peasants and of the Anabaptists; the numerous conflicts of Charles V; and later the protracted struggles of thirty years which involved the whole of Europe, had been more than enough to wipe out the last vestige of education and learning. As a matter of fact, however, it did not. Catholic education lived on and thrived, thanks to the indomitable energy of the German people.

In England, the scene presented was somewhat different. The barbaric cruelty of the royal profligate, Henry VIII, as well as that of his unsavory offspring, Elizabeth, had been productive of a devastation in many respects sadder and more irreparable. With the demise of the boy king, Edward VI, Queen Mary succeeded to the throne in 1553. One of her first cares was to rally the



poor and scattered remnants of the convents and monasteries which had escaped the fury of her father's and brother's reign. She formed them into communities at Westminster, Sheen, Sion-house, Greenwich and other localities. Principal amongst them were the Benedictines, Carthusians, Brigittines and Franciscans. Schools were opened and for a while it seemed as if Catholic education would again revive and flourish. But the hope was illusory. Mary's brief and turbulent reign of five years did but allow her to make a beginning. With Elizabeth's accession in 1558 (—1603) the work of proscription and persecution was resumed with tenfold fury and continued by her successor, the notorious James I. Not only were Catholic educators hounded from the soil, but jealousy and malice pursued them beyond the seas and sought by diplomatic connivance with foreign courts, especially with that of Spain, to prevent the establishment of English and Irish colleges abroad. In this, however, she failed most egregiously. Doctor Allen, subsequently Cardinal, and other ecclesiastics were not slow to realize that the storm now on was to be one of long duration. The danger which threatened was the complete annihilation of the English Church by the utter extinction of its clergy. To obviate this and to bridge over the crisis they secured the permission of Pius V for the erection of seminaries and other educational institutions in foreign lands. Financial aid was not wanting, and one of the most graceful and touching episodes in all that dark period and a most convincing evidence of Catholic devotion to education, tinged though it be with melancholy, was presented by the beautiful but unfortunate Mary, Queen of Scots. From the depths of her confinement in the London Tower and heedless of possible consequences to herself, she solicited by secret letter from influential friends in France all necessary help for the proper establishment and conduct of some of these institutions. The first foundation by Doctor Allen was at Douay, where the students remained until the machinations of the Dutch Huguenots forced them to seek refuge elsewhere. They found it at last, thanks to the Queen of Scots, at Rheims, in 1578, where under the patronage and protection of the Guises they established a college and soon had two hundred pupils on the roll. After fifteen years, the college at Douay was reopened. In less

than two years the Rheims institution sent twenty-six students as a nucleus to the newly founded English College at Rome, and dispatched thirty-five priests to do work on the home mission. The college at Rome was established by a bull of Gregory XIII, dated April 3, 1579. Other colleges followed at Madrid, Seville, Valladolid, Saint Omer's and Salamanca. Their erection was largely due to the exertions at the Court of Spain of Father Parsons, the famous Jesuit missionary. The religious Orders were not less prompt in opening schools abroad either for general patronage or for the members of their respective bodies. Towards the close of the sixteenth century the Benedictines had monasteries and schools at Douay and at Dieulwart in Lorraine. Others followed in quick succession at Saint Malo's; in the Faubourg Saint Jacques near Paris; at Landsburg in Germany; also at "Rintelin in Westphalia; Dobran in the Duchy of Mecklenburg; at Scharnabeck in that of Luneburg; at Weine, in the territory of Brunswick, and at Lambspring, in the bishopric of Hildesheim." The Carthusians fled to Bruges and elsewhere in the Netherlands. The Franciscans were at Douay in 1618. The English Jesuits opened a novitiate at Saint Omer's; a college at Liege in 1616; another at Douay in 1620, for the special accommodation of Scotch students; and still another at Ghent, the gift of the Countess of Arundel. Amongst the English colleges abroad, and there were more than we have mentioned, the most celebrated probably was that at Lisbon, opened about 1629. Finally, there was the college of Arras, in the University of Paris, a stepping-stone for English students to the educational advantages which that central and advanced institution afforded. The English nuns were not less enterprising. The few who had collected together under Mary, were, of course, expelled from the country under her amiable successor. The Briggittines took refuge in Zealand, the Benedictines in Brussels, Cambray, and Ghent; the Augustinians established themselves at Louvain, the Franciscans at Gravelines and Brussels, the Theresians, or Carmelites, at Antwerp. In almost every case schools were opened and work begun abroad which it was impossible to do at home.

The conduct of the Irish people at this same sad juncture reminds us of the policy which they pursued at the time of the

Danish invasion in the ninth century. Now, as then, forced to flee, they bore the torch of learning and religion, we may well nigh say, to the ends of the earth. Irish colleges and schools leaped into existence in nearly every country. They were so numerous that we can but mention some of them. They were established at Lille, Douay, Bordeaux, Rouen, Antwerp, Salamanca, Alcala, Lisbon, Evora, Rome, Louvain, Paris, Saint Omer's, and at Prague in Bohemia. In other cities, as at Coimbra, there were bourses for Irish students. Most of these institutions went down in the French Revolution. A few survived, amongst them the colleges at Rome, Lisbon, Paris and Saint Omer's. The last named enjoys the enviable distinction of having been the Alma Mater of the great Irish Liberator, Daniel O'Connell. Not that all education was sought abroad. In spite of hardship and danger, schools were surreptitiously conducted at home, but their existence, from the nature of things, was precarious and venturesome. We are all familiar with the hedge school and the inimitable description of it by Gerald Griffin in *The Rivals*. We can almost see the barefoot boys "assembled under the hedge, with the lark caroling above them and the hawthorn bush waving playful in the wind." We can almost hear them as they "wrestle with Aristotle or chant aloud the battle-pieces of Homer; or by the winter's sun or the firelight of the long, dark evenings recite Cicero's sonorous periods, construct diagrams, or give out grammatical 'crans' some of which even the awful masters could not solve." Is it to be wondered at that under such tyrannous oppression learning should have waned and become almost extinct in Ireland? that her schools should have been razed to the ground? that her monasteries and abbeys, those retreats of ancient scholarship and glorious memorials of an historic past, should stand to-day, the crumbling relics of their former selves, while over their broken archways and through their deserted halls the sea wind chaunts a requiem where erst the bards of Erin strung their harps to strains of the sweetest minstrelsy? Such was the mock interest taken in education by the sixteenth-century reformers, and such the noble reaction against it by those whom injustice delights to stigmatize as superstitious and ignorant. Reform, it is true, was needed; but it was a sorry day in the annals of civilization when it was sought



at the hands of tavern-brawlers and roisterers. From the close of the Western Schism and the days of Martin V, that is to say for a whole century prior to Luther, the Church had inaugurated measures of reform among the clergy and laity alike and even within the precincts of the Papal palace. But reform in the mind of the Church is not revolution. With her it is not a process which begins everywhere and ends nowhere. She does not tear down under pretence of building up. Her policy, if conservative, is far-sighted and therefore gradual and stable, and if proof were needed that it was so in the present instance we find it in the profound wisdom of the Tridentine decrees in which, we may say, it has been forever crystallized.

As we traverse the history of the calamitous period covered by the century and a half immediately following the Reformation we can not but be struck by the providential wisdom of the Divine ways which knows how to compensate for losses *here* by the hundredfold *there*. As a counterpoise to the numberless defections, God raised up numerous religious organizations to do battle in the interest of Christian education. We have spoken of the Jesuits. Though their history, as Macaulay expresses it, "is the history of the great Catholic revival," they were by no means alone. There were Minims, Olivetans, Theatines, Somasquans, Barnabites, Oratorians, Carmelites, Eudists, Vincentians, Brothers of Charity, founded by John of God, Visitandines, Ursulines, and Sisters of Charity. They were all in the field, and together with the older Orders of the Church were conducting successful schools. The Piarists, or Fathers of the Pious Schools, who accomplished so much for Catholic instruction in the latter half of the seventeenth century, were instituted in 1614, and confirmed in 1648, the year which closes the consideration of the subject embraced in the present paper. Thus, in answer to the call of the Church for heroes and heroines to fill up the gaps in her ranks, multitudes responded generously. In answer to the same call, and, we may say, in obedience to the same law of supernatural organic development, the Church was opening, about this time, her first schools upon the Western Hemisphere, and recruiting from abroad her diminished forces at home. Catholic education had been trampled under foot in most of the European countries

and was now taking refuge among the savages of the New World. Spanish missionaries pushing up from the South, and French missionaries descending from the North, had been busy from the days of Columbus letting in the light of Christian teaching upon the dark American continent from the St. Lawrence to Cape Horn, from the Atlantic to the Pacific slope. At first, it was, of course, the bare rudiments of knowledge; but when conditions warranted, graded schools, and even colleges, were opened not only for natives, but also for the children of those who had fled from persecution at home. Both a sanction and an impulse were given to these distant labors by the institution of the College of the Propaganda in 1622 for the education of missionaries to foreign parts. Thus did history repeat itself, and the stone which the builders had rejected was fast becoming, in other climes and times, the head of the mighty corner. "The acquisitions of the Church in the New World," says Lord Macaulay, "have more than compensated her for what she has lost in the Old."

But to return to Europe. There was little prospect of a speedy change in its educational aspect. England's and Ireland's day of revival was far in the future. Germany lay exhausted by bloodshed and strife. From the first moment of Luther's apostasy she had scarcely known a day of peace. The Diets of Nuremberg, Spire and Augsburg had come to naught. The rankling animosities engendered by the reformers, those heralds of peace and enlightenment, broke out anew and were not quelled until they had engaged in their settlement well nigh the entire continent of Europe. The last act in this drama of carnage was the longest and the bloodiest. For thirty years the tide of onset ebbed and flowed. Victory was about to declare itself in favor of the Catholic cause. Heroes like Maximilian, Ferdinand, Tilly and Wallenstein, by their superb achievements had written their names indelibly upon the scroll of ages. It did seem, for the nonce, as though the spirit of the dead would come again—as though the Catholic Germany of the days of Charlemagne and Otto would emerge from this ordeal of a century of fratricidal agony—purer, stronger, happier. Such, however, was not to be the case. In an evil hour and in obedience to a mistaken policy and to cripple his old enemy, the House of Hapsburg, Richelieu

threw the influence of France into the scale against his co-religionists. In league with Gustavus Adolphus, the King of Sweden and the sworn enemy of his faith, he did what he could to crush the Catholic party. In reward for his perfidy France was apportioned Alsace, while the Church of God was robbed of some of its fairest Northern provinces and the kingdom of heaven of countless immortal souls. His efforts were crowned with what he considered success, and the Catholics of Germany were forced to a humiliating capitulation in the shape of a compromise which has sown the seed of endless subsequent trouble. The treaty was drawn up and signed at Munster, in Westphalia, on October 24, 1648, and though canonically defective and unrecognized in many of its provisions by Innocent X, it constituted the basis of temporary agreement—a sort of live and let live—amongst the secular rulers, Protestant and Catholic. A peace that was not all peace was thus concluded. The work of reconstruction was begun, and, for a while at least, the curtain fell upon the dark and distracted scene.

EUGENE MAGEVNEY, S.J.

*Chicago, Ill.*

## LUKE DELMEGE:—PART II. ILLUMINATION.<sup>1</sup>

### XXVII.—A GREAT TREASURE.

LUKE did not remain long with the quaint pastor, who was also a saint. This fact Luke took a long time to realize, although he had the Bishop's word for it. He could not quite understand how the aureole of sanctity hung around that old man, who apparently did nothing but examine his hay and turnips; and varied his visits to the barn and haggart by strolling down to the front gate to get a chance conversation with a passing parishioner. Then the strange blending of rare old Irish melodies with fervent prayer almost shocked Luke. He often listened at his bed-room window to his pastor, moving leisurely about the little garden beneath, and humming, alternately with the psalms of his office, that loveliest of all Irish songs, that always reminds one of

<sup>1</sup> Copyrighted, 1901, by the AMERICAN ECCLESIASTICAL REVIEW.



the wind wailing over the misty, wet mountains—*Savourneen dheelish, Eileen Oge!* But it sounded very sweet, and sad, and lonely—there in that lonely place, with nothing to break the silences but the querulous cries of fowls, or the swift exultant chant of a bird, or the wind, that always, even in summer, wailed, like a ghost seeking rest. But gradually Luke felt himself in a kind of sanctuary, the very atmosphere of which was prayer. The old priest moving about the room, the old housekeeper in her kitchen, Ellie in the yard—all seemed to be holding an eternal unbroken communing with the Unseen. So too with the people. The old women, bending beneath the *brosna* of twigs and branches for the scanty fire, the young mothers rocking their children's cradles, the old men bent over the ashes in the open hearth, the young men in the fields—all, all appeared to think and live in prayer, which was only broken to attend reluctantly to the meaner business of life. And if the old priest broke through the psalter, in a moment of regretful unconsciousness, to murmur *Savourneen dheelish*, the young mother would sometimes break in upon her lullaby, *Cusheen Loo*, to whisper a prayer to the ever present Mother and Divine Babe for her own sleeping child. And the sweet salutations: "God save you!" "God save you kindly, agra!" spoken in the honeyed Gaelic—all bewildered Luke. The visible and tangible were in close communion with the unseen but not less real world behind the veils of time and space.

It was this want of touch with the supernatural that was the immediate cause of Luke's removal. The remote cause was the kindly letter that Father Martin wrote to the Bishop about the young, and so far, unhappy priest. Surrounded in spirit with the grosser atmosphere which he had brought from abroad with him, he failed to enter into the traditions and beliefs of the people—not, of course, in essential dogmas, but in the minor matters that go to make up the life and character of a people. In trying to modify these for better and more modern practices, he was right and wrong. He could never understand why the people should not fit in their ideas with his; or the necessity of proceeding slowly in uprooting ancient traditions, and conserving whatever was useful in them. Hence he was often in conflict with the people's

ideas. They were puzzled at what they deemed an almost sacrilegious interference with their habits; he was puzzled at their unwillingness to adopt his ideals. But they had too deep and reverential a fear and respect for his sacred character to say anything but what was deferential. But the old men shook their heads. At last, he touched a delicate nerve in the Irish mind, and there was a protest, deep, angry, and determined. He had touched their dead.

He had protested often and preached against Irish funerals and Irish wakes. He could not understand the sacred instinct that led people, at enormous expense and great waste of time, to bury their dead far away from home, sometimes on the side of a steep hill, sometimes in a well-covered enclosure in the midst of a meadow. It was with a certain feeling of impatience and disgust he headed these lonely processions of cars and horses and horsemen across the muddy and dusty roads, winding in and out in slow solemnity for fifteen or twenty miles, until at last it stopped; and the coffin was borne on men's shoulders across the wet field to where a ruined, moss-grown gable was almost covered with a forest of hemlocks or nettles. Then there was a long dreary search for the grave; and at last the poor remains were deposited under the shadow of a crumbling gable, ivy-covered and yielding to the slow corrosion of time, whilst the mourners departed, and thought no more of the silent slumberer beneath. Luke could not understand it. He preached against the waste of time involved, the numbers of farmers brought away from their daily work, the absurdity of separating husband from wife, in compliance with an abused custom. He had never heard of the tradition that had come down unbroken for a thousand years—that there in that lonely abbey was the dust of a saint; and that he had promised on his deathbed that every one buried with him there should rise with him to a glorious resurrection. And these strange people looked askance at the new trim cemetery, laid out by the Board of Guardians, with its two chapels and its marble monuments erected over one or two of the Protestant dead. They preferred the crumbling walls, the nettles and hemlock, and the saint, and the abbey, and the resurrection.

Luke was called to see an old parishioner who was dying.

The old man lay, a figure of perfect manhood even in age, on a low bed, under a chintz canopy, to which were pinned various pictures of the saints. The priest discharged his duties with precision, and turned to depart.

"Your reverence?"

"Yes," said Luke. "Can I do anything for you?"

"I want you to say a word to rise me heart for me long journey, your reverence."

"To be sure," said Luke, who then and there gave a long dissertation on immortality, chiefly culled from the *Phædo*.

"Your reverence, I don't understand wan word of what you're sayin'; but I suppose you mane well. Will the *Man above* have anything agin me in His books?"

This dread simile, prompted by sad experiences of the agent's office, shocked Luke.

"I'm sure," he said, "Almighty God has pardoned you. You have made a good confession; and your life has been a holy and pure one."

"And did your reverence give me a clare resate?" asked the old man.

Here was the agent's office again.

"I've given you absolution, my poor man," said Luke. "You must know that God has pardoned you all."

"Thanks, your reverence," said the old man, relapsing into silence.

Luke said Mass reluctantly in the house when the old man had died. He hated the thought of saying Mass under the poor and even sordid circumstances of these country houses. The funeral was fixed to leave at eleven o'clock.

"Eleven o'clock *is* eleven o'clock," said Luke, with emphasis. "It is not five minutes to eleven, or five minutes after eleven; but eleven, you understand?"

"Av coorse, yer reverence. 'Tis a long journey to the abbey and we must start airly."

"I can't see why you wouldn't bury your father over there in the new cemetery," said Luke.

"He wished to go with his own," was the reply.

Luke was at the house of mourning at five minutes to eleven. There was no sign of a funeral. He protested.



"The hearse and the coffin have not come, yer reverence," was the reply.

"But why not? Were they ordered?"

"They were ordhered to be here on the sthroke of tin," was the answer.

At about half past eleven the hearse was driven up leisurely.

"Why weren't you here at the time appointed?" said Luke angrily.

"The toime appinted?" said the driver coolly. "Yerra, what hurry is there? Isn't the day long?"

Luke gave up the riddle. Half-past eleven came, twelve, half-past twelve; and then the neighbors began to gather. Luke's temper was rising with every minute that was thus lost. And then he began to notice the young girls of the house rushing out frantically, and dragging in the drivers and jarvies to the house of mourning, from which these soon emerged, suspiciously wiping their mouths with the back of the hand. Luke seized on one.

"You've had drink there?" he said.

"A little taste agin the road, yer reverence," the man said.

"That's enough," said Luke. He tore off the cypress-lawn, which the priests in Ireland wear in the form of a deacon's stole, and flung it on the ground. Then he turned the horse's head homeward. There was a cry of consternation, and a shout. But Luke was determined. He peremptorily ordered the man to drive forward. One or two farmers begged and besought him to remain, and even caught his horse's head. Luke took the whip and drove his horse into a gallop; and never drew rein till he entered the yard.

"You're home early," said the old man.

"Yes," said Luke, laconically.

"You didn't go the whole way? Anything wrong with the mare?"

"I didn't attend the funeral," said Luke. "I saw them dispensing drink; and the statutes forbade me to attend further."

"The wha—at?" said the old priest.

"The statutes—the statutes of the diocese," said Luke impatiently.

"Phew—ew—ew—ew!" whistled the old man. And after a pause: "You'll have a nice row over this, young man. They may forgive all your abuse of the country, and your comparisons with England; but they'll never forgive you for turning your back on the dead. And Myles McLoughlin was the decentest man in the parish."

"But, are not the statutes clear and determinate on the point?" said Luke. "And where is the use of legislation, if it is not carried out?"

"You're not long in this country?" said the old man.

"No—no!" said Luke.

"I thought so," said the good pastor, rising in a preoccupied manner. He went over to the window and looked out. He then began to hum *Savourneen dheelish*, and Luke knew there was an end to the dialogue.

The following Sunday after last Mass, at which Luke had explained and justified his action very much to his own satisfaction, a deputation called on the parish priest. They demanded the instant removal of this Englishman. The old man tried to "soother them down," as he said. He might as well have tried to extinguish a volcano. They left in silence. One said:

"You wouldn't have done it, yer reverence; nor any of our ould, dacent prieshts, who felt for the people."

Luke thought it was all over. His arguments were crushing and invincible. There was no answer possible. He thought men were led by logic—one of his many mistakes. The following Sunday, when he turned around to say the Acts, there was no congregation. Mounted scouts had been out all the morning to turn the people away from Mass. No one dared come. The following Sunday the same thing occurred. Then Luke felt it was serious. He wrote a long letter in self-justification to the Bishop, and then demanded his removal. The Bishop would have supported him and fought with him for the maintenance of a great principle, but the old quiet pastor implored him with tears to remove this wild curate, and restore peace. And Luke was removed in promotion.

Father Martin heard the whole story, and wrote a long, kind, firm letter, which made a deep impression on his young friend.

The closing sentence was a strong recommendation to be "all things to all men," like St. Paul, and to remember "that life required its adjustments, and even its stratagems," from time to time.

It was a happy change in more senses than one. The moment the people had won the victory, they relented. They were really sorry for their young priest. Several assured him that it was "only a parcel of blagards, who weren't good for king or country," that had caused all the row. Luke said nothing; but left, a mortified, humbled man. He knew well that although he had maintained a great principle, it had left a stain on his character for ever.

He was promoted, however, and this time to a pretty village, hidden away in the wilderness of forest,—a clean, pretty little hamlet, with roses and woodbine trailed around the trellised windows, and dainty gardens full of begonias and geraniums before each door.

"It's a piece of Kent or Sussex, which some good angel has wafted hither," said Luke.

Everything was in uniformity with this external aspect. There was a bijou church at one end of the village, a neat presbytery, and the dearest, gentlest old pastor that ever lived, even in holy Ireland. He was an old man, and stooped from an affection in the neck, like St. Alphonsus; his face was marble-white, and his long hair snow-white. And he spoke so softly, so sweetly, that it was an education to listen to him. Like so many of his class in Ireland, experience and love had taught him to show the toleration of Providence and the gentleness of Christ towards every aspect of wayward humanity.

"You will find," said Father Martin, in his letter to Luke, "your America here. If Rossmore, and Father Keatinge do not suit you, nothing will. Try and relax your horrible stiffness, that freezes the people's hearts towards you, and be 'all things to all men,' like that great lover of Christ, St. Paul."

So Luke made frantic resolutions, as he settled down in a neat two-story cottage in the village, and unpacked his books, and arranged his furniture, that this should be a happy resting-place, at least for a time, and that he would adapt himself to his surroundings, and be very cordial and friendly with the people.



"All things to all men!" Dear St. Paul, did you know what elasticity and plasmatism, what a spirit of bonhomie and compromise, what vast, divine toleration of human eccentricity you demanded when you laid down that noble, far-reaching, but not too realizable principle? Noble and sacred it is; but in what environments soever, how difficult! This fitting in of human practice, indurated into the granite of habit, with all the hollows and crevices of our brothers' ways, ah! it needs a saint, and even such a saint as thou, tent-maker of Tarsus, and seer and sage unto all generations!

Luke found it hard. Cast into new environments, how could he fit in suddenly with them? Suave, gentle, polished, cultivated, through secret reflection, large reading, and daily intercourse with all that had been filed down into tranquil and composed mannerism, how was he to adapt himself to circumstances, where a boisterous and turbulent manner would be interpreted as indications of a strong, free, generous mind, and where his gentle urbanity would be equally interpreted as the outer and visible sign of a weak, timid disposition, with too great a bias towards gentility. Yet he must try.

"Well, Mary, how are all the bairns?" he said cheerily to a young buxom mother, who carried one chubby youngster in her arms, and was convoyed by two or three more.

"Wisha, begor, your reverence, we have but one barn; and 'tis nearly always impty,"

"I meant the children," said Luke, flushing.

"Oh, the childre! All well your reverence. Spake to the new priest, Katie; there now, ducky, spake to the priest, alanna!"

But Katie was shy, and put her finger in her mouth, and looked up in a frightened way at his reverence.

"Shake hands, little woman," said Luke cheerily, "and we'll be good friends. Shake hands!"

But Katie declined. Probably she had heard that it was not considered polite for a lady to offer her hand to a gentleman on a first introduction. Now, if Luke had been wise he would have closed the conference there. But he was determined to win that child.

"What have I done to you, little woman?" he said. "Let us be friends. Come now, shake hands." Katie still declined.

"Shake hands, miss, with the priest," said the mother shaking her angrily.

"Let her alone," said Luke. "She'll come round immediately." But Katie was not coming round.

"Shake hands, Miss, I tell you," said the mother, now fast losing control of her temper. Katie wept the tears of childhood.

"Begor, we'll see," said the mother, "who'll be mistress here. Hould him," she cried to a servant girl, transferring the baby to her arms. Then Katie was spanked, notwithstanding the piteous appeals of Luke, who was horrified at the results of his intended kindness. He put his fingers in his ears to keep out the screams of the child, at which ceremony the servant maid laughed rudely; and Luke rushed from the cabin.

"Wisha, 'twasn't the poor child's fault," said the mother in subsequent explanations to a neighbor, "but his gran' accint. 'Twas enough to frighten the child into a fit."

One would have thought that this was a lesson. But to Luke's mind babies were irresistible. The cold, calm way in which their wide round eyes, so frank and honest, stared at him until he winked; the unfathomable depths in these same eyes, as if they were wondering, wondering, wondering, "Where did I meet you before?" made Luke half a heretic. He was beginning to believe in the *anamnesis* of the human mind, and the faculty of recalling a previous existence. This was confirmed by the free and active interpretation of the nurses or mothers.

"Sure, she knows you, yer reverence. Look at the way she looks at you. You knows the priest, ducky, don't you? What's his name, darlin'?"

"Gluck! gluck," says baby.

"Luke! Luke!" echoes mother. "Glory be to you, sweet and Holy Mother, did ye iver hear the likes before? And sure she's as like yer reverence as two pins."

"She's an uncommonly pretty child," said Luke, in unconscious self-flattery. "I never saw such eyes before."

"And she's as cute as a fox," echoes mother. "Wisha, thin, yer reverence, though I shouldn't say it, I had priests in my family, too. We have come down low in the world enough; but there was thim that wance held their heads high. Did ye ever

hear of wan Father Clifford, yer reverence, who lived over at Caragh? 'Twas he built that gran' chapel, the likes of which isn't in the country. Well, sure he was my mother's gossip. And I had more of them, too. But let bygones be bygones. Sure, when you're down, you're down!"

During this modest assertion of high respectability (for "to have a priest in the family," is, thank God, the patent of honor in Ireland), Luke and the babe stared wonderingly at each other. Now, he had read somewhere, how on one occasion, a party of rough miners out West, who had been banished from civilization for years, on coming down from the gold-pitted Sierras, with their wallets stuffed with nuggets and their very clothes saturated with gold dust, had met a nurse and a child. They stared and stared at the apparition. And one huge giant, who had not been washed since his baptism, and who was a walking armory of revolvers and bowie knives, stepped before his fellows, and offered the girl two handfuls of gold dust if she would allow him to kiss the child. The young lady herself was not consulted. But, as the big miner stooped down and touched the pure lips of the child, a cold sweat broke out on his face and forehead, and he trembled under the fever of a sweet emotion.

Luke thought, and was tempted. He said good-bye to the mother, and stooping down touched with his lips the wet, sweet mouth of the child. He walked away, leaving serious wonderment in the child's mind, but infinite gratitude in the mother's; but he had to steady himself against a tree for a few moments, whilst the current of strange, unwonted feelings surged through his veins.

"That's a good man," said a rough and ready farmer, who had begun the process of "edjication," and was supposed to be critical, and even anti-clerical in his sympathies. He had watched the whole proceeding from behind a hawthorn hedge.

"He has a soft corner in his heart, however," said the happy mother.

But it was a fatal kiss! Luke had examined his conscience rather too scrupulously that night, and decided that these little amenities were rather enervating, and were not for him. And there was deep disappointment and even resentment in the parish,



when it was found that the superior attractions of other babies were overlooked, and that there was but one who was highly favored.

All this was a fair attempt for one who was working by the rules of art, as well as by the inspirations of nature. But he was a foreigner, and awkward in his approaches towards an impressionable and sensitive people.

His really serious troubles commenced when he had to get a "boy." We say "serious," for in this quaint, old-fashioned country it is the "minor humanities," not great cataclysms, social and political, that constitute the factors of daily existence. Luke had been assured that a "boy" was a necessary and indispensable evil. "You must get him, but he'll break your heart." It might be imagined that, reared in a country house, and with a young Irishman's innate love and knowledge of horses, Luke would have understood perfectly how to deal with a servant. But, no! He had been so completely enervated and washed out by his intercourse with the soft refinement of his English home, that he was almost helpless. Then his tastes were of the library, not of the stables; of the kings' gardens of books, not of mangolds and potatoes; and he looked around helplessly for a qualified man to see after his horse and cultivate his garden. He had not far to seek. Dowered with the highest recommendations from the arch-deacon of the diocese, a young man, neatly dressed, and with a decidedly military appearance, proffered his services.

"Did he understand horses?" Horses? Everything, except that he was not born amongst them. He then and there told Luke awful things about spavins, ring-bones, and staggers, that Luke had never heard of, or had completely forgotten.

"But if her feet are right, and she takes her oats, she's all right. Lave her to me!"

"She has a white star on her forehead," said Luke, anxious to show the mare's high breeding.

"What?" said the boy, as his face lengthened.

"She has a white star on her forehead," stammered Luke.

"That's bad," said the boy, solemnly. "No matter," he said, in a professional tone, "I'll make up for it."

"Do you know anything about flowers?" asked Luke, timidly. The fellow saw the timidity, for he was studying Luke closely.

"Flowers? Ax Lord Cardoyne's gardener, who took first prize at the 'Articultural show in Dublin last summer, what he knew. Yes! Ax him, who reared the Mary Antinetty Rose, that—"

There was a long discussion about wages. A king's ransom was demanded; and it was asked, as a *sine qua non* that he should be "ate" in the house. Luke demurred, but no use. Luke cut down the wages to the lowest common multiple; and then John Galvin played his trump card. Taking out a dirty roll of yellow papers, tobacco-stained and scented, he proffered one with the cool air of having thereby victoriously settled the question. From this it appeared that John Galvin was an honest, industrious young man, with a good knowledge of the management of horses, and some ideas of horti- and floriculture. He was recommended, his wages having been paid in full.

"The archdeacon does not mention sobriety?" said Luke.

"What?" said John, indignantly. "Who says I'm not sober? The archdayken knew better than to insult me!"

"It would be more satisfactory, however," said Luke.

"I wouldn't lave him," said John. "He says to me, 'John,' he says, 'it is usual to put in *temperate* in a discharge; but John,' says he, 'I've too much respect for your feelings, an' I won't. But if iver anny one hints,' sez he, 'that you are not a sober man, remimber you've an action agin him for libel, or even,' sez he, sez the archdayken, 'even for shlander'—"

"I see," said Luke. "Now, what wages were you getting?"

"I'd be afeared to tell yer reverence," said John in a soothing and merciful tone.

"Oh, never mind!" said Luke. "I can bear a good deal."

"Well, thin," said the rascal, putting his hand rapidly across his lips, "as yer reverence forces me to tell ye, I suppose I must—thirty pounds a year. Not a pinny less!"

"I shall give you twelve," said Luke decisively.

John walked away. His feelings were hurt. He came back.

"Your reverence wouldn't insult a poor boy. But come now, let us say twinty, an' be done."

"That'll do," said Luke. "Be off."

To Luke's intense surprise John was cracking jokes with the

housemaid, and enjoying an excellent dinner at one o'clock in the kitchen. He then took possession of the place. But on many an evening, in the local public house, he uttered his jeremiads over his downfall. From having been "archdayken's man" to be reduced to a "curate's boy," what a fall!

It would be difficult to ascertain the precise cause of John Galvin's dethronement. Perhaps he had exhausted too many "tail-ends" on the kitchen stairs; perhaps he had been caught with his ear to the keyhole on some official occasion; perhaps some important letters looked as if other than the master's eyes had seen them. But, he was dismissed; and the archdeacon had to undergo a severe cross-examination as to the cause. Because a great archbishop, from foreign parts, being on a visit to the archdeacon, had taken a violent fancy to the fellow and expressed a desire to secure him for his own service at a handsome salary. He had taken a violent fancy to John, for at dinner John, whose speech was approaching the inarticulate, and whose eyes had a faraway look in them and were decidedly aqueous, invariably addressed the archbishop as: "Me Grace!" Oh! yes. John had been to school in his younger days, and had been subjected for several hours that day to a most careful tuition on the housekeeper's part as to the use of possessive pronouns in addressing dignitaries.

"*'My Lord,'* and *'your Grace,'*" said the housekeeper. "Do you understand, you fool?"

John said he did, and he went around all day muttering the talismanic words. But, alas! what can a poor fellow do, when his nerves fail under the eyes of the "farseers," and especially, when the wheels of thought are inclined to stand still.

"John, a potato, please."

"Yes, me Grace!"

"John, would you get me the salt?"

"To beshu', me Grace!"

"John, pass that wine."

"The sherry, me Grace?"

"No. The claret."

John's watery gaze floated over the table, where things had become horribly confused and exaggerated; but he failed to see the claret decanter.



"John!"

"Yes, me Grace!"

"Where's that claret?"

"Cummin', me Grace."

"John!" thundered the archdeacon.

"Yes, me Grace!"

"Go down stairs and stay there!"

"More likely to stop halfway," said the archbishop. "He's sitting now on the top step, weeping. Archdeacon, that fellow is a treasure. Will you give him to me?"

The archdeacon was annoyed at the exhibition. Besides, the archdeacon was nowhere. John worshipped the star of the first magnitude, particularly as it had developed into a constellation. When he noticed the bishop, he called him by way of compensation, "Your Lord!" The archbishop maintained that it was "O Lord!" he said; but that was a mistake. Then and there, however, the archbishop saw a prize, and coveted it. Alas! for John, and all human attachments. The master clung to him, and then—dismissed him. It happened thus. The archdeacon had been absent from home for a few days. His carriage was waiting for him at the railway station; but to his surprise, John, instead of alighting with his usual alacrity, clung with statuesque tenacity to the seat. A porter proffered his services and opened the carriage door. When they reached home, John was still statuesque. The archdeacon suspected a great deal, but said nothing. A few hours later, just as the archdeacon was sitting at dinner, he heard the rumble of carriage wheels in the yard and the heavy tramp of the horse's feet. "What's up now?" said the archdeacon. He went to the front door just as John was leading the horse and carriage from the yard, and looked on for a few moments in silence. John, too, was silent and abstracted, and preoccupied with deep thought. At last the archdeacon said:

"Where are you going?"

"Where 'ud I be goin', is it, me Grashe?"

"Yes! that's what I asked. Where—are—you—going?"

"Where 'ud I be goin' but down to th—train?"

"For what?"

"For whash? To meet your Grashe, to be shu!"

"I see. Going to the train to meet me?"

"Yesh, m' Grashe. D'ye think I'd lave you yere all ni', mi Grashe?" John was looking far away over the archdeacon's head.

"Take back that horse at once," said the archdeacon.

"An'm I no' gon' to meet your Grashe?"

"Take back that horse at once, I say."

"Bush you'll ketch yer det o' cowld, me Grashe!"

"Take back that horse, I say."

"If you diesh, what'll become o' me? Boo-hoo!" wept John.

The next day he was dismissed, and the archdeacon was left to his fate. But he had to stand a terrific cross-examination at a subsequent visit from his guest, the archbishop, who could only by the greatest difficulty be restrained from making an effort to secure "the treasure."

"I'd have taken the fellow at any cost," said the archbishop, as he related the episode to a friend in after years, "but the doctor told me I should take my choice between apoplexy and asphyxia, if ever I brought him to table."

Luke drew the prize, and secured the treasure.

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### THE NEW INDEX OF FORBIDDEN BOOKS.

INDEX LIBRORUM PROHIBITORUM SSmi D. N. Leonis XIII jussu et auctoritate recognitus et editus. Praemittuntur Constitutiones Apostolicae de Examine et Prohibitione Librorum. Romae: Typis Vaticanis. MCM. Pp. xxiii-316.

IT is well known that Leo XIII, four years ago, abrogated the existing rules of the Index Congregation, whose duty it is to restrict the printing, reading, and disseminating of publications likely to injure the mind and heart of the faithful, and apt to foster prejudices against the teachings of sound virtue and Christian truth. A new body of General Decrees, introduced by the Pontifical Constitution *Officiorum ac munerum*, was promulgated to supersede the old legislation. Although the latter had the sanction of the Council of Trent, it had outlived its practical

application in many respects, wherefore it had been deemed advisable not only to reconstruct the prohibitory statutes, but also to revise the list of books placed on the Index as injurious to faith and morals and therefore forbidden to those who professed to be guided in faith and morals by the discipline of the Catholic Church.

The necessity and benefit of such a restriction, even from the purely ethical and social point of view, must be apparent to anyone who seriously reflects. In most of the constitutional governments of the old countries there exists an Index Congregation having its laws prohibiting the circulation of books subversive of the approved principles of government and public morality. Thus the spread of nihilism, radical socialism, and open immorality is checked by prohibitory statutes with an Index like the Austrian *Catalogus librorum a Commissione Aulica prohibitorum*. In truth the Roman Congregation of the Index was introduced at the Council of Trent only after it had existed in England under Henry VIII for more than twenty years (1526) for the purpose of maintaining public faith and morals. Such was the case also in the dominion of Charles V during the same period. If in our own day corporate bodies constituted for the diffusion of general knowledge adopt similar measures, we can only attribute it to their high-minded sense of responsibility which they incur in their efforts of multiplying opportunities for useful reading. This sense of responsibility seems to characterize the action of the Public Library of the city of Boston, in constituting a committee to pass on the quality of the works admitted for general circulation. The examining committee makes the moral tone of a popular book one of the tests for recommending or rejecting it; this, at least, appears to us the bearing of such questions, in the blank of acceptance, as "Is it suited to readers under 18 years?—Is it wholesome in suggestion?" We can readily understand why such a committee would reject a work like Zola's *Stories for Ninon*, despite the popularity of the author and his professed aim to write something for young people.

These examples show that the secular world in its better element deems an institution like the Index Congregation an actual need for the preservation of ethical principles and the



guardianship of social and domestic order. In the religious sphere in which the individual needs to be guided by a more refined authority, so as to discern the supernatural and the revealed which cannot be reached by the common democratic sense, there is even greater necessity for such defence of truth and morality. The laws of the Index are in the spiritual order precisely what the laws against physical violence are in the civil order. The natural law says "Thou shalt not kill." Therefore the State forbids not only killing, but also the unauthorized carrying of deadly weapons. It does not forbid simply the use of such weapons by recognized dangerous characters, or by minors or others unskilled in their proper handling, but it prohibits the carrying, and at times even the sale, of these weapons to anybody, however honest, who has not a license to carry or to purchase. The manifest reason for this restrictive legislation is that only by precautionary measures like these can injury, casual or intentional, be prevented in a peaceful commonwealth. In the same way the laws of the Index serve as a precautionary measure safeguarding the spiritual life of the young and the faithful who are in peaceful possession of their religion. Not only are the dangers in general signalized which destroy faith and morals, but as well certain books are named as a warning to the unskilled or unsuspecting, or as a rebuke to those who in writing pursue a dangerous tendency.

It is needless to say that the Index is not intended as a mere catalogue of books that are bad or dangerous to faith and morals, or that it forms in no sense a complete list of such books. On the whole it may be said to consist of works which are particularly likely to find their way into unsuspecting hands under false pretence; works whose titles indicate a plea for historical research, or doctrinal exposition, or ecclesiastical reforms, or spiritual advancement, whilst in reality they instil false principles by a misrepresentation of history, a distortion of dogma, an exaggerated zeal for removing abuses, and a preference for superstitious practices and novel devotions. Hence in most of the works found on the Index there is a semblance and admixture, or even a basis of truth, which if freed from the accompanying errors admits of legitimate use. The Index *Expurgatorius* is in fact so called from its taking special cognizance of such works as might readily be corrected or purged of

their erroneous passages. Works of this kind, proceeding from Catholic (at least nominally so) writers, would circulate principally in Catholic countries; hence the disproportionate number of indexed books in Latin, Italian, and French. Of English books we have not many. I notice Berkeley's (George) *Alciphron* (1742) as the only book under the letter A; Robert Barclay's *Apologia* (1712); Louis Bayly's *Practice of Piety* (1722); Jeremy Bentham's *Tracts* (1828); Joseph Bingham's *Antiquities of the Christian Church* (1733); George Blackwell's *Examinations at Lambeth* (1610); *Book of Common Prayer* (1714); Robert Boyle's *Seraphic Love*, etc. (1695); Bunsen's *Practia of the Church of Rome* (1853); Gilbert Burnet's *History of the Reformation* (1692); Edw. Chamberlayne's *Present State of England* (1733); Cudworth's *True Intellectual System* (1739); Erasmus Darwin's *Zoonomia* (1817); Anthony Collins' *Freethinking Discourse* (1715); John Wilkins' *Discovery of a New World* (1701); J. W. Draper's *Conflict between Religion and Science* (1876); John C. Earle's *The Spiritual Body*, etc. (1878); Edmund Ffoulkes' *Christendom's Divisions*, etc. (1868); Peter Gandolphy's *Defence of the Ancient Faith*, and *An Exposition of Liturgy* (1818); Gibbons' *Decline and Fall of the Roman Empire* (1783); Oliver Goldsmith's *History of England* (1823); Hallam's *Constitutional History of England* (1823); Gideon Harvey's *Art of Curing Diseases by Expectation* (1701); Sylv. Lewis Lloyd's *Instructions by way of Catechism* (1725); Peter King's *History of the Apostles' Creed* (1709); *The Catholic Christian's Universal Manual* (1770), and perhaps as many works again down to the end of the Index. It will be seen that many of these books are old, hardly read to-day; but they mark a characteristic feature of one kind or other of insidious error which set the path for others.

In a large number of cases the books of the Index are works which had been referred to the S. Congregation as test cases regarding doctrines taught at the universities and in schools, and their being placed on the Index was the record of the decision given by the disciplinary court of Rome.

The object of the recent revision of the Index or list of forbidden books was to eliminate certain publications whose mention could serve no particular purpose. They were first of all works

which referred to controversial questions that had been settled by dogmatic definition and were thus removed from the field of doctrinal doubt. Such were discussions regarding the infallibility of the Pope, or the Immaculate Conception, for a discussion *pro* and *con* of which there is no longer room among theologians since they are now defined doctrines of the Church. Next, the Roman Congregation eliminated works that had a local or temporary significance, such as discussions between religious communities about points of origin, traditional prerogatives, scholastic differences. These works, fostering strife among religious, were suppressed by being placed on the Index; but the strife has passed, and its cause has been forgotten. A third class of books that has been taken out of the general Index is false devotional literature which under the present regime comes under the local supervision and censorship of the Ordinary in each diocese. Finally, all works prohibited under the general law which condemns clearly heretical and immoral doctrines, have been omitted. Hence, whilst we find Bishop Fénelon's *Explication des Maximes des Saints* on the new Index, there is no mention of the works of Wicklef, or Luther, or Calvin, these being abundantly known to teach doctrine subversive of Catholic Christianity. In addition to these there are a number of other works which have been removed, antedating the seventeenth century and no longer in print; also certain works placed on the Index by order of the head of the Roman Congregation at a time when the members could not be consulted. For all other works the general rules of the new Index Decrees supply a standard of censure.

It is plain, therefore, that the omission of a specified work from the Index of dangerous and condemned books is no proof that its circulation is permitted when it is apt to undermine faith or morals, even if the natural law itself did not forbid the use of books which are means of destroying the moral and spiritual life of the individual.

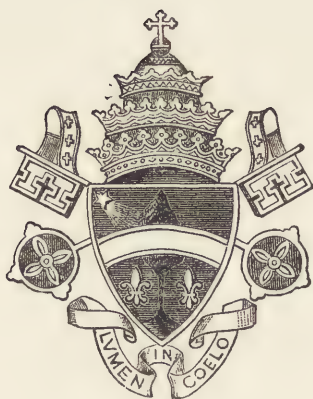
As for the practical rule to be observed by the clergy upon whom falls the duty of guiding their flock in seeking proper food for intellect and heart, and in avoiding that which is noxious—it is very simple in spite of objections commonly raised against the practicability of carrying out the rules of the Index. If we keep



steadily in mind and put before our people the principle that true education means moral elevation, and that the moral elevation, so far as it is effected by reading, is incompatible with whatever is ethically ugly though it pretend to be æsthetically beautiful, they will readily forego the reading of a book which happens to be otherwise attractive and popular. It should not be difficult to teach people that they must avoid certain books styled classic if these are unhealthy in morals, just as they must avoid certain beverages fashionable at feasts if they destroy the health of the body. The thing that is palatable is not always good, and if good for some is not necessarily good for all. If a man must know something of the good traits, for example, of Victor Hugo, let him read the better works of that author, but avoid those on the Index list which contain what is insidious poison especially for young minds. Such are *Les Misérables* and *Notre Dame*. There is enough good reading to make a perfect man or woman without resorting to the doubtful material which has gained the approval of those who regard fair form and wit as more essential for life than an unspoiled soul.

Nor is it necessary to pry into the Index laws for the purpose of making literal and rigorous application of its separate prescriptions. They are like the laws of a well-regulated commonwealth, under which a subject might never become conscious of the existence of the law unless he be found sinning against it. That is to say, the laws are based on equity which guarantees true liberty, and assumes that its citizens are in good faith. Such is the temper of Holy Church, which the concluding words of the Constitution of Leo XIII in introducing the Index would have us imitate, as the Pontiff himself does: "*Maternum Ecclesiae studium imitatur, quae quidem nihil tam expetit quam se impertire benignam, sanandosque ex se ita semper curavit, curat ut infirmitati amanter studioseque parcat.*" Thus rightly used the Index serves as a weapon of defence of sound doctrine, the basis of a healthy moral life for the individual and the community.

H.



## Analecta.

E S. R. UNIV. INQUISITIONE.

### I.

CIRCA ONUS SCRIBENDI AD S. POENIT. POST ACCEPTAM ABSOLUTIONEM A RESERVATIS SUMMO PONTIFICI.

*Beatissime Pater :*

Relate ad censurarum absolutionem Summo Pontifici reservatarum, S. C. R. et U. Inquisitionis, die 9 Novembris 1898 sequentia decrevit:—"Quando neque confessarius neque poenitens "epistolam ad S. Poenitentariam mittere possunt, et durum sit "poenitenti adire alium confessarium, in hoc casu liceat confessario "poenitentem absolvere etiam a casibus S. Sedi reservatis absque "onere mittendi epistolam."

His statutis, Episcopus N. N. ad pedes S. V. provolutus, humiliter expostulat: An, ut onus epistolam mittendi cesset, scribendi impedimentum adstringere debeat confessarium simul et poenitentem; vel sufficiat, sicuti aliqui interpretati sunt, quod poenitens scribendi impar, eidem confessario a quo vi decreti 1886 et 1897 absolutus fuerit, se praesentare nequeat, et ipsi durum sit alium confessarium adire; licet confessarius absolvens, pro poenitente, epistolam ad S. Sedem mittere posset.

Quod et Deus etc.

*Feria IV, die 5 Septembris 1900.*

In Congregatione Generali S. R. et U. Inquisitionis ab EE.mis et RR.mis DD. Cardinalibus Generalibus Inquisitoribus habita, exposito praedicto dubio, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt :

*Negative ad primam partem ; affirmative ad secundam.*

Sequenti vero feria VI, die 7 eiusdem mensis et anni, in solita audientia SS.mi D. N. Leonis Div. Prov. Pp. XIII a R. P. D. Adessore habita, SS.mus resolutionem EE. ac RR. Patrum adprobavit.

I. *Can. MANCINI, S. R. et U. Inquisit. Notarius.*

## II.

## CASUS CIRCA PRAESUMPTUM OBITUM UNIUS CONIUGIS.

*Beatissime Pater :*

Infrascriptus Episcopus Zamorensis in Hispania, ad Sanctitatis Vestrae pedes humiliter provolutus, exponit : feminam NN. annos natam 56 in oppido . . . huius Dioecesis, matrimonium contraxisse die 29 Aprilis 1862 cum N. N. nato in praedicto oppido die 1 Aprilis anni 1824.

Hoc matrimonium celebratum fuit cum in Hispaniam rediret sponsus ex insula Cuba, ubi a quamplurimis annis degebat, qui quidem Cubam iterum petiit, negotiorum praetextu, post sex menses a matrimonio contracto, sponsam gravidam in Peninsula derelinquens, quin amplius in Hispaniam sit reversus.

Coniux, in tribus primis absentiae annis, epistolarem cum suo marito consuetudinem habuit, sed haec omnino cessavit anno 1865, a quo nullam viri epistolam, nec ullam in posterum responsum mulier est consequuta, quamvis pluries marito scripsisset. Rumor tamen publicus, dictis quorundam Hispanorum ex insula Cubana tunc redeuntium efformatus, affirmabat N. N. operam dare nigrorum commercio ; vitam agere insanam, vagam et christiano viro nullatenus conformem ; hoc unum certo comprobatum est, ipsum nempe mentitum fuisse sponsae parentibus asserendo, antequam matrimonium contraheretur, se quoddam habere licitum commercium in urbe Habana, quod quidem nullibi unquam apparuit.



His ita stantibus, anno 1872 invaluit rumor publicus in oppido . . . ubi femina degebat, affirmans virum obiisse Cubae occasione rebellionis civilis tunc ibi grassantis quae, cum anno 1868 inciperet, usque ad 1878 perduravit, et sponsa, quamvis multum adlaboraret ut certas acquireret notitias vel saltem indicia sive loci sive temporis fixi in quo maritus e vivis decessisset, hoc tantum consequi potuit quod omnes Hispani, quos sciret Cubae degentes, et a quibus enixe nuntia per plus quam decem annos iugiter petiit, unanimiter affirmarent eius maritum obiisse in praedicto bello civili cum rebellionis partes ageret, quin diem certum edicere, nec locum stabilire, neque testes de visu nominare valerent ad probandum ubi et quando decessus occurrerit; quapropter infelix mulier ullae auctoritati numquam accedere potuit ad impetrandum publicum instrumentum, quocum iuxta sacros canones et patrias leges mariti mortem comprobaret.

Anno tamen 1874 sponsa credens se viduam esse, aliud matrimonium cum A. B. inire tentavit, sed illud contrahere non potuit quia dioecesanus iudex putavit minime probatam fuisse prioris mariti mortem; contrahentes autem, humana victi fragilitate, vitam coniugalem in posterum duxerunt prolemque susceperunt; ad quam legitimandam, necnon ut propriae aeternae saluti consulant, processum matrimonialem nuper in hac episcopali Curia iterum introduxerunt, in quo deposuerunt duo testes graves qui maritum cognoverant et in insula Cubana degerunt eamque peragrarunt, tamquam milites hispani, per septem annos continuos, a 1869 nempe ad 1876, et sub iuramento affirmant se in variis insulae regionibus interrogasse plures hispanos ibi degentes, a quibus unanimiter audivere quod suus conterraneus N. N. obiret Cubae in illa rebellionem, quamvis nullum invenirent testem de visu, qui eis locum et diem mortis indiceret. Insuper in hoc recenti processu vocati sunt alii duo testes aetate proveci et propinqui mariti, qui etiam sub iuramento affirmant se persuasos esse de istius morte, quam etiam confirmat sponsae parochus publica voce innixus; accedit testimonium mulieris quae asserit se quamplurima nuntia accepisse sui mariti mortem confirmantia, de qua omnino certa evasit a multis abhinc annis quamvis syngrapham comprobantem nunquam obtinere potuit quia regionem Cubanam ignorat ubi suus maritus obiit, et prorsus impossibile ei erat recursum

facere insulae auctoritatibus, in tot aerumnis et bellis quibus illa regio premebatur, nunc praesertim quando praedicta insula ex hispanico dominio erepta est.

Accedit opinio Vicarii generalis dioeceseos, qui, ut iudex praedicti matrimonialis processus, etiam testatur, quamvis a ferenda sententia abstinuit, se moralem certitudinem habere de morte mariti his rationibus fultus: 1.<sup>a</sup> Non est probabile quod iste vitam suam ominosam et insanam produceret in regione Cubana usque ad 76 aetatis annos quos nunc haberet si viveret. 2.<sup>a</sup> Omnia nuntia usque modo e Cuba recepta, nec uno excepto, a 28 abhinc annis mortem iugiter confirmarunt. 3.<sup>a</sup> Si maritus viveret, non est probabile quod eius familia, necnon vicini oppidi . . . quos constat Cubam migrasse, nec tenuem notitiam aut suspicionem acquirerent de N. N. superviventia, quapropter. 4.<sup>a</sup> Huius propinqui et cognati etiam certi sunt de ipsius morte. 5.<sup>a</sup> Nec unus est qui credat vel suspicetur maritum a Cuba abiisse, sed omnes qui eius obitum affirmant, asserunt etiam, ex notitiis ibi acquisitis, illum semper Cubae commoratum esse ibique obiisse. 6.<sup>a</sup> Carentia testium de visu facile comprehenditur cum mors acciderit agendo N. N. rebellionis partes et decedere debuit in agro nemore vel quoddam pagulo ubi plus minusve rebelles dominium exercerent.

Ad mortis veritatem patefaciendam remanet aliud remedium, hucusque intentatum, nempe recursum facere superioribus Cubae auctoritatibus qui litteras circulares mittant ad omnes insulae parochos, necnon ad laicos officinarum ministros ut suorum librorum adnotationes percurrant et inquirant utrum in eis constet de mariti morte, sed hoc remedium, quod pro pauperibus oratoribus est moraliter impossibile quia nimis onerosum, gratis seu de officio exequi deberetur, et in praxim reductum minime fuit, quia inefficax reputatur quemadmodum evenit in casibus similibus in quibus ad moram tantum inserviit, et insuper est nimis tardum ex eo quod A. B., cui a multis annis mulier nubere exoptat, provectae aetatis est infirmaeque valetudinis, ita ut timeatur quod mox e vivis decedat.

Quae cum ita sint, Episcopus orator infrascriptus humillime ad Sanctitatem vestram recurrit et ab ipsa quaerit: Primo: Utrum satis constet de mariti morte in casu, ita ut coniux ad secundas nuptias convolare possit.

Secundo: Quatenus negative, quodnam medium adoptari potest ut mors, aut superviventia mariti sufficienter probetur.

Et Deus O. M. etc.

Subsignatus † ALOYSIUS PHILIPPUS, *Episcopus Zamoren.*

*Feria IV, dei 18 Iulii 1900.*

In Congr. Generali Sacrae Romanae et Universalis Inquisitionis, proposito suprascripto supplici libello, rite perpensis omnibus tum iuris tum facti rationum momentis, praehabitoque DD. Consultorum voto, Emi. ac Rmi. DD. Cardinales in rebus fidei et morum Generales Inquisitores decreverunt: "Permitti posse in casu transitum ad alias nuptias."

SSmus. D. N. Leo divina providentia PP. XIII in audientia R. P. D. Adessori S. Officii impertita, die 20 Iulii 1900, habita hac de re relatione, resolutionem Emorum. Patrum adprobavit et confirmavit.

I. *Can. MANCINI, S. R. et U. I. Notarius.*

#### E S. CONGREGATIONE EPISCOPORUM ET REGULARIUM.

ORDINARII MITTANT DIRECTE ET SUB SIGILLO LITTERAS COMMENDATITIAS IN FAVOREM INSTITUTORUM A S. SEDE APPROBANDORUM.

*Perillustris ac Reverendissime Domine uti Frater:*

Usuvenit postremis hisce temporibus, ut Moderatores seu Moderatrices Institutorum vota simplicia nuncupantium hanc S. Congregationem Episcoporum et Regularium adeuntes, ad effectum impetrandi Decretum laudis vel approbationem respectivi Instituti sive constitutionum, una cum supplici libello allegent etiam commendatitias litteras patenter ipsis datas ab Ordinariis locorum, in quibus proprii Instituti sodales commorantur. Porro, per huiusmodi agendi rationem, contingere facile potest, ut Sacrorum Antistites haud plena gaudeant libertate plane aperiendi animi sui sensum, et aliquando forsitan impediuntur quominus S. Congregationem distincte doceant de nonnullis rerum adiunctis, quae ad recte indicandum de precum merito utilia vel etiam necessaria forent.



Quare haec eadem S. Congregatio, quo tutius in re tam gravi procedi possit, omnes et singulos Ordinarios monendos esse censuit, ut quotiescumque, in posterum, ab Institutis votorum simplicium postulentur commendationes ad assequendum Decretum laudis seu approbationem Apostolicam, litteras ipsis oratoribus patenter ne tradant, sed eas cum opportunis informationibus et proprio voto, pro rei veritate et iustitia, directe ad S. Congregationem, sub sigillo, transmittant.

Haec itaque, pro meo munere, significo Amplitudini Tuae, cui fausta omnia a Domino adprecor.

Datum Romae ex Secretaria S. Congregationis Episcoporum et Regularium die 22 Iunii 1900.

FR. H. M. *Card. GOTTI, Praefectus.*

A. PANICI, *Secretarius.*

## E SACRA CONGREGATIONE RITUUM.

### I.

#### DUBIUM CIRCA SIMPLIFICATIONEM FESTORUM.

Proposito Dubio: Utrum festum duplex vel semiduplex quod perpetuo redactum est ad ritum simplicem considerari debeat uti simpliciatum vel uti simplex? Sacra Rituum Congregatio, referente subscripto Secretario atque audito voto Commissionis Liturgicae respondendum censuit: Negative ad primam partem. Affirmative ad secundam, servatis Rubricis.

Atque ita rescripsit die 7 Decembris 1900.

L. + S.

D. *Card. FERRATA, Praef.*

D. PANICI, *Archiep. Laodicen Secr.*

### II.

#### CIRCA EXPOSITIONEM SSMI SACRAMENTI.

Hodiernus Archiepiscopus S. Iacobi de Venezuela sequentia dubia S. R. Congregationi exposuit, nimirum:

I. An in quotidiana expositione SS. Sacramenti post orationem *Deus, qui nobis* addi possit oratio pro defuncto vel defunctis in quorum levamen sacrum peractum sit vel preces recitatae?

II. An in eodem sacello expositionis quotidianae SS. Eucharistiae, quod duobus constat cappellis ex adverso positus cum transitu per medium, possint celebrari Missae de *Requiem* in altari ubi non extat expositio?

Et Sacra Rituum Congregatio die 13 Iunii 1900 rescripsit:  
*Negative* ad utrumque.

Ex Secretaria S. Rituum Congregationis, die 16 Iunii 1900.

CAL. CARD. ALOISI-MASELLA,

L. + S.

*Pro-Datarius*; S. R. C. *Pro-Praef.*

DIOMEDES PANICI, *Secr.*

### E SACRA CONGREGATIONE INDULGENTIARUM

CONCEDUNTUR INDULG. PRO ANNO 1901 AD FOVENDUM CULTUM  
SS. CORDIS IESU.

SSmus Dnus Noster Leo Pp. XIII in Audientia habita die 6 Decembris 1900 ab infrascriptio Card. Praefecto S. C. Indulgentiis Sacrisque Reliquiis praepositae, piissimum Emi Epi Augustodunensis propositum in supplici libello enunciatum summopere commendans, Plenariam Indulgentiam, animabus quoque igne Purgatorii detentis applicabilem, benigne concessit ab universis Christifidelibus acquirendam.

I. Qui prima qualibet feria sexta cuiusvis mensis anni mox futuri, iuxta intentionem in precibus expressam, vere poenitentes ac confessi ad S. Synaxim accesserint, simulque aliquo temporis spatio ad mentem Sanctitatis Suae pias preces effuderint:

II. Qui infra annum adventurum eundem finem superius memoratum persequentes, coniunctim cum aliqua devota peregrinatione Ecclesiam SSmo Cordi Iesu in oppido Paray-le-Monial dicatam inviserint, itemque sacramentali confessione expiati et S. Eucharistia refecti uti supra oraverint.

Praesenti valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secret. eiusdem S. C. die 9 Decembris 1900.

S. CARD. CRETONI, *Praef.*

L. + S.

FRANCISCUS ARCHIEPUS AMIDEN., *Secrius.*

## E SACRA CONGREGATIONE STUDIORUM

OPERUM ET EPHEMERIDUM QUAE IN FACULTATIBUS A S. C. STUDIORUM DEPENDENTIBUS EDUNTUR, UNUM EXEMPLAR AD DICTAM S. CONGR. EST TRANSMITTENDUM.

*Illme. ac Rev.me Domine :*

Summopere laetandum in catholicis Athenaeis vel Facultatibus canonicis erectis viros adesse, qui, editis operibus, sacras praesertim disciplinas illustrant et ab insectatorum erroribus, nimis hoc aevo effrenate disseminatis, strenue vindicare satagunt, ut inde catholica veritas, omnium scientiarum amica, magis magisque splendescat.

Quum autem quidquid praeclarum in lucem profertur ex praedictis Facultatibus, in decus ac solatium quoque cedat Huius S. Congregationis Studiis regundis praepositae, facile comperitur quam maxime intersit ut eadem S. Congregatio cognoscat quae evulgantur opera ab iis qui eisdem Facultatibus sunt addicti. Ne horum opera in posterum manibus aliorum et praesertim discipulorum versentur, quin perspecta sint Huic S. Congregationi, quod prudenti consilio cautum fuit in percelebri Constitutione felic. record. Leonis XII, quae incipit *Quod divina Sapientia* in mentem omnium revocandum censuimus, videlicet, ut quique vel docendi vel alio munere funguntur apud Athenaea vel Facultates quae iure ad nos pertinent, unum exemplar cuiusque operis quod ediderint, ad Sacram Congregationem, veluti argumentum obsequii, mittere teneantur.

Cum de re agatur haud levis momenti, Cancellarii cuiusque Facultatis, ea qua par est sedulitate, curabunt ut huiusmodi lex omnibus innotescat atque insuper ut mittantur etiam ephemerides quaecumque stato tempore prodeunt.

Datum e Secretaria Sacrae Congregationis Studiorum die 10 Februarii 1900.

L. † S.

FRANCISCUS *Card.* SATOLLI, *Praefectus.*  
ASCENSUS DANDINI, *a Secretis.*



## E S. POENITENTIARIA APOSTOLICA.

DUBIA OCCASIONE MAGNI JUBILAEI AD UNIVERSUM ORBEM  
EXTENSI.

I. An tempore praesentis Jubilaei liceat Confessariis pluries uti facultatibus extraordinariis eisdem concessis erga eundem poenitentem, qui nondum omnia opera injuncta adimplevit ad Jubilaei indulgentiam lucranda?

R. SSmus respondendum mandavit: *Affirmative*.

II. An in locis ubi processionis in viis publicis non permittuntur, possint, ad effectum reducendi visitationum numerum processionibus aequiparari coadunationes corporum moralium et aliorum fidelium qui in designatis Ecclesiis, hora praestituta, sub proprii Moderatoris et respective sub proprii Parochi vel alterius Sacerdotis ab eo deputati ductu, colliguntur, ut ibidem una simul visitationes peragent.

R. SSmus, attentis praesentium temporum adjunctis, ex speciali gratia benigne indulget ut, in locis in quibus processiones non permittuntur, visitationes prout exponitur peractae habeantur tamquam processionaliter factae.

III. An pro iis qui degunt in locis ab Ecclesia Parochiali valde dissitis possit ab Ordinario alia Ecclesia vel publicum Oratorium facilioris accessus ad visitationes peragendas designari?

R. De speciali gratia SSmi: *Affirmative*.

IV. An sex menses ad quos extensum est Jubilaeum extra Urbem debeant necessario esse continui, vel possint ab Ordinario interpolari et dividi per partes infra annum?

R. *Affirmative* ad 1<sup>am</sup> partem; *negative* ad 2<sup>am</sup>. Nihilominus SSmus benigne indulget ut Ordinarii, interveniente gravi et legitima causa, possint pro suo prudenti arbitrio semestris tempus in partes dividere; ita tamen ut una tantum vice Jubilaeum acquiri valeat, licet opera ipsa injuncta possint distribui per designatos ab Ordinario menses.

V. Nonnullis Episcopis gratiam implorantibus ut unica Confessione et Communionem satisfieri possit praecepto Ecclesiae et operi injuncto ad Jubilaeum lucrandum, SSmus minime annuendum censuit.

Datum Romae in S. Poenitentia die 25 Januarii 1901.

S. Card. VANNUTELLI, *Poenitentiarius Major*.

R. CELLI, *S. Poenitentiae Substitutus*.

## Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

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### OUR ANALECTA.

The Roman documents for the month are :

#### I.—UNIVERSAL INQUISITION :

1. Priests absolving in cases reserved to the Holy See, because the penitents are incapable of personally asking absolution from Rome, are obliged to transmit the fact to the Holy See, *if they can do so*, even after imparting absolution. The decree of December 9, 1898, dispenses both penitent and confessor only when both are incapable of communicating with the Penitentiaria.
2. Decides a doubt as to the liberty of entering marriage a second time in a case where the death of the first husband is established, not by any definite document giving place and time, but by a general and prolonged rumor admitted without contradiction.

Alfonso, of Spanish birth, but resident for many years in Cuba, returns to Spain and marries Maria. After six months he leaves for Cuba under pretext of business. For three years he corresponds with his wife ; then nothing more is heard of him, until news reaches Maria that her husband, attached for years to the rebel army, is reported killed, although no date or place could be assigned. Nine years after receiving the first intelligence of Alfonso's death Maria marries Phillip, but as she cannot prove the death of her former husband the marriage is not sanctioned by the parochial

and diocesan authorities. The second husband, unwilling to leave his children illegitimate, asks the Penitentiary Apostolic to declare that the reasons alleged for the belief of Alfonso's death, which cannot otherwise be proved owing to the disturbed conditions in Cuba, establish a legitimate title for his marriage with Maria. The S. Congregation, in view of the circumstances, decides in favor of the legitimacy of the second marriage.

II.—CONGREGATION OF BISHOPS AND REGULARS ordains that bishops are to send their letters, recommending religious institutes, directly and privately to the Holy See. The customary way hitherto was to send such letters either through the metropolitan, the ordinary in whose diocese the motherhouse existed, or through the superior of the institute. This, like most letters of recommendation sent through interested channels, frequently prevented full and open expression of individual sentiment regarding the institute, etc., and led to the present legislation.

III.—S. CONGREGATION OF RITES:

1. Feasts, double or semi-double, which have been perpetually reduced to simple rite do not enjoy the privileges of accidentally simplified feasts, but are to be considered as simple from the beginning.
2. Decides that during the daily Exposition of the Blessed Sacrament the *Oratio pro defuncto* (or *defunctis*), for whom the Mass is being said, may not be inserted, after the *Deus, qui nobis*; also that requiem Mass may not be said at any altar within view of the Blessed Sacrament exposed.

IV.—S. CONGREGATION OF INDULGENCES: the Holy Father grants special plenary indulgence for the year 1901 to all who receive Communion on the first Friday of each month, under the usual conditions of contrition, confession, and prayer; also to all who make a pilgrimage to the Church of the Sacred Heart at Paray-le-Monial. These indulgences are applicable to the suffering souls.



V.—S. CONGREGATION OF STUDIES ordains that the chancellor or administrator of colleges or educational institutions whose faculties are dependent on the S. Congregation, transmit to said S. Congregation a copy of all books and issues of periodicals published by professors or others engaged as teachers in the institute, before such publications obtain general circulation.

VI.—PENITENTIARY APOSTOLIC sanctions repeated application of Jubilee faculties in the same case; dispenses from necessity of processions under certain circumstances; allows substitution of other church for the parish church to gain the Jubilee; time of Jubilee extension must be continuous; paschal precept distinct from Jubilee Communion.

#### PASTORAL RIGHTS IN THE CONDUCT OF FUNERALS.

*Qu.* Kindly answer the following question at your earliest convenience in the REVIEW. An old man died in my parish, having expressed the wish to be buried in the cemetery of an adjoining parish. I made no objection to this, but asked the immediate relatives of the deceased to have the funeral services conducted in the parish church. They did not accede to my request, but had the services performed in the adjoining church. Had I any right to go to that church and sing the requiem Mass, etc.; or had the other pastor a right to exclude me and appropriate the stipend for the funeral services? It seems to me that the stipend is by right mine, in view of the answer of the S. Congregation to the case of the parish priests of Viterbo and Civita Vecchia, August 11, 1894. S.

*Resp.* The common ecclesiastical law gives to every responsible person perfect liberty of choice in regard to the place of burial; the same right is accorded to the immediate relatives or heirs of a deceased person.

The performance of the funeral rites, as distinct from the burial, belongs properly to the parish priest within whose jurisdiction the deceased had domicile and where during life he received the ministrations of the Church. For violations of this right redress must be sought of the Ordinary.

In practice the offerings made on occasions of funeral services go to the rector in whose church the functions take place. No

priest has a right to perform parochial functions in the church of another except with the express leave of the rector of that church.

The apportioning of stipends from funerals among the officers who take part in the sacred function is regulated by diocesan statute or by approved custom. If a pastor yields his right (to conduct the obsequies) to another church, attendance at the funeral is for him a matter of courtesy.

In countries where the regulations of the old canon law are in full force there exists what is called the *jus quartae funeralis*. According to the provisions of this law the parish within whose limits the deceased had domicile at the time of his death, receives a portion (one-fourth) of the offering made on occasion of the funeral, whenever the obsequies take place in another parish. In this connection, however, it is to be remembered that the priestly functions at funerals in Catholic countries imply the attendance of the clergy both when the corpse is brought from the house to the church, and when it is carried from the church to the grave. This at times throws the labor of performing the obsequies upon two pastors.

For the rest, the S. Congregation has repeatedly decided that the *probata consuetudo locorum* should be observed. (S. C. C., Sept. 12, 1881, *et al.*)

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#### A NEW TRANSLATION OF RODRIGUEZ'S CHRISTIAN PERFECTION.

There is to be a new English translation of the well-known work on *The Practice of Christian Perfection* by P. Alfonso Rodriguez. Such a translation has been a desideratum for many years, as the existing version is in many ways crude and inaccurate, having been done from a French translation of the original. A special interest attaches to the promised work, not only by reason of the fact that the translation is made from the first Spanish edition of 1612 corrected by the author, but also because it comes from the pen of the late John Gilmary Shea, the historian. The MS. is in possession of his daughter, who has been urged to give it to the public. From a careful perusal of part of

Mr. Shea's work, we are convinced that his version is far superior in accuracy of expression as well as in style to our present translation.

### THE BOOK OF THE WARS OF JAHWEH.

*Qu.* In Father Gigot's *Introduction to Sacred Scripture* mention is made on page 182, of an ancient book entitled "The Book of the Wars of Yahweh," from which, so the author states, the oldest Hebrew songs found in the Pentateuch were mostly taken. I have looked in vain for any explanation as to what this Book of the Wars of Yahweh is or where it may be found. It must surely be interesting reading, since it antedates the Mosaic account. To judge from the reference made to it by Father Gigot, the Hebrews were familiar with it. I was always under the impression that the Hebrew Bible itself was the oldest existing literary monument of the Jewish people, and that there was no written history accessible to us, of the nation anterior to the period of the Exodus. Will you explain the subject, if it admits of any definite light?

*Resp.* The fact that there existed, at the time when the present text of the Mosaic Pentateuch was written, a collection of songs called "The Book of the Wars of Jahweh," is suggested by a reference to it in the fourth book of Moses, Numbers 21: 14. There we read a description of the sojourn of the Israelites "in the wilderness that faceth Moab toward the east," where the River Arnon divides the country of the Moabites from that of the Amorrites. "Wherefore," continues the Sacred writer, "it is said *in the book of the wars of the Lord*: 'as He did in the Red Sea, so will He do in the stream of Arnon.'" The Masoretic text has it: *בְּכֵן יֵאָמַר בְּסֵפֶר מִלְחָמַת יְהוָה* "so it would be said in the book of the wars of Jahweh."

As to the book itself, nothing is known, although conjecture has supplied the two extremes which would make of it a mere fiction on the one hand, or an historic basis of Old Testament writings on the other. Professor Driver says of it: "The book can only have been a collection of songs celebrating ancient victories gained by Israel over its enemies. The poems themselves will naturally, at least in most cases, have been composed shortly



after the events to which they refer. At what date they were formed into a collection must remain matter of conjecture: the age of David or Solomon has been suggested."<sup>1</sup> This assumes that the Book of Numbers, or the portion in which the above cited passage occurs, is an Ephræmitic document, and was rewritten from previous traditions, and collected in the form in which we possess it now, some seven centuries before Christ. Professor Dillmann thinks that "the Book of Wars" existed before the time of David and recorded the history of the conflicts between the Israelites and the Gentile nations, whilst it also contained national chants in use among the people when they marched in battle. He believes that the collection of these national epics and chants was not known in the time of Moses; that is to say that the reference to "the Book of Wars" was inserted in the Book of Numbers by a later writer who copied the divinely inspired acts of Moses for the use of the Israelites.

Father von Hummelauer, S.J., holds the book to be a fiction of the interpreters. This would lead us to infer that the expression in the Book of Numbers is a mere accidental reference equivalent to something like the following: "as we know from the traditional accounts of the wars led by our ancestors against the enemies of the Lord."

Nevertheless it is true that the Mosaic accounts repeatedly suggest the existence of similar "books." Such is the "Book of Jashar," styled in the Vulgate the "Book of the Just" (Jos. 10: 13; 2 Samuel or Kings 1: 18), which appears to have been "a national collection of songs celebrating the deeds of worthy Israelites."<sup>2</sup>

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#### CAN THE SUBDIACONATE BE CONFERRED BY A SIMPLE PRIEST?

*Qu.* There has been a dispute in our Conference with regard to the power of a simple priest, duly delegated, to confer validly the Sacred Order of the Subdiaconate. Most of us hold that it can be administered only by a consecrated bishop; that otherwise the act would be invalid, as in the case of a priest attempting to ordain

<sup>1</sup> *Introd. to the Lit. of the Old Test.*, p. 114.

<sup>2</sup> Driver, *loc. cit.*

deacons or priests. Others say the subdiaconate does not properly come under the head of "sacred" orders, in the sense that it is a sacrament. Is there any clear decision of the Church on the subject?

*Resp.* The fact that the Holy See has at times granted to priests who were not bishops the faculty of conferring minor orders and the subdiaconate demonstrates the existence in the Church of the recognized right to do so. The Cistercians enjoyed this faculty by a special privilege during the sixteenth and seventeenth centuries. There is also an Instruction addressed to the Bishops of Tuscany (Lucana) by Pope St. Gelasius, in which the Pontiff insists that they cannot legitimately allow their clergy to administer minor orders or the subdiaconate *without special sanction* from the Sovereign Pontiff in particular cases. This implies that, with such sanction, they may do so.

The Cistercians for a time appear to have claimed the additional privilege of conferring the diaconate, under the plea that it was not, like the priesthood, a sacrament. But there is no certain record in the Roman archives that such a concession was ever made to the Order, whatever may be the value of the pretended Bull of Innocent VIII, which the Cistercians have claimed as authority for such a privilege.<sup>1</sup>

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#### MARSORUM EPISCOPUS.

*Qu.* In the *Decreta Authentica* of the S. Congregations the terms "Marsi," "Marsorum," "Marsicana" frequently occur as titles. In my Latin dictionary I find: "Marsi, -orum, (1) a people of Latium; (2) a nation of Germany between the Rhine and Ems, etc." On consulting a friend who had the *Decreta* of Falise which contains an *Index Geographicus* we found *Marsicana* and *Marsorum* under one caption, "Marsi au royaume de Naples." Then we went to a map of the ecclesiastical provinces in Italy, and found in the interior of Naples an episcopal city "Marsico Nuovo," but the Latin equivalent given in the Index was "Dioec. *Marsicensis*," not *Marsicana*, as Falise gives it. Going over to the decrees again after that, I noticed both *Marsicana* and *Marsicensis* as titles of different decrees. Is this merely a varied form of the proper adjective for the same place

<sup>1</sup> Cf. Sasse, *De Sacramentis*, Vol. II, Cap. V, thes. xi.

(or is it a lapse of the scribe), or are there two episcopal cities of the same name? In the latter case where is the one not mentioned by Falise or the dictionaries, and on what principle of Latin etymology do the adjectives form Marsicensis and Marsicana respectively?

Pardon the multiplication of questions, but the matter has become of interest to a good many of us.

*Resp.* There are two dioceses in Italy answering to the names of Marsi and Marsico, respectively. The former is in the Roman province (Pescina ne' Marsi, Aquila). The decrees bearing its title are headed "Marsi," or "Marsorum." The latter is in the Neapolitan province (Marsico Nuovo, Potenza). The decrees referring to it are headed "Marsicensis," or "Marsicana."

The different style of adjective indicates a reference, respectively, to the *nation* (persons), or to the *country* (district), whence the appellation derives its origin. Thus, *Marsus* (a person) forms *Marsicus*—something belonging to the *Marsus*, from which again is *Marsicanus*, indicating the place of habitation. The ending "ensis" usually indicates derivation from a town's name, as *Marsicensis* from the city Marsico, whilst *Marsicana* suggests derivation from *Marsicus* in the feminine, referring to the Latin "urbs." However, in cases like the present, the different use of the adjective ending may be adopted merely as a means of distinguishing the belongings of two places identical in name, as in the adjective *Albana*, referring to the city of Alba Longa, and *Albensis*, to the town of Alba on Lake Fucino. It is also to be remembered that the ecclesiastical style of appellatives does not always conform to the theological standard of the Augustan age of latinity.

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#### THE TRANSLATION OF JANSSEN'S HISTORY OF THE GERMAN PEOPLE.

We are informed that the Messrs. Kegan Paul, Trench, Trübner and Company, the London publishers of the faulty English translation of the second volume of Janssen's *History of the German People*, have signified their intention of correcting the erroneous passages to which we called attention in a recent criticism of the work. It is proposed to insert revised pages in the unsold copies of the



published translation. This will remove the obnoxious statements about the "sale of indulgences," which the incompetence or bias of the translator had put into the mouth of the author.

Professor Janssen was a Catholic priest who knew how to discriminate carefully between the corruption of churchmen, by which the Church was afflicted during the age which preceded the religious revolt of the sixteenth century, and the incorruptible doctrine of the Spouse of Christ. The so-called Reformation did not effect a correction of the abuses, but emphasized their existence and thus led to the Council of Trent, which brought about a true reform in morals among the clergy and people, and restated in more definite form, not only the disciplinary laws, but also the doctrinal forms of the religion instituted by Christ. Catholic historians have no mission to hide or to minimize the sores of the mediæval reign of simony and its sad consequences which lowered the standard of clerical morality. Their object is rather to show how the Church came forth from the internal struggle gloriously maintaining the doctrine of the Gospels. This Janssen has succeeded in doing, and his translator simply misread the author's presentation of the facts. Some day the enemies of Catholic truth will quote "a Catholic historian" from the copies of the mistranslation, and it is well to make known the fact that the author is not responsible for the errors of the English version in its first issue.

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### THE CAUSALITY (DISPOSITIVE) OF THE SACRAMENTS.

(A Rejoinder.)

My warm thanks are due to the Editor for his kindness in sending me the advance sheets of Dr. MacDonald's criticism of my article on the Causality of the Sacraments, published in the January issue of the *REVIEW*, and in affording me an opportunity for reply.

I must first of all explain that my purpose in writing that article was to give an account of the theory of the dispositive causality as expounded by Father Billot, and not to meet the criticisms of Dr. MacDonald's previous articles. They were the occasion of my writing, but refutation was not my main object. Of course there were naturally points of contact, where I could, without turning aside, give

an answer to some of the objections, and I accordingly availed myself of the opportunity ; but I had no intention of going out of my way to meet the criticisms.

This is the reason why I ignored the passage quoted from St. Thomas regarding the meaning of "intentional." In my article (p. 35) I explain the sense in which I am using the term, and show from St. Thomas that I am warranted in so using it. But I am quite aware that this is not the only meaning which the words *intentionalis* and *intentio* will bear, and actually do bear in St. Thomas' writings. So in the passage cited from I D. qu. 1, a. 4, qu. 2, St. Thomas, as Dr. MacDonald quite correctly states, uses *intentio* for a *virtus fluens et incompleta in esse naturae*, as he does in other places ; for example, *De Pot.*, qu. 6, a. 4. But I may say that the Saint does *not* use the adjective formed from the word *intentio* in 3, qu. 62, a. 3, as Dr. MacDonald would seem to imply in his criticism of my article (p. 202). The word used is *instrumentalis*.<sup>1</sup> Moreover, neither this passage nor that from the Commentary on the Sentences is decisive of anything in the question at issue. They both mean no more than that the sacraments are instruments, but what is the nature of their instrumentality is not suggested. How then does *intentio* come to bear these two meanings ? It is simply a case of ordinary analogy. Neither signification is primary, but since the primary meaning of *intendere* is "to stretch" or "direct to," the term *intentio* is applied to the concept of the intellect, because the intellect, in the act of understanding, *intendit in*, directs its attention upon its object. And it is applied also to the instrumental virtue, because it is not in itself complete and stable, but flows from and is *directed* by the principal agent to the effect through the instrument. When we say that the sacraments are intentional causes of grace, or intentional instruments, we do not mean merely instrumental, but instrumental in a special way, and the word is used in the former of the senses explained above. But while I maintain that the use of the word by St. Thomas warrants our employment of it in this sense, I do not in the least pretend that St. Thomas explicitly applies it to the sacraments. He nowhere says that the sacraments are intentional causes of grace, just as he nowhere says that they are physical causes. The terms used by St. Thomas to ex-

<sup>1</sup> I cannot recall one instance of the adjective *intentionalis* used in this sense by St. Thomas ; but there is no reason why he should not so use it, and there may well be such instances.

press the causality of the sacraments are always either *instrumentalis* alone, or *instrumentaliter dispositiva*, or some equivalent, as *instrumentum disponens*, etc. But the nature of the instrumentality which St. Thomas attributes to the sacraments warrants us in giving to it the name intentional, in the sense of pertaining to the order of cognition. This is our position.

Dr. MacDonald, however, declines to accept intentional as distinct from physical or moral cause. It is true that I have conceded that the division of efficient causes into physical and moral causes is adequate, if by a physical cause is meant a cause whose activity and effect are real; but a careful reading of the passage in my article will show that I held this use of the word physical to be inaccurate.<sup>2</sup> The nature of an efficient cause must surely be determined not only by the mode of causation, but also by the nature of its activity, for the activity is the formal part of an efficient cause and specificates it; and the effect varies specifically according as the nature of the activity differs. Physical and intentional causes are alike in so far as they immediately produce or help to produce a real effect; but since the activity of an efficient cause may belong either to the physical or to the intentional order, we must regard intentional cause as a species of efficient cause distinct from physical.

But in his next paragraph Dr. MacDonald would seem to deny the existence of such a thing as activity of the intentional order. As I understand his argument, he maintains that the spoken word is the efficient physical cause of the concept, which is a physical, spiritual entity; though how "the spoken word" manages to creep into the conclusion is not very evident, as this is absolutely its first appearance, for there is not even a distant allusion to it in the antecedent. The spoken word is in no sense the physical cause (even instrumental) of the intellectual concept. In the spoken word we must distinguish two aspects: first, the physical sound; secondly, the power which the sound has of representing an object. This power is intentional and is derived from the instrumental virtue which the sound receives from the intellectual being using it to represent and convey his concept. The process which terminates in the production of the intellectual concept is as follows. The physical sound causes a physical impression

<sup>2</sup> Here I must remark that productiveness is not the distinctive note of the physical cause, or even of the efficient cause. It is the common note of all causes. All causality is productive, and an unproductive cause is inconceivable.



upon the organ of the sense, and there the physical causality of the word entirely ceases. Through this physical impression upon the organ, an intentional image is formed in the external sense, and is then reproduced in the phantasia. The phantasm, or sensible image in the phantasia, is presented to the *intellectus agens*, by which it is illuminated and the *species intelligibilis* (or *intentio intelligibilis*) is abstracted from it (I, qu. 85, a. 1, ad 4); the *intellectus possibilis* receives the *species intelligibilis* (or *species impressa*), and informed by it produces in itself another intentional representation of the object, the *verbum mentis*, or concept, the *intentio intellecta* (*Contra Gent.*, I, 53).<sup>3</sup> So far, then, we have the intellectual concept of the external object, which in this case is the spoken word. But the word is a sign, representing something else. The intellect, therefore (supposing that it is aware of this connection between the sign and the object represented), passes from the knowledge which it possesses of the word, to the knowledge of the object represented by the word. Now the intellectual concept, considered as an act of the mind, is undoubtedly a spiritual physical entity; but its adequate physical cause is the intellect informed by the *species impressa*. The spoken word is in no sense its physical (even instrumental) cause; it merely sets the process in motion. But in its representative character, the concept belongs wholly to the intentional order; and in this order the spoken word may be considered its remote cause. The word represents the object; the intentional sensible image in the external sense and in the phantasia represents the word; the concept represents the phantasm. In no case, however, is the representation physical, that is, resulting from a similarity of the physical nature or physical qualities. And to consider the spoken word in particular, it is clear that it bears no physical resemblance to the object which it signifies. All its representative power is derived from its selection by an intellectual being to represent the object, and its use for that purpose. It thus receives from the intellect of the speaker a *vis spiritalis* which is of the inten-

<sup>3</sup> The *species impressa* is defined by scholastic philosophers to be the intentional representation or image of the object, which must be impressed upon the *intellectus possibilis*, to constitute the proximate and complete principle of the act of understanding: "Similitudo intentionalis objecti, quae imprimi debet in intellectu possibili, ut constituatur principium proximum et completum intellectionis;" and the concept or *species expressa* is defined as the intentional representation or image of the object, produced by the mind: "intentionalis similitudo vel imago rei intellectae per mentem genita."

tional and not of the physical order. This is the *vis spiritualis* of which St. Thomas speaks in 3, qu. 62, a. 4, ad 1. And it is by means of this *vis spiritualis* of the intentional order, that according to St. Thomas, the external, material sacrament acts instrumentally upon the soul; for (in addition to his teaching, *loc. cit.*) he says in *Qq. DD. de Veritate*, qu. 27, a. 4, ad 2: "This action [of the sacrament] reaches the soul itself spiritually, inasmuch as *it is perceived by it in the intellect as a sign* of spiritual cleansing—*haec actio . . . spiritualiter attingit ipsam animam, inquantum ab ea percipitur in intellectu ut quoddam signum spiritualis mundationis.*" This efficacy therefore rests entirely upon *intentional representation* and belongs wholly to the order of cognition, *i. e.*, to the intentional order. And it is to be observed that St. Thomas is here speaking not of the sacramental action as such, *i. e.*, the action of the sacrament as a divine instrument and *practical* sign of spiritual cleansing, but of the action proper to it independently of its instrumental virtue in the sacramental order, *i. e.*, as a *speculative* sign. It is because it possesses in the natural order this intentional power and efficacy, that St. Thomas<sup>4</sup> considers it an appropriate instrument—"conveniens instrumentum" for the production of grace in the supernatural order—"quia sacramenta significando causant."

Dr. MacDonald asks what essential difference there is between Fr. Billot's theory and the theory of the moral causality of the sacraments. (I prescind from the question of the comparative ages of the two theories.) The great and essential difference is this, that in Fr. Billot's theory, the sacraments are efficient, instrumental, dispositive causes of grace; but in the theory of the moral causality they are not efficient causes at all, for they exert no activity. Their causality is entirely *per modum objecti*, for the sake of which the physical intelligent agent produces a physical effect, and is therefore final causality.<sup>5</sup> And if they are not efficient causes, they cannot be instrumental causes of grace. Moreover, the actual reception of a valid sacrament cannot be the right and title to grace, for the reception is transient, and, when the administration of the sacrament is completed, is already a thing of the past. But the title remains after the sacrament has been received in at least five of the sacraments. In the three which confer a character, it is absolutely permanent; in Extreme Unction it

<sup>4</sup> *Loc. cit.*, ad 13.

<sup>5</sup> Cf. Billot, *De Sacramentis*, I, pp. 51, 52, 102 ff.

remains as long as the danger of death continues, and in Matrimony it exists until the marriage bond is broken by the death of one of the parties to the contract. Also in Penance, validly received, the title continues until the actual remission of sins, whether that takes place at once in the worthy reception of the sacrament, or is deferred until some future time through the unworthiness of the recipient. The title to grace therefore cannot be identical with the actual reception of the sacrament, but is its immediate effect.

And now I must make a protest. Dr. MacDonald grants that the active causality of the initial cause is sufficient to make it a real cause of the ultimate effect when the necessity which it brings about is physical. But he continues, "If it be of the moral order then the initial cause has only a moral causality in relation to the ultimate effect." Now to introduce the terms "moral," and "moral causality" and to apply them to the theory under discussion, is merely to confuse and obscure the issue. The necessity is *intentional* and is, moreover, as real as is any *physical* necessity. It is not the physical nature of the necessity, but its *reality* that forms the connecting link between the initial cause and the ultimate effect. Hence the parity between the dispositive causation of grace and human generation holds good, at least on this count. I say, "at least on this count," for Dr. MacDonald attacks it from another quarter. He would argue (as, indeed, Fr. Billot objects against himself) that because the *semen* is not the dispositive cause of the son's soul, so *a pari* the sacrament would not be the dispositive cause of grace. In reply to this, I would remark, first, that this is not Fr. Billot's illustration or parity, but St. Thomas', in that passage of the *De Potentia* where he teaches the instrumental dispositive causality of the sacraments. "Cum sacramenta justificare dicantur instrumentaliter et dispositive, solutio redit in idem cum solutione praedicta."<sup>6</sup> Secondly, Dr. MacDonald has given us the negative conclusion of the parity. What would be the positive, arguing from the admitted fact that the *semen* is the instrumental dispositive cause of the *son*? I presume it would be that *a pari* the sacrament is the instrumental dispositive cause of the man possessing grace, as such. And this is precisely what Fr. Billot, at the beginning of his reply to the objection, suggests that we should say, if the terms were used with rigorous accuracy, since only subsistent things are, strictly speaking, produced; and, therefore, since grace is an accident, it is more

<sup>6</sup> *Qq. DD. de Potentia*, qu. 3, a. 4, ad 8, coll. cum ad 7.



correct to say that "homo fit secundum gratiam," than "gratia fit," as St. Thomas also maintains in 1<sup>a</sup> 2<sup>ae</sup>, qu. 110, a. 2, ad 3. Then waiving the point of the strict accuracy of the terminology, Fr. Billot goes on to show that the objection does not hold, on account of the evident disparity between the soul and grace. Dr. MacDonald replies that his reasoning, "if valid, would prove too much—for Fr. Billot. It would prove that the sacrament is an instrumental cause of grace, and not merely of a disposition which is a right and title to it." But this is precisely what Fr. Billot teaches, viz.: that the sacraments are instrumental causes both of grace and of the disposition necessitating it; they are perfective causes of the disposition, and dispositive causes of the grace. But of this more later. Dr. MacDonald holds that the reasoning is not valid. Fr. Billot's argument is this: the soul is a subsistent entity, and therefore that which is a cause only of the infusion of the soul into the body is not a cause of the soul itself. But it is the nature of grace to inhere in a subject, and therefore that which is the cause of the inherence of grace in the soul, is a cause of grace itself.

Dr. MacDonald's answer is a denial of the assertion made respecting grace, on the ground that if it were true, "the accidents could not even by a miracle remain in the Eucharist, seeing that the fact is that they are not in a subject." To this I reply, first, that at least *aptitudinal* inherence is of the essence of all accidents without exception; so that no accident can exist, in the state which is natural to it, and apart from a miracle, without *actual* inherence. This of itself is quite sufficient to justify the conclusion that whatever is the cause of the inherence (*quod insit*) is the cause of the accident itself (*quod sit*). Secondly, the parity here instituted between grace and the accidents of the bread and wine in the Holy Eucharist must be denied; and this for two reasons: (1) that we are now considering the cause of the *first production* of grace, while the discussion on the accidents in the Holy Eucharist refers to their *perseverance in existence* after they have been separated from the substantial subject *in which they have hitherto existed*. These are two very different questions. Actual inherence is required in the first production of *all* accidents, even of dimensive quantity, whatever may have to be said of their perseverance in existence *after* their first production. Therefore, again, that which is the cause of an accident "quod insit," is also its cause "quod sit." (2) While the accidents in the Holy Eucharist, taken collectively, exist without a substantial subject, yet the accident of quality alone

can by the power of God subsist independently of all subject, and all the other accidents inhere, *of absolute necessity*, in the quantity as in their subject. This is the doctrine of St. Thomas in the *Summa*, 3, qu. 77, a. 2, where he says, "We must of necessity say that the other accidents which remain in this sacrament are in the remaining dimensive quantity of the bread and wine, as in their subject;" and this for three reasons, the principal one being that otherwise they would not be individuated, for all accidents receive their individuation from their subject, except quantity, which is itself a principle of individuation of itself. And since only individuals can have real existence, the other accidents cannot, even by a miracle, exist independently both of substantial subject, and of dimensive quantity. If then the substantial subject is removed, they must of absolute necessity inhere in the accident of quantity, from which alone they can receive individuation. Hence actual inherence pertains to the essence of all accidents except dimensive quantity (whose essence, however, necessarily includes aptitudinal inherence). And since grace is not material quantity, but a spiritual quality, actual inherence belongs to its essence: and therefore the cause of its inherence (*quod insit*) is also the cause of the grace itself (*quod sit*). If it is the adequate cause of the inherence it is the adequate cause of the grace; if the adequate cause, whether principal or instrumental, perfective or dispositive, of the inherence, it is in the same degree the inadequate cause of the grace.

Dr. MacDonald concludes this note by observing that grace is a real physical entity and must therefore be produced by a physical cause. This is quite true. God is the physical cause, the sacraments being an intentional cause disposing the subject for the reception of the form.

With regard to Dr. MacDonald's inability to see the difference "between the way in which, according to Fr. Billot's view, Baptism confers grace, and the way circumcision conferred it on the Israelitish child," I need not do more than refer him to thesis 9, p. 122 ff. of Fr. Billot's work on the Sacraments, and especially to § 3, p. 126: as the difficulty seems to arise from an impression in Dr. MacDonald's mind that the sacraments of the Old Law were *efficient causes of grace* "*ex opere operato*."

My critic, in commenting upon the second part of my article, which deals with St. Thomas' view of sacramental causality, commences with the remark that the mind of St. Thomas is not to be gathered from his *obiter dicta*. I presume that these words are in

reference to the explicit teaching of the *De Potentia*; otherwise this exceedingly strong argument would be completely ignored. But it cannot be thus airily waved aside. Whether it is an *obiter dictum* or not, it is a clear indication of what was St. Thomas' mind on the subject in the last years of his life. But it is by no means an *obiter dictum*. It is the principle by which he solves an objection brought against the thesis which he is *ex professo* sustaining. Neither the objection nor its solution can be called an *obiter dictum*; and, therefore, the principle upon which the solution is based is not an *obiter dictum*. The argument is, therefore, still to be met.

The fact that St. Thomas teaches the dispositive causality of the sacraments in the Commentary on the Sentences is accounted for on the ground that he is "following the lead of the Master whose text he is commenting." But the fact that he was commenting upon the Master of the Sentences did not impose the obligation of following the lead blindly and servilely, and of having no opinion of his own. St. Thomas did not so understand his duty, as is clear from, for example, I. D. 17, qu. 1, a. 1. There is absolutely no warrant for supposing that St. Thomas was less independent in his views in the Commentary on the Sentences than in his other works. In fact, may I not ask, is not this remark of Dr. MacDonald's just a little unworthy?

But against the teaching of the Sentences, Dr. MacDonald sets two passages from later works, as a proof of growth and progress in the Angelic Doctor's view of sacramental causality. I must say that the choice is singularly unhappy. The first quotation is from *Q. D. de Gratia*,<sup>1</sup> a. 4, ad 2. When the reader has read this passage, I would ask him to read also ad 3, ad 9, and ad 12, and then to judge whether development or change has taken place. There the Saint explicitly teaches the dispositive causality: "Sacramenta dicuntur esse causa gratiae per modum instrumentorum disponentium," etc. I cannot imagine how these explicit statements (which here, certainly, cannot be called *obiter dicta*) can have escaped Dr. MacDonald's notice, especially as I quoted them in my article (p. 45). Of course, the passage cited contains nothing inconsistent with the dispositive causality, which St. Thomas teaches immediately afterwards. No particular mode of instrumental causality is alluded to. And if the passage from *De Veritate* is no proof of development, neither can the quotation from the *Summa* be such (3, qu. 62, a. 1., ad 2); for

<sup>1</sup> *Qq. DD. de Veritate*, qu. 27.



these two quotations are parallel passages. In each St. Thomas teaches (1) that the sacraments are instruments of grace; and (2) that like other instruments they have a twofold action, one instrumental, derived from the principal agent, and one which is their own.<sup>8</sup> Hence if the passage from *De Veritate* is no evidence of development and change of view on the part of St. Thomas, and that, I say, it cannot be, for in the same article he teaches the dispositive causality most distinctly three several times,—if this passage is consistent with the dispositive causality in the *Quaestiones de Veritate*, how can it be inconsistent with it in the *Summa*? And how can the parallel passage from the *Summa* be legitimately adduced as proof that St. Thomas had abandoned the dispositive causality, and had “progressed” to the perfective? Moreover, I have shown in my article (pp. 41-2) that the dispositive causality is presupposed by and implied in the doctrine of the *Summa*.

This leads me to another but kindred matter. One of the points which Dr. MacDonald attempts to make against me, and which he naturally looks upon as very important, is that if the dispositive causality were true, the sacraments would not be instrumental causes of grace itself. St. Thomas did not think so. In his article 4 of qu. 27, *De Veritate*, upon which Dr. MacDonald relies, he repeats time after time that the sacraments are the instrumental causes of grace; and the conclusion of the body of the article is, “Sacramenta novae legis sunt causa gratiae quasi instrumentaliter operantia ad gratiam.” And yet he is at the same time teaching and insisting upon the dispositive causality,—“Sacramenta dicuntur esse causa gratiae per modum instrumentorum disponentium” (ad 3). Now if words have any meaning, this means that the sacraments are the dispositive instruments, or the dispositive instrumental causes of grace; and I ask, is a dispositive instrument an instrument, or is it not? Is a dispositive instrumental cause an instrumental cause, or is it not? If it is, as it surely is, then, although the sacraments are only dispositive instrumental causes of grace and not perfective, they are, in the opinion of St. Thomas, instrumental causes of grace. I showed in my article that the perfective cause of a disposition necessitating the ultimate effect is necessarily the dispositive cause of that ultimate

<sup>8</sup> There is the addition in the second quotation, that the instrument does not perform its instrumental operation, except in the exercise of its own natural operation;—a point which does not affect our question, except in so far as it makes for us when we come to treat of the intentional causality, and which is, of course, implied in the quotation from *De Veritate*.

effect ; so there is no need to go over that ground again. But I do think that such a sentence as the following ought not to have been written : "Fr. Billot holds that the Sacrament of Baptism is the instrumental cause, *not of justification*, but of a disposition in the soul which is a right and title to justification."<sup>9</sup> Father Billot does not hold this, and no such statement can be found in his book. What Father Billot holds is that the Sacrament of Baptism is the instrumental cause of a disposition in the soul which is a right and title to justification, and *therefore is* the instrumental cause of justification itself.<sup>10</sup> It would be absurd to call a disposition an instrumental cause. Its causality does not belong to the efficient order, but, by reduction, to the order of material causes, inasmuch as it prepares the subject for the reception of the form ; the complete material cause being the subject informed by the disposition. If the disposition not merely renders the subject capable of receiving the form, but necessitates it, the efficient cause of the disposition is connected by causality with the ultimate effect ; so that the principle "*causa causae est causa causati*" is applicable.

As for the Council of Trent, there is not the slightest discrepancy between its teaching and the theory of the dispositive causality. One says equally with the other that the Sacrament of Baptism is the instrumental cause of justification ; and I show in my second article<sup>11</sup> that the dispositive causality is in much closer harmony with the Council of Trent, as well as with the Council of Florence, than is the physical. Superficial interpretations are not always the most perfect, and often turn out to be woefully defective.

These are the remarks that have occurred to me to make upon Dr. MacDonald's criticism of my article. And if they have extended to an inordinate length, my apology must be that criticism and objections can generally be expressed more briefly than their answers, and therefore it has been impossible to compress the reply to six pages of criticism within a like compass.

*English College, Rome.*

CHARLES J. CRONIN, D.D.

<sup>9</sup> P. 200. Italics mine.

<sup>10</sup> It may be said in defence of the sentence quoted above, that it is a legitimate deduction from Fr. Billot's words. That is a matter of opinion ; but, as the sentence stands, it implies, and the reader cannot but believe, that this is the explicit teaching of Fr. Billot, which is anything but true.

<sup>11</sup> Want of space has prevented the appearance of this second article, which was in hand in time for publication in our last number, and before we received this rejoinder to the criticism of Dr. Cronin's first article.—EDITOR.

## THE TREATMENT OF STRANGERS IN OUR CHURCHES.

The following communication, sent to us by a leading member of our hierarchy with the suggestion to publish its substance, will explain itself. The writer's complaint, addressing itself to the Bishop as a friend, is not exaggerated. A little thought on the part of those in charge of churches, about the position of strangers who ought to be made welcome in the House of God is likely to remedy the inconvenience frequently experienced by Catholics away from their homes in these days of much travel.

*"Right Reverend Dear Bishop—: . . .* I spent part of the summer in Canada, visiting Montreal and Quebec. This causes me to make the request that, if ever you have the opportunity, you mention to other bishops what a boon they would confer on travelling Catholics if they recommended to their parish priests the custom of announcing on a card in the vestibule or at the church door the hours of Masses on Sundays and holydays, and of confessions.

*"At the risk of appearing to be critical I must also add that there ought to be some rule in our churches by which strangers may find seats. I have had the most trying experience in this respect, and that in the Eastern States where we are supposed to be in the forefront in church management. On one occasion recently, being in a strange place, I went in good time to ascertain the hours of service, etc. There was no indication or notice near or in the church to dispel my ignorance, and I felt reluctant to ring up any one for such trifling information at the parish house. By dint of coasting about the premises and asking stray passers-by I learnt the hour for Masses, and was told that a beadle or usher was usually at the High Mass to give out seats. Imagine my horror, when the sexton summarily marched a band of us up into the organ-loft and lodged us in front of the choir singers, who seemed to take advantage of the human barricade which shielded them from the preacher, to have a chat during the sermon. Looking down from our lofty position we saw rows on rows of pews empty. I had made a mild protest on first realizing our situation, so as to get downstairs again, but it was without avail. One of the party walked straight out. I think he was a Protestant, but I know he did not come to our church through mere idle curiosity; probably he was in the habit of going to some church on Sundays. At all events we felt much mortified when we reflected that the Protestant churches not*



only announce conspicuously the hours of service, but also display the 'Everyone welcome; seats free.'

"Even here in —, whenever I go to the country, I never know whose pew I am entering; and as I sometimes have a non-Catholic friend with me whom I would gladly see edified and attracted by our service, I find it positively mortifying to miss any sort of provision for strangers.

"I beg your pardon, dear Bishop —, but, if you can use your influence, please do something to have some general plan introduced by which strangers may be able to know the hours of Masses, and to have some decent arrangement made to seat those who have no rented pews, but are quite willing to pay their way to the Kingdom of Heaven.

"One of the most delightful experiences I recall is that of having attended Mass one Sunday in a small church at Franklin Furnace, Sussex Co., N. J., where the people, strangers as well as members, were made to feel that they were in the House of their Father and welcome. A similar recollection of being allowed to say one's prayers in peace I carried with me from a visit to the Catholic Summer School on Lake Champlain, one day last August. . . .

"Believe me, etc.,

"A. —."

#### PURE ALTAR WINE.

(Communicated.)

The decisions of the ECCLESIASTICAL REVIEW on the many and important questions treated in its pages have for us priests a *quasi ex cathedra* character. I would therefore respectfully suggest that the learned Editor say a word for our guidance and peace of mind on that much discussed question, *vinum de vite*. In the meantime I take the liberty of giving expression of my own view in the matter. Since the publication of Dr. Mooney's interesting and disquieting articles on this subject many priests, to use Father Power's words, have been in an unpleasant frame of mind. I am not one of them. I have read the Doctor's papers and, I think, carefully; yet I must say they produced in my mind no very great unpleasantness, or qualms of conscience; not, be it understood, because of laxity of views on this all important matter, but because of the way I look at it. And this is the way.

It is a canon of interpretation always and strenuously insisted on

by us that the words of Sacred Scripture, the words of Jesus Christ, and of His Apostles are to be understood in their ordinary significance, in their plain, literal sense, except where the context forbids it or an evident absurdity would follow. And what is said of the words of Christ and His Apostles must be said also of their actions. This rule of interpretation is rigidly adhered to by us and no place more rigidly than where treating of the Sacraments. "Except a man be born of *water*," etc.; "Except ye *eat* the *flesh* of the Son of Man," etc.; "This is my *body*," etc.; "Whose *sins* you shall *forgive*," etc.—in these and all like cases we maintain that the words of our Blessed Lord must be understood in their plain, ordinary, universally accepted meaning, because He wished that they be so understood; because, as was His wont, He used language and performed works *juxta communem hominum sensum*, and *more humano*. Now let us apply this to the case under discussion. True, the word *vinum* does not occur in the Latin edition of the New Testament. St. Matthew uses the word *generatio*, and St. Luke, *genimen vitis*; but few will deny that the word *vinum*, wine, conveys the same meaning as the *generatio* of St. Matthew, and the *genimen* of St. Luke. And so we find in our works on theology the word *vinum* used by all our authors where they treat of the institution of the Holy Sacrifice.

Now what is wine? What *juxta communem hominum sensum*, does the word signify? Does it mean that the *generatio vitis*, until it be treated, analyzed, and its strength and purity demonstrated to a mathematical nicety, cannot be considered wine and valid matter for the Mass? Let any priest who is careful and conscientious—and it is to be hoped that all priests are—in procuring altar wine, give a glass of it to an ordinary good judge of such commodities and ask him what he thinks of it. I am confident that his answer will be that it is a good article, good wine. And I would say, it is therefore, valid matter for the Mass. Would our Blessed Lord, if He were present, say otherwise? I am confident He would not.

To say that the wine we use for altar purposes, the wine used throughout the entire Christian world on thousands of thousands of altars, must be of a nicely defined grade of strength and purity, and that, too, under pain of rendering the Sacrifice null, is to my mind equivalent to saying that our Blessed Lord in the greatest of all His works requires conditions which may well be called impossible. It would, moreover, be a source of the most harassing and disquieting state of mind regarding the past and leave us without the shadow of

security for the future. Personally, I cannot conceive our Blessed Lord requiring such conditions. On that ever memorable night when He took the Cup in His adorable hands and performed the stupendous miracle of changing its contents into His own most Precious Blood, saying to His disciples, "Do this in commemoration of me," was it His wish, His mind that the wine to be used for that tremendous act must, as I have said, be of an exact and defined grade; and failing this, notwithstanding they and their successors in all time and in all places might use the words of consecration—His own words, still there would be no consecration, no transubstantiation, no sacrifice, but, on the contrary—horrible to think!—blasphemy and idolatry (material) on the part of the priest, idolatry on the part of the people! Such a thought I cannot conceive, and when I find the question so much debated of late I cannot help thinking that there are in the world yet persons who strain at a gnat and swallow a camel. From what I have said my personal view in this matter may be easily seen. Briefly it is this: A priest should ever keep before his eyes the tremendous work of offering in sacrifice the Eternal Son of God. This thought cannot but compel him to use the utmost care and prudence in securing and guarding valid matter for the Sacrifice of the altar. If he use this care and prudence, then no matter what may be said or written about the danger of no sacrifice, I would say of such a priest, *non inquietandus*.

B.

*St. Louis, Mo.*

*Resp.* If a priest is to use the utmost care and prudence—as our correspondent admits—in securing and guarding valid matter for the sacrifice of the Mass, then he surely cannot accept any sort of liquid that goes by the name or with the taste and flavor of wine. He is to make sure that the wine used for the Holy Sacrifice is the mature juice of the grape (*generatio* or *genimen vitis*); and reverence for the holiness of the mystery involved forbids any adulteration even where it is clear that the substance of the grape-juice is actually in the wine. This is what Dr. Mooney contended for. Just as we would argue in behalf of clean linen on the altar, though linen is what is prescribed, so we advocate pure wine, though only wine is essential.



### ANNIVERSARY OF DEDICATION OCCURRING ON ST. PATRICK'S DAY.

*Qu.* What Mass is to be celebrated this year in St. Patrick's Church on the 17th of March, which happens to be likewise the anniversary of the dedication of the church? or do we follow simply the diocesan *ordo*?

*Resp.* According to a decision of the S. Congregation of Rites (Lucan., December 15, 1632, n. 598), "*Festum Consecrationis prius agendum ut dignius, festum vero Titularis transferendum in diem proxime sequentem non impeditam.*" Hence, if the church is *consecrated*, the Mass on March 17th is that of the anniversary of the dedication. The feast of the Titular St. Patrick is transferred to the next day, March 18th, and St. Gabriel is transferred to March 23d.

If the church is merely blessed (dedicated), the anniversary is not celebrated.

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### THE TEMPORAL SOVEREIGNTY OF THE SUPREME PONTIFF.

*Qu.* In view of the renewed interest presently shown towards the question of the temporal sovereignty of the Pope it may seem to some of your readers, as it does to me, that the time is ripe for further stimulating the discussion about the justice and necessity of the Pope's territorial independence. The recent change of ruler of Italy, the agitation of the temporal power in the secular prints on the occasion of the Vatican address of the Duke of Norfolk, the early dissolution of the Dreibund, and the convincing presentation of this Catholic claim by Archbishop Ireland in the March *North American Review*—all point to the timeliness of keeping this question squarely before the public. A decided step in this direction would be the awakening in our people of an intelligent demand for the restoration of the Papal rights, by public lectures and the distribution of literature on the subject. Is there not here a fine instance of what the proposed Catholic Federation might lend itself to? Does not such a question also point the need of a closer organizing of Catholic Truth Societies? This leads me to the question which suggested my writing you, viz., to ask you if you know of any popular presentation of the subject in pamphlet or leaflet form, sold in quantities at a nominal cost, for dis-

tribution among the people. If any such treatises are printed I would like to see copies put into the hands of the leading spirits of the various societies of our parishes, with the object of getting them to make the arguments their own and discussing the topic at early meetings of their societies, confraternities, sodalities, etc. In this way the question would be brought home to our own people, who in turn would pave the way for further action as conditions might suggest and our superiors might direct. At any rate it is high time something were done to redress the wrong done the Church and her visible Head, who has never ceased to protest against the grievance and never can. The great Catholic body in America may not be silent towards, or seem to acquiesce in, the imprisonment of the Vatican.

Permit me to say that an article in the New York *Independent*, for February 14th, is not without its significance in this connection. I mean Mr. Crawford's article, which reads somewhat like a well-arranged counterblast against the growing disposition everywhere discernible to deal fairly with the Catholic demand. It is here, as so often in the *Independent* when treating Catholic topics, the voice of Jacob but the hand of Esau.

If you can inform me of any popular treatise on the temporal power you will do a favor to many besides your correspondent.

*Resp.* We could not recommend anything better just now, on the subject of the temporal power, than the article by Archbishop Ireland in the March number of the *North American Review*. It is a direct, logical, and brief statement of the merits of the case, and is calculated to bring home to the average intelligent and unprejudiced mind the justice of the Pontiff's claim to temporal independence, and, therefore, to territorial rights, which alone could guarantee such independence.

To some it will appear surprising to see the Archbishop's plea put forth with such clearness and apparent sincerity, when they recall the general impression that prevailed ten years ago regarding the outspoken prelate's attitude towards this same question. He was then said to have prevented its discussion in the American Catholic Congress, not only as untimely, but as useless also. The files of the *Northwestern Chronicle* of that period, and of its friend, *The Independent*, hold the records of these impressions; but they may not have been reliable.

As to what the Truth Societies might do in the matter, that will depend on the leaders, of whom Archbishop Ireland is, undoubtedly, the most consistent and fearless.

#### EXPOSITION OF THE BLESSED SACRAMENT IN HOLY WEEK.

*Qu.* 1. Should the Blessed Sacrament in places which enjoy the privilege of perpetual exposition, be put in the tabernacle on Holy Thursday, after Mass? If so, with Benediction, that is, the *Tantum ergo* sung and *Laudate*?

2. May the Blessed Sacrament be exposed during the whole of Holy Week?

3. In case the Blessed Sacrament is not exposed on Good Friday, may it be exposed on Holy Saturday, with the chant of the *O salutaris*?

4. May two lunettes and two monstrances be used to change the large Host, using alternately and changing at some time outside Mass, or at Mass?

5. May the monstrance be placed on a shrine-pedestal, about three and a half feet wide, ornamented to the extent of our ability?

6. We light the six wax candles at Mass, and at Benediction we have usually twelve wax candles; besides these we light *all* the time six common white candles, making twelve constantly burning. Are these considered *rubrical* lights, or may they be omitted? It is not a question of economy so much as of utility. Our chapel is quite small and the summer here is intensely hot, so the fewer lights the better, and at night the heat of twelve lights is very noticeable. Still I do not want for these reasons to see our Lord without all that should be His in His sacramental life.

7. What number of a congregation would justify our having Holy Week services, as we could not have them in full? We are over one hundred in family, counting our two convents, both using the same chapel—about sixty colored children and thirty Sisters in one house, and thirty white deaf-mutes and four Sisters in the other who use an annex to the chapel. We have the permission, but our chaplain says he hardly knows what to do. Not one of us can go out, as we not only have our Adoration to keep up, but a large steam laundry also. Except for Mass on Holy Thursday and a sermon on Good Friday we never have anything in Holy Week.



*Resp.* 1-3. Both the rubrics and the decisions of the Holy See prohibit *public* exposition of the Blessed Sacrament during the *Triduum sacrum* of Holy Week. Although Mass may be said by special permission in private chapels, it does not follow that Benediction may be given under like circumstances. Hence, where there is continuous exposition of the Blessed Sacrament up to the last days of Holy Week, it would be most in conformity with the rubrics and the spirit of the Church to replace the Sacred Host in the tabernacle (with the usual Benediction) on Wednesday evening, *i. e.*, first Vespers of Holy Thursday, and not to expose It again until Saturday after the Alleluia of Vespers.

4. It is contrary to the spirit of the liturgy to change the large Host outside Mass, except in case of necessity. There may be two lunettes or monstrances, provided the Sacred Species is consecrated and replaced within the prescribed time—each week or at most within two weeks.

5. The general law regarding the location of the tabernacle is that, in cathedral churches there is to be a separate altar (not the main altar) for the tabernacle of the Blessed Sacrament. In parish churches and chapels the tabernacle of the Blessed Sacrament is to be on the main altar—"in parochialibus et regularibus debet esse regulariter in altari majori tamquam digniori." So-called sacramental altars are tolerated.

6. Six wax candles would suffice under the circumstances.

7. No definite number of persons is required to be present at the sacred functions to justify their performance. The fact that a community is regularly and necessarily prevented from attending the celebration at the parish church would seem to be sufficient reason for having the functions separately, although they are accounted parochial privileges. In any case, the privilege to have them performed in private churches or chapels is granted only under the condition that the ceremonies can be performed with requisite decorum and without mutilating the prescribed rubrics.

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### WHAT OF THE LEAKAGE?

(Communicated.)

The missionary movement which seeks to win our separated brethren to the true fold of Christ is a sign of wholesome activity in

the Church in America, and a token full of promise. No one having the weal of souls at heart can wish it anything but Godspeed. Yet while awakening our zeal in this direction, and putting forth efforts for the conversion of America, the fact that all the while there is a serious leakage going on within the Church and here in these United States of America, seems to rouse little alarm despite the note of warning which has repeatedly been called of late in order to rouse the attention to the neglect in the Church. Those whose view of things is always tinged with rose-hued optimism, and who see nothing but prosperity and triumph for the American Church, would do well to ponder over the recent words and actions of Cardinal Vaughan, who, realizing that the Church in England has been yearly losing thousands of young men, has deemed it necessary to inaugurate special measures to check the evil.

At the Chicago Catholic Congress, in the midst of a chorus of optimism and self-gratulation, Miss Elder had the courage to run violently counter to the fulsome tide of self-complacency over the progress of the Church here, and to call attention to the shadows in the picture. It was the sole discordant note; it fell with chilling effect upon the fervid enthusiasm and flush of the occasion, and was repelled and decried accordingly. One of the disadvantages of these conventions is the immense amount of noise they make with little practical good as the result. Perhaps Miss Elder's statement of loss and leakage was somewhat overdrawn and caustic; nevertheless, there was a color and basis of substantial truth to it, which on any occasion but a love-feast might have gained it a patient hearing and endowed it with a wholesome impressiveness.

One might expect, *a priori*, that the Church in America needs great vigilance to hold her own. The materialistic spirit is strong in this young giant of a nation, naturally intent on developing its resources and expanding its trade. Industrial and commercial competition is nowhere so keen as in the United States. The struggle for existence and the strife for wealth are nowhere so intense and absorbing as here. Pastors of souls, in manufacturing towns, need not prod their memories to recall how many men are absent from Mass for half or more of the Sundays of the year, simply because their livelihood compels them to work on the Lord's Day. Religion, therefore, has much to do to hold her ground with the distracted and overworked masses in cities and industrial towns. There is a constant gravitation

towards neglect of religious duties arising from the stress of our industrial life, from the reaction tending to make Sunday as well as Saturday night a time of complete relaxation and rest, if not of dissipation. Materialism and commercialism breed religious apathy and practical indifference. The all-pervading, subtle influence of indifferentism prevailing among non-Catholics is another foe to be reckoned with. Here, then, are two factors, two environments of the Church, accentuated in our country, factors which, apart from the drink evil, the passions of youth and inherent human frailty, may be taken, *a priori*, to militate strongly against practical Catholicity.

Do the facts bear out this assumption? Is it not the experience of pastors and assistants in every large town, who are watchful shepherds, alive to conditions, that there is a formidable leakage from the faith, chiefly among young men. Mixed marriages work notorious havoc in the ranks of Catholics. Every hospital and prison chaplain knows the long roll of those who have neglected the Sacraments for years, and, had not the mercy of God brought them under his personal care, would have been entirely lost to the faith. It was not so long ago that Father McKinnon, then chaplain of a regiment of volunteers in the Philippines, wrote that he had discovered at least fifty young men in the ranks, nominally Catholics, but who had not even made their first Communion. And a few months ago, Father Kress, of the Cleveland missionary band, reported that a thorough house-to-house visitation of a city parish would bring to light—as it did in his case—a surprising number of delinquent Catholics. Even priests who make an imperfect census, or collecting tour in large parishes, do not fail to notice many souls who habitually absent themselves from Mass and the Sacraments.

There are two suggestions which I may be allowed to reiterate in this regard. The first is that we recognize the evil. We must not be blinded by external prosperity, by the undoubted progress we have made through natural increase and the constant inflow of Catholic immigrants. An imposing congregation of men at a mission does not at all necessarily mean that the Church in the United States keeps regular and efficient hold upon all its male baptized, with slight exceptions. Any one experienced a little in the ministry knows how goodly a percentage of "Mission Catholics" is to be found everywhere. It would be folly to close our eyes to the fact that there is a serious leakage resulting in total abandonment of practical faith, and



a still more considerable loss from mission to mission and from Eastertime to Eastertime. We will not remedy an ill unless we first bring ourselves to see it.

And how shall we remedy it as far as may be? How shall we check this grievous loss of souls to the Church and God? No extraordinary means are needed. Pastors have but to be alive to the evil and to awaken their zeal. Nothing short of a thorough and repeated canvass of the parish will reach the disease. In many cases it will be necessary to supplement the regular round by special visits. Perseverance is essential, for it is no small task to merely find many young men in their domicile. Let the priest go armed, not with the subscription book and pencil, but with charity, unwearied and kindly zeal—the spirit of the Good Shepherd, who left the ninety-nine and went into the desert to *seek* the sheep that was lost. It will not do for us to remain in the dignified seclusion of the sanctuary and parsonage, when there are thousands of souls perishing in the wilderness, who are to be sought if they are to be rescued. We must go out to the people if we would keep them and save them, “*Euntes . . . predicate evangelium omni creaturae.*” If we do not follow this mandate many souls will be lost, so many that missions to non-Catholics will not even numerically repair the defection.

G. J. R.

#### THE USE OF BLESSED ASHES IN THE HOME.

*Qu.* The recurrence this year of Ash Wednesday witnessed an increasing tendency in our churches of giving ashes to the people to take home. I am informed that this custom has been declared by the S. Congregation of Rites to be an abuse, and Father Lambert in his book on *Sacramentals* states that it is forbidden, although he gives no authority for his statement. May I ask you to enlighten me on this matter? If the custom is forbidden, it would be well to know when and by whom the prohibition was made.

*Resp.* It can hardly be said that the S. Congregation has disapproved of the practice of giving some of the ashes blessed on Ash Wednesday to persons who wish to carry them away for reverent use as a sacramental. The Archbishop of Colombo (Ceylon) some years ago wrote to the S. Congregation stating that in his missions the practice prevailed of Christians taking the

blest ashes home with them in order that they might apply them in form of a sacramental to the forehead of the sick, etc. He asked whether or not, in view of the Constitution of Pope Benedict XIV, *Omnium sollicitudinum* (which forbade the ashes to be used in any other way than that prescribed by the Church), the above-mentioned custom might be tolerated. In reply the S. Congregation simply wrote: "Non esse interloquendum." (Cf. S. R. C., May 7, 1892; *Collectanea* n. 2197.)

This means that the question was not to be categorically answered or discussed by the S. Congregation for the purpose of giving a decision. The reason seems plain. In itself the use of the ashes as a sacramental by the laity cannot be censured, nor is it excluded by the words of Benedict XIV, when duly considered in their context. On the other hand the custom may easily be abused. Since, however, it rests with the priest who blesses the ashes to dispense or to withhold them, his discretion should be a sufficient safeguard for the reverence of the usage. It lies with him to explain the doctrine of the Church which prevents superstitious use of the ashes, and his warnings (if necessary) against possible desecration are supposed to reach the faithful to whom he ministers.

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#### VISITS TO THE CHURCH FOR MASS ON SUNDAYS AND HOLY-DAYS VALID FOR JUBILEE.

It is a common opinion that the Jubilee Indulgence cannot be gained by works that are obligatory under some other head.<sup>1</sup> Arguing from this general principle theologians are divided in their opinion as to whether or not attendance at Mass on Sundays and holydays of obligation satisfies for a Jubilee visit.

Those who hold the affirmative view argue that the precept of hearing Mass on Sundays and holydays does not include *actual presence* in the church, but only *moral presence*; and although as a rule the faithful assist at Mass *in* a church or public oratory (which is equivalent to a church), not infrequently it happens that the obligation is complied with by remaining outside the church and in a way which would not do for the gaining of the Jubilee.

<sup>1</sup> Cf. Constitution of Benedict XIV, *Inter praeteritos*, § 53.

Thus thousands of people every Sunday and holyday assist at Mass from a window of a private oratory which looks into the church; other thousands satisfy their obligation in the semi-public oratories of seminaries, colleges, religious institutions, orphanages, prisons, etc.; and others again hear Mass without being actually in the church, which may have been destroyed, or is too small for the congregation. Actual presence in the church, then, is not essential for the fulfilment of the duty of assisting at Mass. Wherefore, if during the time of the Jubilee any one goes into a church with the double intention of fulfilling the duty of hearing Mass and of complying with a condition requisite for gaining the Jubilee, the visit, not being obligatory for the precept of hearing Mass, serves as a Jubilee visit. This argument is developed by the learned theologian, Melata, in his *Manual of Indulgences*.<sup>2</sup> It is also sustained by Sebaldus Minderer, author of the supplement to Benjamin Elbel's *Indulgences and the Jubilee* († 1784), in Conference IX, where he says: "The obligation extends only to the being present at Mass on the prescribed days, but it does not belong to the essence of the precept to enter into the church or to pray there and be devout."

Another argument in favor of this opinion is, that it is nowhere expressly stated, nor can it be positively shown from any law, that a visit made to a church for fulfilling the duty of hearing Mass is not to be considered as valid for the gaining of the Jubilee. The Jubilee Bull mentions explicitly that the Easter duties are not applicable to the Jubilee; just as prayer prescribed under another head is not, according to the decree of the S. Congregation of Indulgences, May 29, 1841. But, since the Jubilee privilege, *qua beneficium Principis*, admits of broad interpretation,<sup>3</sup> on the principle that *expressio unius est exclusio alterius*, assistance in the church at a Mass of obligation may be made a Jubilee visit. This opinion is held by many approved authors, such as Reiffenstuel,<sup>4</sup> Konings in his *Notae* on the Jubilee of 1881, Melata, and Minderer.

<sup>2</sup> Rome, 1892, p. 93.

<sup>3</sup> Viva de *Jub.*, qu. 2, a. 1, n. 3; Collet, cap. 2, qu. 7.

<sup>4</sup> *Theol. mor.*, Antverpiae, 1743 (Spanish edition), tract. XII, post n. 113, Append. quaer. 5.



The chief opponents of this opinion are said to be the author of the *Tractatus de Indulgentiis ad usum seminarii Mechlin.* (pp. 41, 42), and Mocchegiani de Monsano, O.S.F., Consultor of the S. Congregation of Indulgences.<sup>5</sup> Mocchegiani, however, merely says that, as regards the gaining of an indulgence which requires a visit to a church it would not be *absolutely* safe to account as such visit a visit made to a church for the Mass of obligation on Sundays and holydays. That is to say, it would not be as *absolutely* (*omnino*) safe as it would be, for instance, if the S. Congregation had given a decision in its favor. He does not refer to Melata, but merely takes the argument of that theologian from Minderer's exposition of it. Moreover, writers in favor of this view give no reasons for it, and at the most go back to the general principle of Benedict XIV, referred to above, which does not mention this particular case.

Beringer, himself a Consultor of the S. Congregation of Indulgences, after examining both sides of the question with their authorities and reasons in his excellent work, *Die Ablässe*,<sup>6</sup> concludes that, "the first opinion may be followed by those who cannot make a second visit on Sundays [which shows that the opinion is sufficiently safe], at the same time even these, in view of the second opinion, would do well to make a special Jubilee visit by coming a little sooner to Mass or by waiting a short time after Mass is over and entering and leaving the church after saying the Jubilee prayers."

In a word, visits to the church for Mass on Sundays and holydays may be accounted valid Jubilee visits, although it is better to make a separate visit either before or after the Mass. J. P.

*Ilchester, Md.*

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### GUEST HOUSES FOR NUNS.

(Communicated.)

There are always a certain number of nuns from distant places visiting New York, Philadelphia, Chicago, San Francisco, and the other large cities. They come to make purchases for their chapels, houses, schools, etc., or to consult some specialist in eye, ear, or throat

<sup>5</sup> *Collectio Indulgentiarum*, Quaracchi, 1897, n. 196.

<sup>6</sup> Paderborn, 1900, pp. 77-78.

troubles, or on some mission which at any rate necessitates their stay for several days in the strange city. Since, as a rule, they are not allowed to remain over night in any house but a convent, it happens that these travelling sisters are obliged to claim hospitality from the local convents in our large cities for a day or more.

It is evident that visits of this kind, if frequent, entail certain inconveniences, not only for the communities being called on to give hospitality but also for the visitors. The regular observance in different religious houses often makes it impossible for the strangers to accommodate themselves to the local custom without prejudice to the business which they are sent to transact. Besides this they themselves unconsciously bring distraction, if not disorder, into the community whose horarium they cannot well observe. There are other serious difficulties arising often from the inconvenient locality of the convent to which the visitors may be recommended, or from the fact that the house is already occupied to its full capacity. A superior may do her best and yet fail to make her visitors, especially if they are delicate, feel that they are properly cared for, whilst the strangers are nevertheless convinced that they are under obligations to the sisters who are so good as to offer them hospitality, obligations which in many cases they know that they will never be able to repay. Any religious superior who has had experience in such matters and is able to view both sides of the question will admit that there are a hundred other disagreeable features connected with the charitable duty of opening the convent gates indiscriminately to strangers, apart from the necessity to which the visitors are sometimes forced of asking hospitality where the means of accommodation are limited.

A remedy for this inconvenience has been provided, I understand, in some places in the form of guest houses for sisters. These guest houses are either adjoining the convent, or entirely separate from it. A certain number of sisters have charge of it, and their duty is to provide for all visitors. All who come pay for each meal and for their lodging, just as any lay woman would do at a hotel. The visitors are in a measure independent. They are not a burden on any one and may be made to feel perfectly at home. They do not interfere with the discipline of the community, and they have their choice in following their devotion or religious observance so as to render it compatible with the duties for which they have been specially sent out.

Many sisters have spoken to the writer of the need of a guest house for religious in the large cities. It should not be difficult to ascertain

whether the system has been successful where it has been tried, and what are the advantages and disadvantages of such a hospice in our different cities. I imagine the Ordinaries would readily give their approval, and all communities which have to put up with the expense and confusion of many visitors would be glad to have such an institution started immediately.

J. F. S.

### IS THE ANGELUS AT NOON ON SATURDAYS SAID STANDING OR KNEELING?

*Qu.* Is it true that there has been a recent ruling on the part of the S. Congregation of Indulgences deciding that the Angelus at noon on Saturdays is to be said standing?

*Resp.* The Angelus on Saturdays at noon is ordinarily said kneeling, but on Saturdays in Lent the noonday Angelus is said standing. This latter point has been decided by an answer of the S. Congregation of Indulgences (May 20, 1896): "In sabbatis Quadragesimae orationem 'Angelus Domini' *meridie* recitandum esse stando." The decree adds: "sabbato vero infra octavam Pentecostes, meridie recitandum esse Antiphonam 'Regina coeli.'" This indicates that the Easter season ends *post meridiem*.<sup>1</sup>

### ERRORS IN THE TRANSLATION OF THE JUBILEE EXTENSION ENCYCLICAL.

(Communicated.)

There occurred two inaccuracies in the translation of the Bull *Temporis quidem sacri*, extending the Jubilee to the Catholic universe, February issue, pp. 158, 159.

The English version of number 1 of the faculties granted to confessors reads: "Nuns, including novices, may choose any confessor they like for the Jubilee confession, provided the confessor has the faculty of hearing confessions in the diocese." The Latin text reads: "Moniales earumque Novitiae sibi ad hunc effectum eligere poterunt Confessarium quemcumque ad excipiendas Monialium Confessiones ab actuali Ordinario loci approbatum." Therefore nuns are restricted in

<sup>1</sup> Cf. AMERICAN ECCLESIASTICAL REVIEW, Vol. XV, 1896, October, p. 424.



the choice of confessors to those who are approved for the hearing of nuns' confessions.

The second inaccuracy occurs on page 159 in the last words of number 6. The words are : "not included in this faculty is the case of affinity which arises 'ex copula cum matre desponsatae vel desponsandae, si hujus nativitas copulam antecesserit.'" The sentence ought to read : "Included is the case . . . 'si hujus nativitas copulam antecesserit ;'" or instead of *si* you might say *nisi*, or "si copula nativitatem hujus antecesserit." Hence if the daughter was born before the *copula*, dispensation may be granted. \*

#### THE FIRM OF B. HERDER AND THE TRANSLATION OF JANSSEN'S HISTORY.

As we are about to go to press, we receive the following letter in reference to our criticism of the English translation of Janssen's *History of the German People* :

"*Dear Sir* :—The contents and tone of the article, contained in your number of last month, on Janssen's *History of the German People*, call for some corrections and a strong protest on the part of the undersigned.

"As already stated by my St. Louis manager, the *English* edition of this monumental work is *no* publication of *mine*, but was brought out by, and is the property of, Messrs. Kegan Paul, Trench, Trübner & Co., of London.

"The first part of the translation is the work of Mrs. Mary Mitchell, to whom Mgr. Janssen had, by mistake, given this authorization *without* my father's consent. When the London publishers, for reasons which I need not here discuss, insisted upon taking the work out of the hands of Mrs. Mitchell, I volunteered—at great personal trouble and quite disinterestedly—to bring about an amicable arrangement between the two parties, and thus to secure the pursuance of the *History*. I then received such guarantees as anybody would have considered to be sufficient for the continuation of the edition in a way worthy of the German original.

"Miss Christie is acknowledged to be an excellent translator and enjoys the advice and coöperation of two Catholic priests, who—even on your side of the Atlantic—are known as first-class scholars, not only upon questions of German literature but also of Catholic doctrine.

"Notwithstanding the general excellence of Miss Christie's work, who, though Protestant, is free from any bias against our Holy Faith, the shortcomings of the translation cannot be denied. No sooner became I aware of them than I communicated with Messrs. Kegan Paul & Co., who are anxious to remove any misunderstanding by reprinting the pages complained of. They will moreover take the greatest precaution that such mistakes are avoided in future volumes, which they will endeavor to make as perfect as possible.

"I have always considered it the proudest inheritance, bequeathed to me by my father, to be a *Catholic* publisher, and I am happy to say that such men as the Jesuits

Baumgartner, Cathrein, Grisar, Lehmkuhl, the Dominican Weiss, Prof. Kaulen, Bishop von Keppler, the historian Pastor, etc., etc., are not only my authors but also personal friends of my firm.

"I beg to remain, dear sir,

"Yours respectfully,

(Signed)

"HERMANN HERDER."

Mr. Herder's explanation amply establishes the fact that he is not responsible for the errors in Miss Christie's version, and that the fault lies with the London house of Kegan Paul & Company, which managed the English translation. But we beg to recall the fact that their imprint did not appear on the title-page of the English edition which was issued in the United States. The copy sent us for review bears the name of B. Herder (St. Louis, Mo.), and we are at a loss to understand Mr. Herder's statement in the above letter that the English edition "is no publication of mine." We had no means of judging as to where lay the responsibility for the signal injustice done Mgr. Janssen and the Catholic public, except from the credentials which accompanied the translation, and those credentials bore the name of B. Herder.

It is reassuring at the same time to know that the great firm established by Benjamin Herder, who did so much for Catholic literature, not only in Germany, but also through his Latin, French, English, and Spanish publications in other countries, may not be judged from accidental mishaps due to its connections, to have relinquished its old honored position as a publishing medium of the highest class of Catholic literature.

EDITOR.

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#### THE MURAL CROSSES IN CONSECRATED CHURCHES.

*Qu.* Will you kindly inform me in your next number as to what are the rubrical requirements relative to the position of the mural crosses in a consecrated church? I have heard it asserted that these crosses must be placed on the four walls of the church, North, South, East and West, and that this arrangement is so much *de rigore juris* that no departure from it can be authorized even by the Ordinary of a diocese. On the other hand, I have noticed that in certain churches already consecrated a different order prevails, some having all the crosses on the side walls and others having them distributed between

the three walls with none in the sanctuary. Will you give me a definite answer as to which is the correct arrangement and whether or not the Ordinary may allow any other arrangement in specific cases?

C. H.

*Resp.* The crosses are to be so disposed that six are on one side and six on the other of the lateral walls; the two pairs at each end to be as near as possible to the high altar and the door of the church respectively. "Depingantur . . . cruces in ecclesia, quarum sex in parte dextera, sex aliae in sinistra appareant, ita tamen ut duae sint prope altare majus, et duae prope ecclesiae januam."<sup>1</sup>

#### CATHOLIC SERVICE FOR THE PROTESTANT DEAD.

Under the title, *La Chiesa e le Esequie degli Acattolici*, Father S. M. Brandi, S.J., publishes in the *Civiltà Cattolica* for March 2d, a well-reasoned argument showing that the Church has at no time authoritatively sanctioned the celebration of divine service for any one who professedly lived and died outside the pale of her spiritual communion. The article is apparently provoked by the erroneous statements in the secular press, notably of England, that obsequies in honor of the late Queen Victoria had been held in the cathedral churches of Santiago (Cuba), Montreal, Ottawa, Cape-town, Boston, etc., by special dispensation of the Pope. Father Brandi cites the various legislative enactments of the Church as expressed in general and local decrees, to prove that there never has been any deviation in the application of the fundamental principle forbidding all *communicatio in sacris*. It is a simple matter of consistency, according to which the Catholic public service is the exclusive privilege of the faithful or those whom the Church recognizes as belonging to her fold (at least externally). To extend this benefit to Protestants would be just as criminal as if the State were to enlist among its beneficiaries, under the rules of its civil service, persons who refuse civil allegiance or profess that they cannot accept the principles of the Constitution.

<sup>1</sup> S. C. Rit., Aug. 31, 1867. Mechlin. Collectan. n. 1580.



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## SYSTEMS AND COUNTER-SYSTEMS OF EDUCATION.

(1648-1800.)

EDUCATIONAL WORKS . . . . . BARNARD.  
GESCHICHTE DER PÄDAGOGIK . . . . . VON RAUMER.  
LEHRBUCH DER GESCHICHTE DER PÄDAGOGIK . . . STÖCKL.

WHILE in one sense the treaty of Westphalia (1648) inaugurated a peace, in another it did but transfer the conflict between Protestantism and Catholicity from the battle-field to the class-room. No sooner was that treaty proclaimed than the work of education, so rudely and so often interrupted, was actively resumed, and the development of educational systems, which had already set in, was pushed forward on both sides with astonishing rapidity and resolution. The consideration of these systems as they come to the surface, each expressive of its own peculiar phase of thought and ideas of progress, furnishes us with the best commentary upon the educational status of the times. With Protestantism it was a strong endeavor to perpetuate, by laying siege to youthful minds and hearts, its heterogeneous theological beliefs; with the Church, a supreme effort to recover what she had lost and to strengthen and purify what she still retained. As we view the contestants, arrayed one against the other, their respective educational policies suggest a contrast fraught with the profoundest significance to the true philosopher of history. In the one, the non-Catholic, we discern the spirit of humanistic scepticism busily and variously at work paving the way, by slow degrees, for the infidelity of the French Revolution, in which it culminated and by which it was eventually supplanted. The

repudiation by the Reformers and later Humanists of scholasticism had given an undue prominence to purely inductive methods. To both they came as valuable substitutes for what they considered the meaningless vagaries of the schoolmen. Yet, for all this, it must be admitted that they were neither new nor untried. Aristotle, the early Christian philosophers, and a whole train of mediæval writers, had been more or less familiar with them long before the *Novum Organum* of Francis Bacon had made its appearance. Bacon, it is true, emphasized and popularized them. He entered, more than any of his predecessors had done, into the systematization of scientific details, and gave an impulse to the spirit of physical inquiry which has since revolutionized the world. Nevertheless, he was not their discoverer—only their chief formulator and propagator. It was not long before his overzealous disciples, pushing their advocacy of the analytic method far beyond what he contemplated, rejected as altogether useless the synthetic process, from which, in any true system of philosophy, it is necessarily inseparable. The effect was inevitable. The study of the outer world; the concentration of human intelligence and energy upon mere objective phenomena; the consequent darkening and gradual elimination of the spiritual from the horizon of scientific speculation—all contributed to lead up to the gospel of materialism, which took such an easy hold upon minds already adrift on a sea of contradictions and errors, and has not even yet wholly run its destructive course in the school-room. It requires no stretch of fancy, if the subject demanded, to trace, on the one hand, the *logical* nexus between the experimentalism of Bacon and the scepticism of John Locke a century later; or, on the other, between the scepticism of John Locke and the atheism of the philosophers of the Revolution—Voltaire, Rousseau, Diderot, and the Encyclopædists generally—his admirers and the champions of his principles throughout France and the world. Where the philosophy of the period had thus slipped from position to position—from irreconcilable beliefs to Naturalism, from Naturalism to Materialism, from Materialism to Scepticism, from Scepticism to Atheism—it is not surprising to find that the groundwork of the non-Catholic educational systems which cropped up under their separate patronage and influence,

should have been largely permeated by the unsound principles which they invoked. A lamentable confusion of the nature of spirit and its essential relations to matter; a consequent misapprehension of the character and scope of moral responsibility; a mistaken idea of life and its purpose, and the intricate philosophy of its manifold environments, visible and invisible, could not, as a result, but find their way into the class-room and leave their impress upon the intellectual as they certainly did upon the political and social development of the seventeenth and eighteenth centuries.

On the side of Catholicism we behold quite a different spirit at work. It may be best described as a determination to carry out to the full, now that circumstances permitted, the wise provisions of the Council of Trent upon the subject of primary, secondary, and higher education. Those provisions were sufficiently ample and explicit. Priests were to devote themselves in a special manner to the training of youths. Pastors were to instruct their flocks. Parochial schools, wherever they had declined or disappeared, were to be reëstablished and competent teachers secured. Every encouragement was to be given to the various religious orders recently instituted for the development of secondary instruction. Bishops were to provide their dioceses, where feasible, with seminaries for the education of the clergy. Universities still under the control of the Church were to be safeguarded from the encroachment of prevailing novelties, that no taint of suspicion might dim the lustre of their record, impair their general usefulness, or compromise the sacred authority from which they held their charter. So spoke the Council in substance; and that its declarations filled the needs of the hour was manifested by the readiness with which they were caught up and acted upon in the numerous provincial and diocesan synods convened throughout France, Germany, Italy, Spain, Portugal, and the Netherlands, shortly after its adjournment in December, 1563. Perhaps in Saint Charles Borromeo, and the reforms which he set on foot in the diocese of Milan, we have the most striking illustration of the character of the new activity, as well as the clearest indication of the lines of development upon which the future educational policy of the Church was to proceed. In 1565, im-



mediately upon assuming the duties of his high charge, he convened a provincial synod. The subject of education was foremost amongst the matters discussed by the bishops assembled. The practical upshot of their deliberations was the establishment of colleges at Milan, Pavia, Arona, Lucerne, and Fribourg. Within the diocese of Milan alone he erected six seminaries, where every facility for the most thorough training was to be had. He was fully persuaded that the primary need of religion in every age is a pious and learned priesthood. Acting upon this conviction, he undertook to accomplish for his own diocese what Saint Vincent de Paul and the Venerable Olier were to do for the Church universal in the near future, by the institution of their now illustrious congregations. Nor did the Cardinal's work stop here. He organized scientific academies among the learned for the discussion of recondite subjects. He founded numerous poor schools where at least the elements could be had by those whom circumstances prevented from aspiring to anything higher. He saw to it that, as far as depended upon him, not even the humblest and neediest of his flock should be deprived of the priceless boon of Christian knowledge.

We might associate with this picture as a companion piece, that of the renowned Archbishop of Braga, Dom Bartholomew of the Martyrs, doing a similar work in Portugal. We might dilate upon the labors of Cardinal Pole striving for the revival of Catholic education in England during the troubled years of Mary's reign, and while the Council of Trent, from which he had been hurriedly summoned, was still in session. But we will not, for the reason that, comprehensive as were his plans, generous as were his endeavors, they were eventually brought to naught, in the pandemonium which followed. The purpose of the Council of Trent throughout, in all that concerned education, had been a radical and lasting reform. Its suggestions had been adopted with the most widespread and favorable results. But the evils checked and the progress made had been in the teeth of constant political upheavals which lent an air of uncertainty to undertakings and interfered not a little with that corporate endeavor which alone gives assurance of permanence and solidity. But no sooner were arms laid down, nearly a century later, by the treaty of

Westphalia, than the field was free. Both parties were thrown upon the strength of their individual resources. Principles were pitted against principles—methods against methods. Each fell to the organizing of studies as the most effective means of attaining its desired end. The Germans on both sides took the lead in pedagogical development, with the French and the Italian in the second place. Most of what we have in English, with some worthy exceptions, is mere translation from one or other of these languages. Of English *Catholic* pedagogy, barring translations, we have next to nothing—a painful but a necessary admission.

Of Protestant writers of systems—if indeed we may so designate them, since many of them are rather a piecing together of details than coherent scientific structures—whose work calls for special attention as illustrating the logical development in the school-room of the teachings of the Reformation, we may mention Sturm, Ratisch, Comenius, Locke, Jean Jacques Rousseau, Francke, Basedow, Pestalozzi, Froebel, and Jacotot. Of these, the two first, Sturm and Ratisch, antedate, while the two last, Froebel and Jacotot, follow the period comprised within the limits of the present paper. Nevertheless, for the sake of clearness and to unify our reflections, we have included them under one head. There are, of course, numerous other well known non-Catholic contributors to the subject, but as their influence has been less general we shall content ourselves with simply recalling their names. There was Ascham, the friend of Erasmus, tutor to Queen Elizabeth, and the first writer in English upon pedagogics; Dean Colet, a Catholic of doubtful leanings, founder of the famous school at Saint Paul's, London; John Milton, our great epicist, whose *Tractate upon Education*, while not embodying a system, is nevertheless entitled to regard for its many valuable suggestions; Richard Mulcaster, whose work on *Positions* has been described as "one of the earliest and still one of the best treatises in the English language;" Lancaster and Bell, authors of the system which bears their name and is so widely adopted throughout Great Britain; and the celebrated Doctor Arnold, of Rugby. Among the French, Rabelais and Montaigne should be mentioned. They have furnished us with no system, but merely with views, good, bad, and indifferent, upon education—the one

in his *Pantagruel*, and the other in his *Essays*. Among the Germans were Reuchlin, Trotzendorf, Neander, Herder, Rochow, Spener, Gesner, Fellenberg, Ernesti, Heyne, Semler, Gedike, Krusi, Diesterweg, Zeller, Graser, and Stephani. This list of names, which is only partial, suffices to give us some idea of the prodigious enterprise of the Protestant world in educational matters. It does not include, either, a considerable number of writers upon the theory of education and pedagogics, whose opinions are well known and are exerting no slight influence upon the trend of contemporary educational thought—such, for instance, as Bain, Mill, Huxley, and especially Mr. Herbert Spencer, whose ideas, it has been asserted, will constitute the groundwork of the education of the future. Formidable, however, as this showing is, we are happy to say, and will make good the statement, that in all essential points it was off-set and in many respects anticipated by an equally extended development on the Catholic side.

Sturm, who was the first to become renowned for his educational theories, fell under the double influence of the Renaissance and the Reformation. He combines, therefore, the spirit of both and is the fittest illustration of the Protestant humanistic pedagogical epoch, which is the first in the order of time. He represents the transition from Catholicity to Protestantism in education, as Pestalozzi, more than two centuries later, would represent the transition from Protestantism to Rationalism. As he wrote at a period of revolution and change in the intellectual world, we are not surprised to find him mistaking, in many respects, the true nature and scope of his subject. The cultivation of the Latin and, to a less extent, of the Greek classics was, as we have seen, the rage, and their study constituted by far the major portion of his ten years' curriculum. The vernacular, mathematics, history, and the sciences generally played but an inferior part in his pedagogical schemes. The accumulation of elegant words and phrases; the structural analysis of sentences in quest of hidden charms; the dexterous manipulation of idiomatic expressions in conversation and composition, and similar academic performances, was his highest aim, while the acquisition of a faultless classicism impressed him as the noblest object attainable by a scholar. For this reason, Cicero was the chief model of study. Strange to say,



Nepos found no place on his programme—though his antipathy for the involved sentences of Livy and the concise style of Tacitus are much more readily understood. As *we* view it, his concept, like the field of mental activity which it opened up, was altogether too narrow. Still, we cannot blame him. He wrote for his *own* time and not for *ours*, and in giving the classics what seems to us an altogether undue preference, he catered, no doubt, to the unmistakable public taste of his day. But it was not long before the Reformation and Humanism parted company. Left to itself, and with nothing but its elastic principle of individual and independent judgment to guide it, Protestantism entered upon its chequered career in the class-room. Its first outgrowth was the school of Realism. Private interpretation in matters religious had been met half-way by the now popular Baconian theory of induction in matters scientific, and together they constituted the basis of the new educational departure. Its champions, because of the novelty of their method, were called Innovators or Progressives. Chief amongst them were Ratisch and Comenius, and later, Francke, who, however, was rather a Realistic-Pietist in that he supplemented the principles of out-and-out Realism by a strict moral training in Lutheran tenets. Realism was distinctly a reaction against the excessive formalism, which it was thought, and with reason, had distinguished as well as impaired the usefulness of other and earlier methods. Various as were its modifications, they concurred in a few fundamental principles, the bare mention of which shows us the Reformation carrying the Baconian theories to dangerous and unwarrantable extremes. Educational development, they maintained, to be logical should proceed from the concrete to the abstract. Consequently, knowledge was not to be sought in the correlation of *a priori* principles, but only in the handling and analysis of things themselves. "Things, not words," was their motto. The student was, therefore, rather to teach himself by observation than depend on the authority of the teacher, which authority was to be reduced to a minimum. Interest was to be the ruling incentive in youth to the acquisition of knowledge, and coercion was to be avoided. As learning, like everything else, was valuable only in so far as it was here and now useful, nothing was to be studied or committed to memory

which the student did not understand. We see here the beginning of a reaction not only against the excessive classicism of the Renaissance, which made all culture subservient to ancient models and authority, but also against the truths of revelation, which were not to be impressed upon youthful minds for the reason that they are unintelligible. This was the Realistic tendency pure and simple, of which we find large traces in much of the mechanical work which goes by the name of education in our day. Ratisch did not succeed. His work, however, failed less for want of merit than because it promised much more than it fulfilled. Besides, in some of its provisions it was impracticable and, as Von Raumer expresses it, too tedious. Thus to illustrate. In the study of authors, say of Terence, one of his pet models, we are told that the teacher, or one of the pupils, is first to read to the class each passage assigned for translation nine times—six times in Latin and three times in German. This, no doubt, for the purpose of impressing it upon the minds of the student by a sort of absorption or process of mental infiltration. In the emphasis which he laid upon the study of the vernacular and other modern languages, we behold a real and useful addition. Comenius, who flourished from 1592 to 1671, plays a much more prominent part in the historical development of Realism in education. He was a Moravian bishop. His system was remarkable for two features. First, the great extent to which he applied the Baconian principles of inductive research in pedagogics; and secondly, the practice of teaching by illustration—a practice for which he is wholly credited by many, but which, as he tells us himself, he copied from the Jesuits of Salamanca. His three chief works are the *Methodus Novissima*, the *Orbis Sensualium Pictus*, and the *Janua Linguarum Reserata*. The last is an encyclopædic text-book giving a brief history of well nigh everything. It consists of a hundred chapters. In the ninety-ninth chapter the world comes to an end, and in the one hundredth the author bids his reader adieu. Its popularity in its day is evidenced by the fact that it was translated into twelve European and several Asiatic languages. His *Orbis Pictus* was long a favorite text-book, and for two hundred years held its own in the schools of Germany. The modified Realists, while accepting as a working principle the motto, "things, not

words," added to the study of nature an organized system of moral training. From this fact they were called Pietists. Francke, who died in 1727, was foremost in the work. He was a professor of Greek and Oriental languages at the University of Halle, then recently founded, mainly through the enterprising efforts of the celebrated Spener, his associate in much that he undertook. His educational ventures were varied and included the establishment of orphanages and normal schools, of neither of which, can he, with any truth, be said to have been the original projector. The features of his system may be briefly summarized as follows: Strict moral training; the neglect of Greek classics and the substitution in their stead of the New Testament; the study of Hebrew for its Biblical importance, and the vernacular; and finally, the cultivation of the "Realien" or Real Studies. As was to have been expected, opposition was soon developed against the strict moral régime which he everywhere sought to enforce. It was set down as cant and hypocrisy and more calculated to warp and falsify than to develop and ennoble character. In spite of attacks, though, his methods, his popularity, and many of the results of his labors have survived to our times. Simultaneously with the progress of the realistic schools, whether purely such or modified by Pietism, we behold the advocates of Humanism still clinging to the ancient classics as the true basis of education; making, however, as they went along, such concessions to Realism as the necessities of the period seemed to demand. Their position, it would seem, was not altogether unlike that of many of our modern colleges whose curricula are made up of classical and commercial studies. They were known as reformed Philologists, because occupying, by reason of new principles, a place in advance of that held by the old philologists without, by any means, accepting the theories of the Realists, in their totality. They attempted a sort of *via media* between two extremes, and in the unsatisfactory attempt to effect a compromise, emphasized the shortcomings of both, and prepared the way for the still more radical stand taken by the Naturalists.

The principle of Naturalism which had been long at work, found its first notable development in England and its chief exponent in John Locke—the so-called "Father of English philoso-



phy." It soon overspread France and Germany and forced its way into everything—literature, science, art, and life. It was an apotheosis of Nature and meant a complete rejection of revelation. Of course, it very soon worked itself into pedagogics, and, not satisfied with the study of nature as the Realists had been, pushed its position to the extreme of asserting that beyond nature there was nothing to study. It was the Baconian theory and Realism gone mad. Its principles, as far as they have to do with our present subject, may be briefly summarized as follows: (a) All training and instruction should be divorced from positive Christianity, and recognize as religion only that which the laws of nature teach. (b) Consequently, the teacher's attitude towards his pupils is not to be positive, *i. e.*, he is not to communicate knowledge by precept, but allow his charge by observation and reflection to bring into play the powers of his mind and thus educate himself. Let the student *grow*, and under the spontaneous influence of environment attain to the maturity of his natural capacities. (c) Moral instruction should not be explicitly imparted. The child is to develop unaided his moral instincts—for to anything higher he is not expected to ascend. The teacher's influence, as far as it is exerted at all, is to serve merely as a preventive, warding off all attacks upon virtue, but suggesting nothing. Physical culture, which was practically ignored in previous systems, is to be sedulously attended to—a physical culture that will harden the system and render it proof against outside attacks. We have said that Naturalism took its rise and, in the person of John Locke, found its chief exponent in England. It was in France, however, and a century later, that it was to attain its first great popularity at the hands of its most enthusiastic patrons and heralds. These were the French Encyclopædists, of whom Voltaire was the prince and leader. They saw in the sensism of the English philosopher the materialistic principles which would best serve their purpose and enable them to bring to flower and fruit, as they subsequently did at the period of the Revolution, the deistic and atheistic tendencies which distinguish that epoch of universal intellectual fermentation. Speaking of the French *philosophers*, Heine, who was in perfect accord with their views, says: "The essay on the Human Understanding became

their gospel—the gospel they swore by.” Not that they had been altogether uninfluenced by “the earlier writers of their own country,” as, for instance, by Montaigne and Bayle; but, as they themselves admitted, Locke was their master and leader. Beginning with Locke himself, the Naturalists felt that they had a mission to perform, and, destructive as it was, began its accomplishment in the field of pedagogics. In the principles which they advocated Realism found an ally; Humanism, its greatest antagonist; and the Rationalism of the present century, the germ element of its prolific life and activity. Locke’s *Thoughts upon Education*, Rousseau’s *Emile*, and Basedow’s *Elementary*, are the best formulation of the naturalistic educational views. Locke, who was born in 1632, published his *Thoughts upon Education* in 1693. They are embodied in the maxim, *mens sana in corpore sano*. His philosophical bias limited his idea of development to the study of the material world, while his profession of medicine led him to lay too great stress upon the cultivation of hygiene. He furnishes us with no system, and some of his ideas upon physical culture are extremely novel, but would hardly commend themselves to the medical fraternity of our times. The following may serve as a specimen of much more. The child is to be educated at home and not at school. He is to be made to wash his face in cold water once a day. His shoes should be thin, and, if need be, full of holes, so as to let in water whenever he comes too near it; this will make him careful and teach him prudence. While young he should not be allowed to eat flesh meat, and when old should be permitted it only once a day. For breakfast he should be given brown bread with or without butter. His drink should be small beer, and his physic poppy-water. This process is intended, he says, to harden children as they grow up, though, as Herbert Spencer dryly remarks, it was a process far more calculated to harden them out of existence.

Jean Jacques Rousseau, who flourished from 1712 to 1778, embodied in his *Emile* many of the suggestions of his English predecessors. While not a formal treatise, *Emile* is distinctly an educational work. Largely speculative, much that it contains was reduced to practice later, especially by Pestalozzi and Froe-

bel. It has been characterized as "a superfine Sanford and Merton," the education of Emile and Sophie furnishing the author with an opportunity of ventilating his educational theories. The work, while containing much that may be instructive, abounds in paradoxes and crudities. As an example of the dangerous absurdity of some of its principles we may cite the following: "Let us lay it down as incontrovertible," he says, "that the primary impulses of nature are always right. There is no native perversity in the human heart"—a pagan sentiment which the Roman poet had expressed before him—

"Homo sum, et humani a me nil alienum puto."

With such principles, it is not surprising that it exercised a most pernicious influence towards the close of the last century. Basedow, whom we have selected as the third representative of the Naturalistic school, was a German, and lived from 1723 to 1790. As Locke had influenced Rousseau, so, in turn, Rousseau's *Emile* did much to determine the direction of Basedow's educational activity. Indeed, his root-ideas are those of Rousseau. His chief merit lay in the variety by which he sought to render class-work interesting, as also in the store which he set by conversation as the most effective means of acquiring language. True to the principles upon which his system was operated, no religious training was imparted, save that of a "human, superficial, lifeless and absurd patchwork of natural religion," as Barnard phrases it. A child's natural inclinations were to be directed but never suppressed or supplemented by anything higher, for nature is always right and self-sufficient. With the aid of friends he succeeded in erecting at Dessau his famous school called the Philanthropinum, an institution wherein Nature was to be strictly followed and in which all were to partake upon an equal footing of the educational benefits which it had to bestow. In it much attention was given to physical exercise, and for the first time, says Quick, gymnastics were introduced into the school curriculum. Basedow remained at the head of its staff of professors until a dissipated life necessitated his removal. Despite the connection with it of Camp, Saltzmann, Wolfe, Wolke, Olivier, Mathieson, Bahrdt, and other pedagogues of note, it never enjoyed a large attendance,



though it was patronized from great distances. While in a measure it stimulated educational enterprise on its own peculiar lines in other parts of Europe, especially in Switzerland and Russia, it gradually declined and was closed in 1793.

The attitude assumed by the Naturalists had been too boldly asserted for the taste of many. Its position, they thought, was extreme and radical. Out of the conflict there arose in pedagogics the school of Modern Illuminism, which, though in reality nothing more than Rationalism, seemed to differ from it by reason of the religious element which it sought to emphasize in education. Its champions, Rochow, Heineke, Herder and notably Pestalozzi, were imbued with the principles of religion and eager to re-assert its claims to a place in the class-room. Unfortunately, however, religion, as they conceived it, bore no kinship to positive Christianity. Whether they knew it or not, it was simply the old Realism masquerading under a new name, and waiting till the infidel philosophy of the eighteenth century in Germany and France would summon it to life again. Pestalozzi was the most celebrated representative of this school, which fills the transitional period from the last to the present century. He was born in 1746 and died in 1827. Like many who had preceded him, and like most of those who were his contemporaries, he had been largely influenced by the *Emile* of Rousseau. In his three works, *Leonard and Gertrude*, *How Gertrude Teaches her Children*, and the *Book for Mothers*, he sets forth his views. In some respects they differ but little from those of Basedow and the Naturalists generally. In others they are more original. The defects in his method have been reduced to the following three or four. Too much stress was laid upon speculative studies. The knowledge imparted was not sufficiently positive. "Simplification was carried too far. Too little attention was given to historical truth and to testimony," as a criterion of evidence—particularly in what concerned religion, the knowledge of which he looked upon as innate. His system had to do with elementary education merely, and furnished his pupil, Froebel, with many of the ideas which he subsequently wove into his *Kindergarten*. His method of instruction became exceedingly popular, and, with few modifications, is still largely in vogue in Germany. Pestalozzi is

the link between the old and new, and, in the opinion of his admirers, has been the largest contributor to the educational progress of the nineteenth century. With him the science of non-Catholic pedagogical development ceased. The present century has simply fallen heir to the principles and works of the eighteenth. Froebel (1783-1852) and Jacotot (1770-1840) are an inheritance from the last century. Whatever credit we may give them for the details of their respective systems, the principles of the "Kindergarten" and "Self-instruction" were not new. For this reason, Froebel and Jacotot are more properly called methodizers than inventors of systems. The former, Froebel, did much towards converting the waste energies of earlier childhood into channels of activity. His attempts, whatever their results elsewhere, have been heartily responded to in Germany, Switzerland, Holland, France, and the United States, and to some extent in England. The Kindergarten movement is spreading rapidly, and its literature is becoming daily more and more abundant. Jacotot's method of self-instruction, which he himself summarized in the four words—learn, repeat, reflect, and verify—has become practically obsolete, though traces of it are still to be met with in some of the schools of Belgium and France. There are not wanting those, however, amongst them Mr. Payne, who believe that in its principles at least it is destined to revive—that "the soul of it will, some day, be infused into a new body, to be succeeded, perhaps, by another and another educational metempsychosis as we advance in our conceptions of the true relations between teaching and learning." Whether such will ever be the case or not we must leave to the future to decide.

We have mentioned these various non-Catholic systems since a right understanding of the principles from which they sprang, and which they were fashioned to propagate, will enable us more fully to appreciate the scope and character of contemporaneous Catholic development, which, while founded throughout upon one and the same eternal truth, varied in accidental structure to suit the changing exigencies of the times. Counter-systems they may be designated, since they were intended to stem the current of heresy so busily at work in the class-room during the period of their respective evolution. The only Catholic system which

preceded the year 1648 was that of the Jesuits. The monasteries, it is true, centuries before the foundation of the Society of Jesus, had their *Trivium* and *Quadrivium*; but the monastic courses of study were a very variable quantity, and in scarcely two instances did *Trivium* and *Quadrivium* mean exactly the same thing. They were strangers in those days to educational systems as the word is now commonly understood. Ignatius of Loyola realized the need, and his object in the establishment of the Company was not merely to supply the Church with a corps of teachers, for she had never been without them, but with one organized upon definite lines and suited to the new requirements, and whose very compactness would render it an efficient aid in her hands for the refutation of error and the dissemination of truth. In consequence, a uniform educational plan was immediately drafted and put on trial in the colleges of his Order. In the general Congregation which elected his successor in 1558, the method hitherto in vogue was discussed, and modified, and made the groundwork of the "*Ratio Studiorum*," as it was still further enlarged and improved under the generalship of Aquaviva in 1584. This is not the place to discuss the "*Ratio*" as a system. Sufficient to say that it has served its purpose in the department of both secondary and higher education, for three hundred years, and is still the law for the government of Jesuit institutions of learning. In its scope it extends from grammar to divinity, and, in not a few of its provisions, anticipated many of the supposed original features of later systems. The next system of Catholic education which made its appearance was that of the French Oratorians, founded by Cardinal de Berulle in 1611. The Oratorians accomplished much during the two centuries of their existence. The object of the Order was twofold—the training of the diocesan clergy and public instruction. Some idea of the rapidity with which it spread may be gathered from the fact that when the founder died, in 1629, it had already established schools in numerous cities of France, as also in Rome, Madrid, Constantinople, and throughout the Netherlands. It had at least fifty institutions in operation. Malebranche and Masillon may be named as amongst its eminent scholars. Thomassin, the well known theologian, belonged to the Order, and has embodied in his *Methode d'Enseigner et d'Etudier*, its system of education. Unfortunately, some of its members fell



into Cartesianism in philosophy, and into Jansenism in theology, which gave rise not only to discord within the body itself but to censure and mistrust from without. It was therefore not surprising that at the time of the French Revolution many of them took the civil oath and joined the Constitutional Church. The Congregation itself was finally dissolved, but Pius IX restored it in 1864 under the title of the Oratory of the Immaculate Conception—the Pères Gratry and Cardinal Perraud being its most illustrious ornaments in our day.

We spoke of Jansenism. Let us say a word in passing about the famous community of Port Royal. We say "in passing," for as educators its members accomplished comparatively little, and hence need not detain us long. Writers of the stamp of Saint-Beuve, Compayre, and Oscar Browning, with whom historical exactness is not a specialty, have striven hard to encircle their memories with a halo of pedagogical renown, less, it would seem, out of regard for them than to asperse their traditional foes, the Jesuits. The truth is, they never had more than fifty pupils at any one time in their schools, while the schools themselves flourished for only fifteen years. Their educational method was certainly not without its good features, and some men of rare parts, notably Arnoudt, Quesnel, Lancelot, and the witty Pascal, whose *Provincial Letters*, in spite of their fictitious contents, have made him famous, were found amongst them. Their peculiar theological views, however, made them a menace to the Church. Here was the cause, and not a professional jealousy, of the persistent attacks upon them by the Society of Jesus. Their sympathizers, when dwelling so pathetically upon the harsh treatment which they sustained at the hands of the Order, should not fail, as they invariably do, to inform the reader that this opposition was more than sanctioned by Clement XI, whose Bull "*Unigenitus*," published in 1713, wiped Jansenism out of existence, while the legislation of subsequent pontiffs administered the death-blow to its serpentine spirit still lurking in the grass. The Port Royalists, like the dark heresy which they sought to foist upon the Church, are now things of the past. Peace, then, to their memories, their ashes, and their souls.

[To be concluded.]

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THE CAUSALITY (DISPOSITIVE) OF THE SACRAMENTS.<sup>1</sup>

## III.

I N a preceding article I have defined the terms, the knowledge of which is necessary for the understanding of the controversy respecting the causality of the Sacraments, and we have discussed St. Thomas' teaching on the point. It remains to bring forward the theological arguments that can be adduced in support of our position, viz.: (1) that the Sacraments are dispositive instruments in the conferring of grace; and (2) that their instrumentality belongs to the intentional order.

1. My proof of the dispositive instrumentality of the Sacraments has already been given in my examination of the teaching of St. Thomas. For I showed from the Angelic Doctor, that no created instruments can be employed in the divine operations, such as creation, justification, etc., except in so far as it may be necessary to prepare the subject, if there be one, for the reception of the divine effect. Since the soul is the recipient of grace, the Sacraments may have this preparatory instrumentality, but nothing further. They can be only dispositive instruments of grace.

2. If we argue from the received principles which govern the theology of the Sacraments, we reach the same conclusion. St. Augustine<sup>2</sup> defines a sacrament to be *signum rei sacrae*, "a sign of a sacred thing." The Catechism of the Council of Trent<sup>3</sup> approves this definition as expressing most clearly and lucidly the nature of the Sacraments, and states that it was accepted by all the scholastic doctors, while it supplements it with an alternative and equivalent definition that a sacrament is "a visible sign of invisible grace." But the Sacraments are not merely speculative signs, *i. e.*, whose sole duty is to communicate the knowledge of something else; they are practical signs, signs, that is, which are not only signs, but also causes,—causes of that which they signify. This we learn from the Council of Trent,<sup>4</sup> which defines that the Sacraments of the New Law contain the grace which

<sup>1</sup> See AMERICAN ECCLESIASTICAL REVIEW, January, p. 35.

<sup>2</sup> *De Civ. Dei*, l. x, c. 5.

<sup>3</sup> *De Sacramentis in Genere*, n. 4.

<sup>4</sup> Sess. 7, can. 6.

they signify; *i.e.*, they contain it as a cause contains its effect.<sup>5</sup> Now since practical signs are the causes of the thing they signify, it is impossible for a practical sign to be true, and yet to produce no effect. It would be false and self-contradictory. But a sacrament is, as we have said, a practical sign, and a valid sacrament is a *true* practical sign. Therefore it cannot exist without actually producing that which, as a practical sign, it immediately signifies. Faith, however, tells us that sacraments can be valid and yet not confer grace; as, for example, baptism received in formal heresy or schism; and this is implied, too, in the definition of the Council of Trent<sup>6</sup> that the Sacraments of the New Law contain the grace which they signify (this without restriction), but confer it only upon those who have placed no impediment in the way. We are, therefore, forced to the conclusion that grace, as actually conferred upon the recipient of the sacrament, is not the immediate and unconditional practical signification and effect of a valid sacrament; but rather a title to grace, a disposition which is not incompatible with continuance in a state of sin; which, therefore, can always be produced by a valid sacrament, whether received worthily or sacrilegiously, and which, in the case of an unworthy reception, will obtain its natural fulfilment by the actual bestowal of grace, on the removal of the obstacle.

Again, the Sacraments contain the grace which they signify, after the manner of *instrumental* causes.<sup>7</sup> Now an instrumental cause cannot contain its effect unless it is in the very act of producing it. For without the instrumental virtue which it receives from the principal agent, it has no power to produce this effect, and therefore cannot be said to contain it. Nor does it receive this instrumental virtue except when it is in actual use, and, therefore, actually producing its effect. The operative power of the principal agent has no stable existence in the instrument, but passes from the principal cause, through the instrument, to the effect. It is in the instrument only in the state of transition or flux, like water in the bed of a river. Hence an instrument contains its effect only when in the act of causation. Therefore, the

<sup>5</sup> Cf. Catechism of the Council, *ibid.*, n. 7.

<sup>6</sup> S. 7, can. 6.

<sup>7</sup> *Conc. Trid.* s. 6, cap. 7.



containing and the production of the effect are identical in an instrument. But a valid sacrament must always contain and therefore cause grace, and yet does not always actually confer it.<sup>8</sup> Consequently the immediate and infallible effect, the effect which can never be lacking, is grace, not in its actual bestowal, but in an antecedent disposition which is a right and title to grace; which right is recognized and grace conferred, provided that there is no impediment.

3. The Sacraments not only cause *what* they signify; they also cause *because* they are signs, and *inasmuch as* they signify. The causation is entirely dependent on the signification, as regards both the nature and the order of the effects. St. Thomas says, "Sacramenta significando causant," and holds that they are suitable instruments in the production of grace in the soul precisely because they are signs.<sup>9</sup> The signification and the causation are therefore coördinate and inseparable.<sup>10</sup> Hence, if we find that the outward sign always signifies something that is of its own nature antecedent to grace, and that it signifies grace only through the medium of this immediate signification, it will follow that the production of grace takes the same order; that something naturally anterior to grace is the immediate effect of the sacrament, and

<sup>8</sup> *Conc. Trid.*, s. 7, can 6.

<sup>9</sup> *De Ver.*, q. 27, a. 4, ad 13.

<sup>10</sup> There is also a metaphysical reason for this, viz., the operation of an instrument is twofold: it has the operation proper and natural to itself, independent of the principal agent, and springing from its own inherent and natural activity; and it has the instrumental operation in dependence upon and under the influence of the principal agent. But the instrument receives the virtue of the principal agent only when it is in the actual exercise of its own proper operation. (This presupposes of course that local motion which is required by all inanimate agents in order that they may exert even their natural activity; but this is not necessarily derived from an intellectual agent, as is the instrumental virtue.) And this instrumental virtue is received into the instrument's natural operation, and modifies and elevates it, so as to enable it to produce the higher effect. Thus it is the natural operation of a brush to spread paint upon a canvas, and the finished artistic picture is its instrumental effect; but it is obvious that the latter cannot be produced except in the execution of the former. Similarly the operation natural to the sacramental sign is to signify, its instrumental operation to cause, grace. Therefore, the sacraments can cause grace only when and in so far as they signify it. If they immediately signify something else appertaining to the order of grace and grace itself only mediately, then grace will not be the immediate but the mediate effect. Cf. St. Thomas *De Ver.*, q. 27, a. 4, and *Summa*, 3 p., q. 62, a. 1, ad 2.

that the actual infusion of grace into the soul depends upon this precedent effect.

Now let us take and examine the Sacraments one by one, beginning with the greatest of all, the *Holy Eucharist*. What is the immediate signification of the outward sign (*i. e.*, the species of bread and wine, together with the words of the form, "This is my Body," "This is my Blood")? Undoubtedly, it is the transubstantiation of the bread and wine into the Body and Blood of Christ, and the resultant Real Presence of our Divine Lord under the species of the bread and wine. And everyone understands this to be also the immediate *effect*. Nor does the outward sign signify the special grace of the Holy Eucharist, viz., the spiritual nourishment of the soul, except through the medium of the Real Presence. Hence our Lord said,<sup>11</sup> "The bread that I will give is my flesh;" "My flesh is meat indeed and my blood is drink indeed." The sacrament of the Holy Eucharist therefore signifies and causes in the first instance the Real Presence of our Lord under the species of bread and wine, and through that Presence it is also the sign of the spiritual nourishment of the soul by sanctifying grace, and therefore the cause of that grace in those who receive the sacrament worthily.

Next in order are the three sacraments which confer a character. It is obvious that the direct and immediate purpose of the sacrament of *Order* is not the bestowal of grace, but the conferment of a sacred spiritual power, appointment to a sacred office in the hierarchy of the Church. This office involves the performance of certain spiritual duties, and as these duties cannot be worthily fulfilled without a special grace from God, the possession of power and office of the priesthood becomes a right and title to that special grace. The whole ceremonial of the sacrament of Order clearly points to this, and especially the essential portion of the rite. Thus, as St. Thomas says in the *Summa*,<sup>12</sup> hands are imposed in this sacrament, because "by it is conferred a certain preëminence of power in the divine mysteries," and the tradition of the instruments and the words, "Receive the power to offer sacrifice to God," etc., explicitly signify the sacerdotal power and dignity,

<sup>11</sup> John 6: 52, 56.

<sup>12</sup> 3 p., q. 84, a. 4.

which gives, as we have said, the right to special graces of the priesthood.

In *Confirmation* the Christian is made the soldier and the standard-bearer of Christ, with the duty of confessing and defending the Christian faith before and against the world. He is therefore signed with the sign of Christ upon his forehead, and is anointed with oil to signify that maturity and robustness of strength which is required in the soldier, and as this duty cannot be performed in an efficient manner without the divine assistance, the sacrament further signifies the necessary grace, and confers it upon the worthy recipient.

In the sacrament of *Baptism*, although the outward sign does signify the interior ablution of the soul by grace, yet its immediate signification cannot be the actual bestowal of grace; but only an inchoate bestowal, consisting in a right to the grace of the sacrament. For the immediate and precise signification of the sacramental sign is determined by the words of the form; and the form of Baptism is limited in its immediate signification to this incipient bestowal of grace, by reason of the condition of the minister of the sacrament. For he cannot know with certainty (in adult baptism) whether the interior dispositions of soul requisite for the worthy reception of the sacrament are present, and yet he must always, in administering the sacrament, speak with the same certainty, the same positiveness; he must always categorically pronounce the soul's ablution. And if the sacrament be validly conferred, the categorical declaration, "I baptize thee," must be true. We know, moreover, that the validity of Baptism does not depend upon the *ex opere operantis* dispositions of the recipient, or upon the actual conferment of grace. If then the minister can say with truth, "I wash thee," even when there is no actual reception of grace, the words of the form cannot immediately and unconditionally represent the actual conferment of grace, but only an inchoate bestowal, a bestowal of grace *in actu primo*, which is in itself a title to the reception of grace *in actu secundo*, when the obstacle is removed. Hence the correct interpretation of the form of Baptism is, "I apply to thee the sacrament of ablution," that is, "I give you the right to receive the grace which will wash the stains of sin from your soul," just as, according to St. Thomas,<sup>13</sup>

<sup>13</sup> *Summa*, 3 p., q. 84, a. 3, ad 5.



the true explanation of the form of Penance is, "I apply to thee the sacrament of absolution," and not "*ego te absolutum ostendo.*"<sup>14</sup>

The explanation of the outward sign of *Penance*, therefore, is similar to that of Baptism. Penance is a judicial process, and the form of the sacrament is a judicial sentence of absolution. But the sentence of acquittal must always be distinguished from the actual release of the prisoner. It gives him a right to have that sentence executed, but it is not the execution of the sentence. Hence the sentence of absolution pronounced by the priest in the tribunal of Penance does not immediately signify the actual remission of sins, but only a right to that remission.

The form of the sacrament of *Extreme Unction* is deprecativ or oblativ. The dying man is committed to the merciful hands of God in order that He may perfect in the soul whatever is required for its eternal salvation. Consequently, the immediate signification of the sacrament is not the actual conferring of grace, but the committal of the sufferer into the hands of God. But since this expression of the desire of the Church is efficacious *ex opere operato*, by reason of its sacramental institution, its immediate effect of committing the sick person into the hands of God carries with it a title to the divine assistance, *i. e.*, to grace.

The outward sign of *Matrimony* is the contract of marriage between two baptized persons, and its immediate signification and effect is the marriage bond. But by the elevation of Matrimony to the dignity of a sacrament, the marriage bond further entitles the contracting parties to divine grace, to enable them to fulfil the duties of the married state.

In every sacrament, therefore, there is an effect which is anterior to grace, and upon which the actual bestowal of the grace by God is dependent; that is to say, the Sacraments are the dispositive causes of grace.

This argument receives confirmation from the doctrine and practice of the Church with respect to the repetition of the Sacra-

<sup>14</sup> The form of Baptism cannot be interpreted, "I wash away thy sins as far as in me lies," for that would invalidate the sacrament when the interior dispositions of the soul were wanting. It would merely express an ineffectual intention on the part of the minister, and therefore the sacrament would have to be repeated in order that original sin be washed away; which is heretical.

ments, to which I referred in my previous article. The Sacraments which confer a character can never be repeated; Extreme Unction may not be readministered while the same danger of death continues; a new marriage cannot be contracted so long as both husband and wife are living; while the Holy Eucharist and Penance can be repeated indefinitely. Now this teaching and practice of the Church can be explained only by the doctrine of the "*res et sacramentum*," as the intermediate effect between the sacrament and grace, upon which the grace of the sacrament is itself dependent. For Baptism, Confirmation and Holy Order cannot be repeated because they confer an indelible character, a perpetual title to grace. During the continuance of the same danger of death the committal of the sick person into the hands of God by Extreme Unction, holds good, and gives him a right to the sacramental grace. The sacrament of Matrimony cannot be repeated while both parties to a previous contract are still living, because the marriage bond is dissoluble only by the death of one of them. But if grace were a sacramental effect coördinate with and independent of the "*res et sacramentum*," even though a new "*res et sacramentum*" could not be produced, yet each repetition of the sacrament would give an increase of grace; and this would be amply sufficient ground for the repetition. But if grace is given because of a disposition in the soul which entitles it to grace, this disposition, as long as it remains in the soul, will be the cause of the sacramental grace (provided that there is no impediment); and so the repetition of the sacrament is unnecessary, and would be null and void. On the other hand, there is no limit to the number of times the sacraments of Holy Eucharist and Penance can be received, because the "*res et sacramentum*" in each case is not permanent. In the Holy Eucharist, the Real Presence, which is the "*res et sacramentum*," ceases when the sacramental species are corrupted; and in the sacrament of Penance, the title to the remission of sins is fulfilled and therefore passes away when the sins confessed have been actually remitted. Consequently, to obtain fresh grace, and for the remission of further sins, a new title is required, and, therefore, a repetition of the sacrament.<sup>15</sup>

<sup>15</sup> Cf. Conc. Florentin., Decr. pro Armenis, de Sacramentis.

4. The last argument has for its basis the received doctrine that some, at least, of the sacraments (*e.g.*, those which imprint a character) may "revive";—that is: If a sacrament is received sacrilegiously, although it certainly produces no fruit of grace at the time of reception, yet if the recipient put himself into the proper dispositions at some future time, the sacramental grace which had been held suspended will be given to him. This doctrine is absolute, as far as Baptism is concerned, for it is the foundation of the teaching of the Church with regard to the rebaptism of heretics. Now the sacramental grace must be just as much the effect of the sacrament in the case of revival as it is in the worthy reception of the sacrament, for the universal condition of salvation, obligatory not only upon those who receive Baptism worthily, but also upon those who receive it unworthily, is regeneration of water and the Holy Ghost.<sup>16</sup> But how can Baptism received sacrilegiously produce the effect of grace? A sacrament is an efficient cause, which can operate directly in the production of its effect only while it is in existence; while, in the event of the revival of a sacrament, unworthily received, perhaps weeks or months previously, the instrumental cause, *viz.*, the outward sign, has ceased to exist. How, then, can the sacrament be the efficient cause of the grace ultimately received? There is only one way, according to sound philosophy. If when an efficient cause is acting upon an object, an obstacle is presented to the production of the effect, that effect will follow upon the removal of the obstacle, supposing that the efficient cause has then ceased to operate, only provided that the cause has been able to leave behind it in the object a disposition sufficient to require the existence of the effect. Consequently, the revival of the Sacraments can be explained only by the fact that a sacrament, even when sacrilegiously received, causes in the recipient a disposition which is of itself sufficient to require the infusion of grace into the soul when the obstacle which has excluded the grace is taken away. This is

<sup>16</sup> Hence it is not correct to base the revival of the Sacraments upon the will of God, apart from all sacramental efficiency, the previous reception being, as it were, a mere pretext for an act of divine benevolence, by which God bestows grace upon the soul. This is pure and simple Occasionalism, and the grace would not be sacramental. The foundation of the revival of the sacrament must be sought in the very nature of the sacrament, and must have its origin in the divine institution.



dispositive causality. And if the dispositive causality suffices in one case that grace may be said to be caused *ex opere operato*, it suffices in every case. We must remember that theology, like other sciences, has its law of parsimony. In matters supernatural, for the knowledge of which we depend upon revelation, we have no right to go beyond what is required by Scripture and tradition. If a dispositive causality sufficiently explains what is contained in revelation about the causation of sacramental grace, then a perfective causality adds something of human invention, which must be eliminated.

And, as a matter of fact, this dispositive causality is absolutely required by the sources of revelation. For it would be absurd to assign two different modes of causality to one and the same sacrament, one for its worthy reception, the other for its revival. The causality of the Sacraments in the case of their revival is not a matter of special explicit revelation. We can point to no special testimony of Scripture or Apostolic tradition dealing with it. The revival of the Sacraments is simply a theological conclusion which the Doctors of the Church, and in particular St. Augustine, deduced from the uniform mode of sacramental causality. They found it provided for in the institution of the Sacraments, and in their nature. When they had to decide the special questions which arose with regard to those who were converted to the true faith after having been baptized in heresy or schism, they had no special revelation of the point to guide them. They had to solve the difficulties according to the general principle of the dependence of grace upon the sacrament. On the one hand Baptism could not be repeated; on the other, a sacrilegious reception is unproductive of grace. How, then, were those who had been baptized without the due dispositions, and afterwards converted, to be freed from original sin and possible actual sins committed before baptism? The answer was given, as I have said, in accordance with the general principles of sacramental causality. The Sacraments always cause grace, whenever the recipient is properly disposed, be it at the moment of actual reception or later; because they always cause something which is anterior to grace, and which no obstacle can exclude, provided that the sacrament is valid, namely, the "*res et sacramentum*," which is a dis-

position sufficient of itself to necessitate the ultimate effect of grace. If there is no impediment, grace follows upon the "*res et sacramentum*" at once; but if there is an impediment, grace cannot enter till it has been removed; but once the obstacle is taken away the "*res et sacramentum*" becomes operative, and the soul receives grace in exactly the same way as if there had never been any impediment. The mode of causality proper to the Sacraments, therefore, is that which is called instrumental dispositive causality. St. Augustine, in *De Baptismo contr. Donatist.*, l. I, n. 17, says: "Just as in one who has approached the sacrament unworthily, Baptism is not repeated, but he is cleansed by holy correction and frank confession, so that *what was previously given now begins to be of avail for salvation, when the unworthiness of the reception has been removed* by a true confession, so also he who receives the baptism of Christ in heresy or schism (by which sacrilege his sins were not remitted), when he has corrected himself and has entered the society and unity of the Church, is not rebaptized, because by that very reconciliation and peace it is granted to him that the sacrament, which when received in schism was profitless, now in the unity begins to be efficacious for the remission of his sins."

We may conclude this portion of our subject with an illustration which, though imperfect, as all natural illustrations of the supernatural must be, may help to place our view of sacramental causality more clearly and concretely before the mind. A man holds in his hand a watch, which he proceeds to wind with a watch-key. The winding of the watch produces in it such a disposition that the works will immediately begin to move, the wheels and hands to revolve, if there is present nothing to prevent that movement. But suppose that some extraneous matter has in some way been introduced into the watch, so that it blocks the wheels, the watch must stop. But the disposition induced by the winding has not been destroyed, and the obstruction has only to be removed, and the watch will begin or resume its normal movement, just as though no obstacle had ever been there. Applying this to the Sacraments, the principal agent is God; the *instrumentum conjunctum* (the hand) is Christ as man; the watch is the soul; and the watch-key is the sacrament. The winding of

the watch represents the action of the sacrament in producing a disposition entitling the soul to grace; the motion of the watch is the grace itself; the obstruction to the watch's movement is the absence of the dispositions of soul *ex opere operantis*, which makes the reception of the sacrament sacrilegious and unfruitful. Finally, the resumption of the action of the watch on the removal of the obstruction symbolizes the infusion of the sacramental grace into the soul by virtue of the sacramental title already existing there, when the lack of the dispositions *ex opere operantis* has been supplied.<sup>17</sup>

One particular, amongst others, in which this illustration is not applicable to the Sacraments is that its instrumentality is physical, while that of the Sacraments is of the intentional order, as we now proceed to show.

#### IV.

1. Calling to mind the description already given of intentional cause, and remembering that the Sacraments are essentially signs, we at once reach the conclusion that their causality belongs to the intentional order. For a sign is something which impresses an image of itself upon the sense, and by so doing imparts to the intellect the knowledge of the something else. The operation proper to a sign, therefore, is to impress its image upon the sense, and this is certainly intentional, not physical. For the image received into the sensitive faculty is not a physical entity.<sup>18</sup> If it were a physical accident, it would communicate its properties to the sense, so that, for example, color would have to be predicated of the sight, etc. The sensitive image, by its presence, only *actuates* the sense, and is the formal cause of the act of sensation. Consequently it belongs wholly and entirely to the order of

<sup>17</sup> I find that in my previous article, while I denied that the disposition necessitating grace was an efficient cause, I omitted to state to which species of causality it really belongs. It must be assigned to *material* causality, like all dispositions which prepare the subject for the reception of the form. Here the form is grace; and the material cause or the subject is the soul fully prepared for the reception of grace, and, therefore, in the possession of that ultimate disposition which is a right and title necessitating grace.

<sup>18</sup> It must be distinguished from the material impression upon the organ; otherwise a dead body could experience sensation equally well with a living body.



knowledge. Further, because a sign imprints its image upon the sense, it conveys the knowledge of something else, by reason of a connection or relation which exists between the two things. Now this relation may be either natural or conventional; in other words, the connection which exists between the sign and that which it signifies, may arise out of the very nature of the two things, as, for instance, the connection between smoke and fire; or it may be due to the institution of some intelligent agent. In the former case we have natural signs, which of their own nature, and by virtue of their own natural operation, impart further knowledge to the mind; but in the latter the signs are arbitrary and conventional, and have their power of signifying, not from any intrinsic connection with the objects they represent, but from the fact that, having been arbitrarily chosen to represent certain objects, they are employed for that purpose in particular cases. Hence conventional signs (of which words form the most important class) are the instruments of intellectual agents for the communication of knowledge. They receive from one intellect a certain instrumental spiritual power or force, by means of which they are able to stimulate another intellect to activity and impart to it certain information. Now this spiritual power cannot be a physical quality inherent in the sensible sign, *e. g.*, in the material sound of a word. But it is an instrumental and consequently a transient quality or virtue which enables the sign to become the medium of communication between one intellect and another; and, therefore, it is nothing more or less than the actual institution or employment of that particular sensible object by an intelligent being for this particular purpose. This certainly belongs to the intentional and not to the physical order, for it has to do wholly with the intentions of the intellect and the order of knowledge.

But there are practical as well as speculative signs; signs, that is, which not only communicate knowledge, but also produce the knowledge of which they communicate. For just as the speculative intellect has its instruments to manifest its concepts, so, too, has the practical intellect *its* instruments to impose its practical decrees and ordinances. If the desired effect is something physical, the practical intellect employs the executive faculties to carry out

its mandate, and they in their turn make use of physical instruments. But if the effect to be produced is something belonging to the intentional order, such as the imposition of an obligation, the granting of jurisdiction, the bestowal of a title or dignity, appointment to an office, and the like, no physical change is required. For these intentional entities consist, in their essence, of an intellectual ordinance or decree of a superior, applied to and, as it were, permanently affixed to the object of the ordinance (until it is revoked). Instruments, however, are needed to convey and apply these ordinances, for they are of themselves immanent acts. These instruments are signs, which, since they themselves belong to the intentional order, may fitly be employed by the intellect to convey and execute its ordinances in the intentional order. As speculative signs, they notify the existence of this authoritative decision of the practical intellect, and in so doing they, as practical signs, affix it to its destined object, and thus cause in the object the effect which they signify. For example, the form of words by which a law is promulgated is also the instrument through which the law is imposed as obligatory upon the subjects of the State; in all contracts a written or spoken form of words becomes the instrument by means of which rights are transferred, titles of ownership acquired, etc.

Practical signs are therefore instruments belonging to the intentional order. For if their own proper operation belongs to the intentional order, the instrumental operation also must belong to it, for the action of the instrument cannot belong to two different orders of being at the same time. The twofold operation of the instrument is in reality one complete act, not two separate acts, and proceeds from one complete active power; and so, if the proper operation of the instrument is intentional, the instrumental operation must be the same. Besides, the proper operation of the instrument must contribute something to the effect, otherwise there would be no object in employing the instrument. But of what use would an instrument be whose proper operation was in the intentional order, and its instrumental operation and effect entirely physical? There would be no relation, no bond of union between the natural and the instrumental operations. The proper operation and natural effect of the instrument are really the basis

of the instrumental operation and the principal effect. The effect of the instrumental operation is a modification and elevation of the instrument's natural effect, and must therefore always belong to the same order, physical or intentional. Now, the Sacraments are practical signs, and as such are used by God as His instruments. Consequently, just as their proper operation of signifying belongs to the order of intentions, so also must their instrumental operation and their immediate effect. Hence, if the Sacraments produce a physical effect, it cannot be the immediate effect, and it can only happen in one of two ways: Either (1) the immediate intentional effect involves also something physical as its natural complement, as the wearing of a uniform is involved in enlistment in the army. This is the case in the sacramental character, which is primarily something intentional, viz., appointment to a special office in the service of God, which involves a physical mark or seal distinguishing the holders of that office from all the rest of God's intelligent creatures. Or (2) the immediate intentional effect is a disposition which gives a right or title to a further effect which is physical, so that the immediate cause of the intentional effect is the dispositive cause of the physical effect. Thus the Sacraments are the dispositive intentional causes of the physical effect of grace.

To show that this argument is in accordance with the teaching of St. Thomas, I will make three quotations from his later works. (1) *Qq. Dd. de Veritate*, q. 27, a. 4, ad 13:—"A sacrament of its own nature *signifies* or is capable of signifying that effect to the production of which it is ordained by God: and *thus it is a fit instrument, because the Sacraments cause by signifying*," *i. e.*, inasmuch as they are signs. (2) *Summa*, 3 p., q. 62, a. 4, ad 1:—"A spiritual power cannot reside in a corporeal thing as a permanent and complete power, as is proved from reason. But there is nothing to prevent a spiritual power being in a body instrumentally, *i. e.*, in so far as a material thing can be moved by a spiritual substance to produce some spiritual effect: thus in a material *word* there is a certain *spiritual force* capable of actuating the human intellect because it proceeds from an intellectual concept. And *it is in this manner that the Sacraments have a spiritual power*, inasmuch as they are ordained by God for the production of a spiritual effect." (3) *Summa*, 3 p., q. 62, a. 1, ad 2:—



"An instrument has two operations: one instrumental, according to which it acts, not by its own power, but by virtue of the principal agent; the other is the operation which belongs to it of its own nature; as, for example, an ax is able to cut because of its sharpness; but it can fashion a bench only as a tool in the hands of an artisan. But *it cannot act instrumentally except in the exercise of its own proper operation*, for by cutting it fashions the bench. Similarly, material sacraments, by means of the natural operation which they exercise upon the body which they touch, act instrumentally upon the soul by divine power," etc.<sup>19</sup>

It is true that St. Thomas generally uses physical examples to illustrate his teaching on the instrumentality of the Sacraments. This is only that he may more clearly bring out the reality of their instrumentality, for physical instruments are brought before our notice in a more concrete manner, and the fact of their instrumentality is more easily appreciated. St. Thomas does not always illustrate from physical instruments, as we see from the passage just quoted (2) from the *Summa* (3, q. 62, a. 4, ad 1), where he expressly compares the instrumental virtue of the sacraments to the intentional instrumentality of words.

2. The Council of Florence, in the *Decree pro Armenis*, teaches that "haec omnia sacramenta tribus perficiuntur, videlicet, rebus tamquam materia, verbis tamquam forma, et persona ministri conferentis sacramentum cum intentione faciendi quod facit Ecclesia." For the validity of a sacrament, the mere material use of the matter and the pronunciation of the form is not sufficient, because the sign is not yet sacramental. It may be used in jest or mockery, or perchance a newly ordained priest is desirous of practising himself in the sacred rite. Something more, then, is required to make the sign a sacrament; and the decree of the Council tells us that it is the intention of the minister. For in order that the sign may become sacramental, it is necessary that it be brought into relation with the institution of the sacrament by Christ, or, so to say, that it receive the investiture of the institution of Christ. This is done when it is employed by a competent minister who has the intention of doing that which

<sup>19</sup> See also, *De Veritate*, q. 27, a. 4, *in corpore*.

Christ instituted.<sup>20</sup> The sacrament is then perfect and complete, and nothing more is required for its validity. The sacramental sign therefore receives its instrumental efficacy as regards grace from the intention of the minister, who thus brings it into relation with, and within the scope of, the institution of Christ; just as the instrumental signifying power of words is derived from the institution of men who employ certain words to manifest certain concepts. Therefore, the elevation of the sign to the sacramental order is entirely within the order of intentions, since its adequate cause is the institution of Christ, which is itself intentional. Consequently the sacramental virtue and efficacy of the sign is purely intentional. Moreover, if it were physical, we should not have a perfect sacrament, given only the three elements mentioned by the Council, matter, form, and intention; for the physical power of causing grace, which should be the most important constituent of the sacrament, is contained in none of them. The matter and form of themselves possess no sacramental virtue at all, whether physical or intentional, and when they are united with the intention of the minister, they receive, as we have shown, an intentional, not a physical, efficiency. If, then, we grant that the sacramental efficacy is intentional, the Council's analysis of a sacrament is most exact, for the operative power of the sacrament is included and implied in the intention of the minister.

This is the teaching of St. Thomas in the *Summa*, 3 p., q. 62, a. 4, ad 3: "The sacrament received spiritual efficacy *from the benediction of Christ*, and because it is employed sacramentally by the minister;" and the Angelic Doctor then quotes St. Augustine to the same effect. Also in the *Summa contra Gentiles*, l. 4, c. 56, he says, "It is not unfitting that sensible and material things should be ministers of spiritual health, because they are, as it were, instruments of our incarnate and crucified God. Now an instrument does not operate by its own natural virtue, but by virtue of the principal agent by whom it is employed to produce the effect. Thus, therefore, these sensible things cause spiritual healing, not

<sup>20</sup> I must not be understood to maintain that the efficacy of the Sacraments is *intentional*, precisely because it depends upon the *intention* of the minister. That would be a mere play upon words, for the intentional order is the order of the intentions of the intellect, not of the will.

by their own natural properties, but *by reason of the institution of Christ Himself, from which they derive their instrumental virtue.*"

3. Since the Sacraments cause grace dispositively, if they were physical causes, their immediate effect, antecedent to grace, would necessarily be physical. But in three, at least, of the sacraments, Penance, Extreme Unction, and Matrimony, it is impossible to imagine any physical effect intervening between the outward sign and grace. Is the bond of marriage physical, or the right which the judicial sentence of absolution gives to the remission of sins, or the committal of the dying Christian to the mercy of God through the prayer of the Church? Physical causality appears impossible in these cases; their causality, like their immediate effect, clearly belongs to the intentional order. And since all the sacraments have the same generic nature, we may legitimately conclude that the causality of all is intentional.

Hence, St. Thomas<sup>21</sup> attributes even to the sacrament of the Holy Eucharist an intentional virtue, differing in no wise from that of the other sacraments: "Since the words (of consecration) are pronounced in the person of Christ, they derive their instrumental virtue *from his mandate (ex ejus mandato).*" It is difficult to see what *physical* virtue the words can receive from the command of Christ: "Do this for a commemoration of me." I say "*even* to the Holy Eucharist," because in this sacrament at least the doctrine of intentional causality would seem to break down, for the immediate effect, the title to grace, which is the Real Presence, is something physical, and must be produced by a physical cause. But we must apply to this case the general principles which St. Thomas lays down<sup>22</sup> with regard to the agency of instruments in the divine operations. The Holy Eucharist has this peculiar to itself that a miraculous change of matter takes place. Therefore, according to those principles, since God alone is the principal agent of miraculous effects, the created instrument cannot co-operate perfectly in the miracle, but only dispositively, by presenting or applying to nature the divine command ("*ut per eas quodammodo naturæ præsentetur divinum præceptum,*" or "*imperium*"), as St. Thomas says, in *De Potentia*, q. 6, a. 4; which is certainly intentional causality. Indeed it is precisely the instrumental

<sup>21</sup> 3 p. q. 78, a. 4.

<sup>22</sup> See previous article, January, p. 44.



causality of a practical sign, which we have described in the first argument of this section. In the Holy Eucharist, therefore, there is a double dispositive causality. The outward sign, by an intentional efficacy, causes in the bread and wine a disposition necessitating the conversion of their substance into the Body and Blood of Christ, of which conversion God alone is the physical cause, and the Body and Blood of Christ really present under the species, and received in Holy Communion, are in the recipient a title to the grace of the sacrament.

So also, although there is something physical in the characters of Baptism, Confirmation, and Holy Order, still they are not, primarily and principally, physical, but intentional. For they consist essentially in the appointment to certain public offices in the Christian religion, and, therefore, have attached to them a physical quality to mark the possessor of the office as an instrument of Christ. But it is the appointment to the office, and not the physical seal, that is the title to grace; in fact, even if these sacraments did not cause any physical mark on the soul, the office which they confer would always be a claimant to grace, just as it is now. Consequently, since appointment to an office is something belonging to the order of the intentions of the intellect, an intentional virtue suffices to cause that which is the title to the infusion of grace, even in the sacraments that imprint a character.

To sum up. We have considered various theological principles that have reference to the Sacraments; the fact that they are instruments in the divine operation of justification; the doctrine that a valid sacrament does not necessarily confer grace, while it necessarily contains it; the fact that the Sacraments are practical signs, while they do not signify the bestowal of grace immediately, but only mediately; the doctrine and practice of the Church concerning the repetition of sacraments; and, finally, the doctrine of sacramental revival; and all have led us to the same conclusion, that the Sacraments cannot be the immediate and perfective causes of grace, but only dispositive causes. Likewise, arguing principally from the intentional character and efficacy of a sign as such, we conclude that the Sacraments are not physical, but intentional, dispositive causes of grace.

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## CHURCH BUILDING.—IX.

## Principles of Ornamentation.

THE love of ornament is natural to man. It is as ancient and as widespread as the human race itself. As soon as they had satisfied their most urgent physical needs, men always and everywhere looked around them for what appealed to their sense of beauty; and if it was of a kind that could be appropriated, they attached it to their persons or to the things they used, or set it up before their eyes to be seen at all times. Endowed, besides, with the power of imitation, by means of lines and colors they wrought rude images of real or imaginary objects on their primitive tools and weapons. The arms of the savage, the oars with which he propelled his canoe, even his flint implements, were often covered with curiously elaborate and not ungraceful designs, as may be seen in the collections of our museums. This love of ornament, this habit of adding beauty to utility, has grown steadily with civilization itself. To-day it has become so much a part of our existence that we obey it almost unconsciously in regard to everything we use. There is not a corner of our habitations, not a piece of our furniture, not one of the many objects we handle all day long, that does not exhibit care and labor expended on making it something more than merely useful.

This applies in a special manner to structures raised for public and permanent purposes. At all times it has been the aim of those who planned them to make them not only as serviceable but as beautiful as circumstances would permit. Above all, when it was question of erecting a place of worship, nothing possible was neglected to make it pleasing and impressive. As a consequence, the pagan temples and the Christian churches have been the most beautiful monuments the world has seen. But although much of their beauty was due to their constructive elements and the happy proportions of their masses, yet much more was added by the variety and richness of the ornaments lavished upon them. We read in the Bible how David and Solomon accumulated vast riches to adorn the temple; *gold for vessels of gold, and silver for vessels of silver, onyx stones and stones like alabaster, and of divers colors, and all manner of precious stones and marble in abundance.*

Nor would they have the workmanship inferior to the materials, even though it had to be sought for outside the land. *Send me*, wrote Solomon to the King of Tyre, *send me a skilful man that knoweth how to work in gold and in silver, in purple, in scarlet, and in blue, and that hath skill in engraving, that he may work with the artificers that I have with me in Judæa and Jerusalem.*<sup>1</sup> Such has been the spirit of the Catholic Church at all times. Ever since she emerged from the catacombs her heart has been set on making her places of worship as worthy as possible of God and of His Saints. From every part of the world she has gathered in what was most precious and best suited to adorn her sanctuaries; the most gifted among her children have come in succession at her bidding and deposited before her altars the immortal products of their artistic genius; in a word, through Christian ages our churches have never ceased to be enriched with the best of what was within the power of man to offer.

It is the ambition of every true priest to take up and have his share in transmitting that noble tradition. Like the Psalmist, he loves the beauty of the house of God: *Domine, dilexi decorum domus tue.* Be it stately or humble, his joy is to be always adding something to its beauty and making it ever more attractive to his people. There are few pastors to whom this joy is denied. To build a church falls to the lot of only a few: to improve and adorn the one in which he ministers is within the reach of every priest in care of souls. For this, of course, as well as for building, he is dependent in a great measure on those who plan or execute the work. But, without being architect or decorator, he may frequently be able to make useful suggestions, and many important particulars will ultimately depend on his judgment. Happily, with a little industry, he can learn enough to follow intelligently what is being done, and to interfere judiciously. The books already recommended will help him considerably, and others no less useful will be mentioned as we proceed. On the present occasion we must be satisfied to point out the leading aspects of the subject, and to enunciate certain general principles which, though simple and obvious, are often lost sight of, and, where realized, suffice to solve many a perplexing problem.

<sup>1</sup> I Paral., 29, and II, 2 : 7.



Setting aside for the present every other manner of adornment suited to churches, we are only concerned here with what devolves upon the sculptor and the painter. We speak of them together, because their respective spheres and purposes are the same: the representation of objects, real or imaginary, the one by salient forms, the other by color. There are principles, therefore, which apply equally to both, and to these we shall confine ourselves in the present paper.

### I.—DECORATIVE ELEMENTS.

The designs by which the artist appeals to the æsthetic sense are of three kinds: simple lines; abstract, or fanciful forms; imitations of real objects.

**Lines**, as we have already seen, may of themselves be pleasing in architecture. They are susceptible of conveying an impression of grace or of energy, of motion or of rest. Single, their effect may be insignificant; but if multiplied, their power of expression is felt at once, as may be seen in the grooved shaft of a Doric or Corinthian column. In nothing is this more noticeable than in the familiar ornament of mouldings.

**Mouldings** deserve the special attention of the student. They meet the eye everywhere, alone or in combination with other ornaments, and are almost invariably pleasing. To the inobservant they all seem very much alike, but the trained eye detects at once the greatest differences between them. In fact, notwithstanding their seeming simplicity, they offer an endless variety of forms. Each style of architecture, Egyptian, Greek, Roman; each phase of the mediæval Romanesque and Gothic had its characteristic mouldings, always in keeping with the style and unsuited to any other. To select or to design the most appropriate kind of moulding for each individual purpose is one of the tasks which require most judgment and taste in the architect or the decorator. The best way to get a knowledge of the subject is to study the elements of the Greek mouldings and their principal combinations. They may be found in any elementary book on architecture, and having once mastered them, the student can easily trace them through Roman architecture and watch their various transformations in the styles of a later period.

**Abstract Forms.**—Such are all geometrical figures, circles, squares, polygons of various kinds. They have all the charm of symmetry, and although alone and separate they possess little decorative power, when multiplied and combined they become attractive and pleasing, just as the simplest flowers do when used as borders or clustered into thick-set beds. Hence the love and abundant use of them at every period. The decorative patterns which we meet at every turn are, when closely looked into, found to consist of designs evolved from such elements.

Besides these there are other decorative forms not subject to mathematical laws, yet not imitative of anything in nature, but rather suggestive of, and doubtless suggested by, some of the expressive forms of the visible world; waving lines, graceful curves, such as may be seen in the branch of a tree or the outline of a flower or of a leaf. These the artist notices, enjoys, and embodies after a fashion in his designs.

**Imitative Forms.**—The representation of real objects is the highest form of decoration, that which implies the most skill in the artist and gives most pleasure to the spectator. The number and variety of the things that may be thus represented for purposes of adornment is simply endless. But all are not equally available. For instance, the image of products of human industry is never beautiful; yet it may be admissible in decorative work as a symbol. Thus in a church representations may be allowed of the sacred vessels, the censor, the cross in all conceivable shapes and combinations, because these and all like images recall doctrines and memories both welcome and helpful to the Christian worshiper.

But it is chiefly from animated nature that the artist gathers images with which to adorn the house of God. He copies the foliage and flowers of shrubs and trees, the delicate and graceful plants that creep along their rugged trunks and cling to them for support. He knows that these things which the eye dwells upon with pleasure under the open sky, it loves to meet reproduced by human art within the walls of a sacred edifice. He remembers besides that they appeal sometimes to the soul as symbols of things higher than themselves. Palms, for example, laurels, lilies, roses, the sheaf of wheat and the vine with its

branches, its tendrils, and its fruit, all are full of mystic meaning for the Christian.

The animal world, too, supplies the artist with decorative subjects, and though less suited to sacred than to secular purposes, they abound as symbols all through the religious work of the Middle Ages. The artists of that period delighted to reproduce not only the animals of the Bible, but also many others, real or fantastic, familiarly referred to by contemporary writers as types of the virtues and vices of men.<sup>2</sup> Birds were special favorites, most of all the dove, that beautiful symbol of the Divine Spirit and of the Christian soul.<sup>3</sup> Finally, highest and noblest and most beautiful of all, comes the human form. But of this, on account of its importance, we must speak more at length later on.

Such then, in brief, are the decorative elements with which peoples ancient and modern have adorned their public monuments and their homes: and it is by them that the modern artist still continues to beautify whatever he touches. Each people applied them in its own way; each architectural style has its characteristic ornaments, and with a little attention the student will find it easy to recognize them. The Greek ornaments were few, and simple, but exquisite in taste and arrangement. With rectangular lines the Greek artists formed their *frets*, or square mouldings curiously interlaced and losing themselves in each other; and their *guilloche*,

<sup>2</sup> Curious volumes, called *bestiaries* (*bestiaria*), were written at the time, describing on the authority of Aristotle or Pliny or of pure legend, all kinds of animals with whose habits, real and supposed, all manner of moral lessons were connected.

<sup>3</sup> It is in connection with the latter that Ruskin, in his *Stories of Venice*, writes as follows: "In the power of flight in their wings and in the tender purposes of their flight you hear also in your Father's book. To the Church flying from her enemies into the desolate wilderness there were indeed given two wings as of a great eagle. But the weary saint of God looking forward to his home in the calm of eternal peace, prays rather: *O that I had wings like a dove, for then I should flee away and be at rest.* And of these wings and this mind of hers this is what reverent science should teach you; first, with what parting of plume and what soft pressure and rhythmic beating of divided air she reaches that miraculous swiftness of undubious motion, compared with which the tempest is slow and the arrow uncertain; and secondly, what clue there is visible or conceivable to thought of man by which to her living conscience her distant home is felt afar beyond the horizon, and the straight path through concealing clouds and over trackless lands made plain to her desire and her duty by the finger of God."



or plaited bands appearing and disappearing in regular succession. From the vegetable world they borrowed little beyond the *acanthus leaf*, the *palmette* or extended palm leaf, and the *honeysuckle*. Their mouldings, already beautiful, they enriched with the familiar *eggs* and *darts*, while their smallest round mouldings were carved into strings of *oves* and *pearls*. These ornaments they reproduced indefinitely, without ever exhibiting any tendency to add to or to alter them.

Not so the Romans. While appropriating Greek architecture bodily, to its decorative elements they added many others: wreaths of oak, laurel or bay leaf, festoons composed of foliage, fruits and flowers, trophies, scrolls encasing fantastic creatures. All these they spread with a lavish hand over their public monuments through the length and breadth of the empire. Byzantine architecture suddenly drops the whole system. It brings little new ornament with it, but that little is easily recognized, and is very beautiful in its conventional treatment of foliage and in its scroll work. Early Romanesque borrowed its decorative elements almost entirely from Rome and Byzantium; but gradually it went forth and gathered in others from surrounding nature. The movement, once originated, led in the Gothic period to a complete emancipation from the traditions of earlier ages. The *acanthus leaf*, everywhere in Roman and Byzantine architecture, disappears altogether, and its place is filled with a rich variety of foliage, buds and flowers of the kind that met the eye of the artist wherever he turned—the vine leaf and the oak, the trefoil and the strawberry, the buttercup and the water lily. Artists, henceforth free, confined themselves for a time to simpler forms and a more summary imitation; but as they grew in dexterity they chose subjects more difficult to imitate; foliage of more uneven surface and more intricate outline. It was no longer for them so much a matter of decoration as of exhibition of skill, the sure sign of a period of decay. The Renaissance came and swept it all away, bringing back the old Roman ornaments, and giving rise to many developments entirely new, to which it gives its name. Each period and each country introduced peculiar features, of much interest to the architect or to the professional decorator, but in which the ordinary student might easily lose himself. If, however, his curiosity is awakened

in that direction, it will find full satisfaction in the *Grammar of Ornament*, by Owen Jones; *Principles of Ornament*, by James Ward; *La Grammaire de l'Ornement*, by Charles Blanc; *The Seven Lamps*, and *Stones of Venice*, by Ruskin.

## II.—PLACE OF ORNAMENT.

1. The purpose of ornament, its only purpose, is to beautify what it is applied to. But it may fail in the attempt. When injudiciously employed it positively detracts from the beauty of what it was meant to adorn, by altering its character or by destroying its appropriate expression. In such cases it should simply be put aside. Bad taste lavishes ornament, good taste is instinctively sparing of it.

2. Ornament is introduced to be seen. It should therefore be placed where it may be oftenest and best seen. It is more appropriate in cities than in the country, in the interior of buildings where people spend long hours more than on the outside which is generally seen only in passing.

3. There are parts of a church on which the eye naturally rests, and these have a special claim to be decorated; on the outside, the façade, the towers; on the inside, the sanctuary.

4. The salient angles of a wall, of a pier, or of an arch are unpleasant when bare. They need to be smoothed and enriched, and this is done chiefly by the application of mouldings, their proper ornament.

5. Points of junction where the different structural elements meet seem also to call for decoration of some kind. It is in answer to this call that a column is connected with the ground by its base and to the entablature by its capital; that a wall is adorned exteriorly by a cornice or something equivalent where it meets the roof, and interiorly by heavy mouldings where it reaches the ceiling.

6. Finally large smooth surfaces,—walls, pediments, shafts of pillars, and the like lend themselves so naturally to decoration that they seem to spread themselves out to the artist, inviting him to enrich them with the products of his genius.

## III.—LAWS OF ORNAMENT.

They are mainly the same as those laid down for architecture itself. We may mention :

1. **The Law of Unity.**—This means, first of all, that the same style of decoration should be maintained throughout. To borrow ornaments from every style and use them indiscriminately is a practice only too common, but always most unpleasant to the educated eye. It is like mingling all kinds of writing in the same literary composition. A work of art represents a definite conception ; it is meant to produce a given impression ; to this and to no other should the style of decoration correspond.

The law of unity leads to the use of the same decorative forms or patterns right through the work. But, although the frequent repetition of a design, if pleasing, is by no means unwelcome, yet, when carried too far, it begets monotony. Hence, side by side with unity, stands the law of variety. Variety, of its nature, awakens and sustains the interest of the beholder. The unvarying repetition of the same ornaments in Greek architecture is redeemed only by its extreme beauty. The abundance, on the other hand, of the decorative forms used by mediæval artists constituted one of the most interesting features of their work. Its main lines produce unity of effect almost as fully as those of the ancients, but in the decorative details variety is everywhere. Windows are of the same size, but the filling is different ; columns and piers correspond exactly to each other, but their capitals differ in design and in the foliage that adorns them.

Repetition again is relieved by alternation of ornaments, or by breaks introduced at regular intervals, and forming a sort of rhythm like that of poetry. Again, contrast of forms in the ornament itself, such as a combination of square and rounded designs, sharp curves associated with flat ones help to counteract the effect of iteration and sameness.

Symmetry, finally, *i. e.*, the regular correspondence of similar parts at either side of a given line, may be reckoned among the applications of the law of unity. There is nothing the eye seeks more instinctively or demands more imperatively in decorative work than symmetry.



2. **Law of Subordination.**—(*a*) In architecture ornament is but an adjunct; usefulness comes first and should never be sacrificed in any degree. Any kind of ornament, consequently, that is easily broken off or spoiled, or that weakens what it adorns and demands an inconvenient amount of care to use it with safety, or is simply in the way, such ornament is wrong and should be put aside or modified.

(*b*) The character of the ornament should be in keeping with the character of the place. Many ornaments are suitable in private or secular buildings which are obviously unfitted for a sacred edifice. Features that suit a small chapel may be entirely out of harmony with the solemn and stately expression of a great cathedral.

(*c*) Ornament finally should be kept in subordination to the main lines of the structure and to its dominant character. This law invariably observed in the most flourishing periods of art has been almost invariably departed from in periods of decay, each sculptor or painter being concerned to give prominence to his own work regardless of the effect as a whole.

3. **Law of Measure and Proportion.**—Because ornament is good it does not follow that the more of it there is the better. When not held in check by taste ornament develops into sumptuousness and pompous display. It is thus that Greek art degenerated among the Romans, and the same thing is happening every day where money abounds and tastes are still unrefined. What is yet worse is the practice of aiming at rich effects by cheap imitations.

As to proportion, it has to prevail everywhere in ornament as it is found in nature itself. There must be proportion of size or of pattern between the ornament and what it adorns, proportion between the different decorative forms or designs employed, proportion of the different parts of the same design, etc.

4. **Law of Treatment.**—Ornament, as we have said, often consists in the imitation of natural objects. But there are two methods of imitation: one literal, as it were, the other conventional. Literal imitation means a close, faithful reproduction of the model with all its accidental peculiarities. In itself this is always pleasing, but generally unsuited to decorative purposes,

ornament having to bend its lines to those of the object adorned, and to assume something of the regularity of geometrical figures. Hence the necessity of modifying its forms, of suppressing details while preserving a general likeness and all the characteristic expression and beauty of the model. This is conventional imitation, the only one followed when art was at its best, in Egypt, in Greece, in Rome; in the art of the twelfth and thirteenth centuries. Thus the acanthus leaf or the honeysuckle of the Greeks is never to be met with in nature as we find it on their capitals. The decorative flora of the Middle Ages, though often strikingly imitative in its general features, always remains conventional. And so with the rest. Though always recognizable, and losing nothing of its expression or of its beauty, all is transformed to accommodate itself to its decorative purposes.

Another reason for substituting the conventional for the natural treatment may arise from the position of the ornament. When seen at a distance the minor details are lost to the eye, and the general forms are more or less blurred. As a consequence the artist when drawing what is far removed from the spectator, simplifies his design, drops the details and emphasizes the more salient features.

These are some of the principal laws of ornament. The student will find them exemplified in the architectural drawings he may have occasion to examine, and will see them practically applied in hundreds of specimens around him. Even in their abstract shape they may help him to form a correct judgment of the plans of decoration which may be submitted to him for approval. As a rule he will find it safer to be guided by the taste of the architect or decorator than by his own. If, however, he has serious misgivings he may subject the drawings to some competent person or contrive to see some work in which similar designs have already been carried out.

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LUKE DELMEGE:—PART II. ILLUMINATION.<sup>1</sup>

## XXVIII.—MARY OF MAGDALA.

IN the home of the Good Shepherd the religion of our Lord reaches its culmination. No wonder that the favorite representation of Christ in catacombs and elsewhere for three hundred years was this of the yearning and merciful Saviour. How well those early Christians knew His spirit, when they placed a kid, and not a lamb, on His shoulders! "I came not to call the just, but sinners." Yes! charity first and then the Crucifixion—the mystery of suffering. And here in the city of the Violated Treaty, under its crumbling, historic walls, and just outside its ruins, nestled such a home. You might pass through the city a hundred times and not know that such an institution was there. You might visit the historic bridge, and the Treaty Stone, and never know that here also was a place where the might of the Lord was visibly triumphant. You might hear elsewhere of the miracles of Christianity—here you could see them. You might read of battles, fought, won, or lost, around the Two Standards: but here you can see the bleeding and wounded *vivandières* in Satan's army snatched from the battlefield, and sheltered in the camp of Christ. And here, if you had faith, that is, if you opened your eyes, and brushed aside the film of habit, you might see miracles, and saints, and prodigies, such as you read of in the Gospel, or in mediæval times, when perhaps you wished you had been born then. So, at least, thought Father Tracey, who was never harsh in his judgments, except when he deplored that crass stupidity of men, that will not see what is under their eyes.

"Nonsense, child," he would say to Margery, "to talk about the age of miracles as past. Here are miracles; and saints, as great as ever were canonized."

Then he would repent of such rashness, and correct himself.

"Of course, I don't mean—that is, my dear—I don't mean to say that the Church should canonize all my little saints that die. But you know—I mean that our Lord will—that is, I suppose, you know—my dear—"

<sup>1</sup> Copyrighted, 1901, by the AMERICAN ECCLESIASTICAL REVIEW.



"Of course, Father. That is, we, poor nuns, have no chance with your saints."

"No, no. I don't mean that. But, you know, you are all very good; but there are different degrees of sanctity—some Apostles, some Doctors—"

"Yes. But Mary Magdalen is the next to the Sacred Heart, just a little outside the Blessed Virgin, and she is dragging up all her little saints with her? Isn't that what you mean?"

"I'm not sure, my dear. The Imitation says, that we must not make comparisons, you know."

"Yes. But tell me now, suppose you had your choice of a place in Heaven amongst the band that 'follow the Lamb, whithersoever He goeth,' and sing that incommunicable canticle; or of a place with Magdalen and her wounded following, which would you take?"

"That's a hard question, my dear. But, to tell the truth, my dear, I'd be far more comfortable with the latter."

"I knew it," said Margery, exultantly. "I've won ten rosaries from Mechthildes."

But, whatever be said of the different beatitudes of Heaven, it is quite certain that living amongst the rescued sheep was not all beatitude on earth. Sometimes a poor soul would struggle in the arms of the Shepherd to get back to the horrors of the battlefield; would dream of gaslamps, and the midnight, and the fierce, exultant madness of sin. And, sometimes, there would be depression and even despair, as the awful visions of the past arose before some poor soul; and the dreadful suggestion would paralyze every effort at reparation: How can I ever enjoy heaven, when so many souls, lost by my ill-doing, are tortured in hell? These were hard trials for Father Tracey.

"No use, Father, I *must* go!"

"Have we been unkind, my dear? Or, is there something else you could wish for?"

"Oh, no, no, Father dear; but I *must* go!"

"Well, dear, don't act hastily. This, you know, is a temptation from the Evil One. Go in, and say a little prayer to the Sacred Heart; and I'll send Sister Mary to you."

"No! no! don't! I won't see *her*. She'd *make* me stay. And I must go!"

"Well, sure, there's time enough. Go in, child, and pray."

He, dear saint, had great faith in prayer. But he believed the prayers of Sister Mary to be invincible. Was it not Sister Mary's prayers that had saved so many souls from perdition? Was it not Sister Mary's prayers that drove the evil spirits, howling in dismay, from the deathbed of Allua? Was she not the custodian of the King's secret, who could do as she pleased with the King's treasures? And never yet did a poor penitent, eager to fly unto the dread attraction of the world, hear the voice of Sister Mary, but her eyes were opened and she saw beneath her feet the yellow flames curling up from the abyss?

And who was Sister Mary, or to give her her full title, who was Sister Mary of Magdala? Well, a poor penitent, too, who had sought refuge here from the world. The report was that she had been a great sinner. Even hardened women spoke of her past life with a vague hint at horrors; and, sometimes, when Sister Mary pressed too hard on a relapsing sinner, and spoke of hell, it was broadly suggested that she had sent a good deal of fuel to the fire.

"That handsome face of yours, if all were known, drew many to drink and hell."

And Sister Mary did not contradict, but only bowed her head meekly, and prayed and argued ever so strongly for the wayward and the tempted.

It would appear, too, that she had been a lady of very high rank, and had toppled down from circle to circle of the Inferno, until God took pity on her and brought her here. And here she developed such sanctity that the community and her sister penitents were bewildered; but all agreed that there was a saint—a real, downright, heroic saint—amongst them. But by far the most surprised and bewildered amongst this sacred community of nuns and penitents was the confessor, Father Tracey. He did not know what to make of it. He was confused, humbled, nervous, ashamed. The first time he saw this young penitent was at a "play." For this glorious Sisterhood used up every human means that talent or the divine ingenuity of charity could suggest to wean away these poor souls from the fierce attractions of sin and the world. And so there were plays, and concerts, and dramatic entertain-

ments, and *tableaux vivants*, and all kinds of innocent dissipation for the "penitents." And their harmless amusements were very successful in cheating the poor souls of the more deadly draughts of sin, until grace and habit finally triumphed. Well, at one of these entertainments, Sister Mary of Magdala was chief actor. She personated a fine lady of the world, suffering from nerves, and in consultation with a lady specialist. It was very amusing, and the audience were in convulsions. Venerable old penitents, who had done their fifty years of purgatory in this asylum; young penitents, fresh from the pollution of the city and with the remnants of rural innocence still clinging to them; dark, gloomy souls, the special prey of the tempter; and the gentle Sisterhood, presiding over all,—all yielded to the irresistible merriment. Sister Mary had doffed the penitent's dress and was clad in the finery of the well-dressed woman of the world. It became her well. She was every inch a lady, and all the sweetness and delicacy of her early training shone through the absurdity of the part she was playing.

"Ladies from the city, my dear?" whispered Father Tracey to Margery. "How good of them to come in and amuse these poor girls!"

"No; they're our own children," whispered Margery.

"But that grand young lady, my dear? why, she's fit for a palace."

"That's Mary of Magdala," said Margery, smiling. "She's now a great saint; but they say she was awful."

But, oh! the pity of it, when the performers disappeared amidst the plaudits of the audience and the rough criticisms of some poor creatures, and immediately reappeared in the penitents' costume—blue dress and mantella, and high, white Norman cap—and took their places amongst the inmates again. Father Tracey was choking with emotion, as he watched that young girl, disrobed of her natural dress and clad in the strange livery that hid, and yet hinted at, unspeakable shame. And she so calm, so unconcerned, without a blush at the frightful transformation, and accepting so gratefully the rough congratulations from her sister penitent, as she sat on the lowest bench and lifted up the beads of old Sister Paul and toyed with them like a child.

"I tell you, my dear," said Father Tracey, "that if Heaven is



the place for those who become little children, that poor child will be at home there."

And the good old priest became frightened at Sister Mary of Magdala. He almost began to think he had been mistaken in not taking charge of the nuns instead. And when he recognized her voice in the confessional he got a violent fit of coughing and turned away his head and pulled up his old cassock over his knees, and, instead of the long, fervent exhortation he usually addressed to his saints, with such emotion that he set the most hardened aflame with the love of God, he only muttered, with averted head:

"Yes, yes, to be sure, my dear, to be sure."

Margery and he used to have long spiritual conferences on this subject.

"I'm sure I don't know what to do, my dear," he would say. "Can you help me? Isn't there a book written by a good, holy man, called Scaramelli, or something like it, for the direction of these holy souls?"

"There is, indeed, Father. But, sure you have knowledge and inspiration enough for these poor penitents."

"Me? I don't know anything, my dear. I was, you know, what they call *minus habens* in Maynooth."

"What's that, Father?"

"Well, it's the very opposite of what your great, clever brother was."

Margery shuddered.

"He was at the head of his class; I, at the foot of mine. Why, I was 'doctored' twice."

"Doctored? O, I am so glad!"

"Yes, my dear,—'doctored.' That is I was compelled twice to read the same treatises for a second year."

"And wasn't that good, Father?"

"Yes, my dear; but it meant awful stupidity. Somehow I could not understand things. I used to look at those books and papers; but my head would swim round and round, and I used to see the words without understanding what they meant. Why, it was the wonder of the whole college that they ordained me at all."

"I suppose so, Father," said Margery, trying to keep back her tears.

"It was, my dear. And I suppose I'd be digging potatoes to-day, which would be my proper vocation, but for old Dr. Whitehead. They all agreed that I should go. They said I'd disgrace the Church, which was quite true. And the senior professor of theology said that I knew no more about theology than a cow about a holiday. But poor Dr. Whitehead asked, could I manage to get up the ceremonies of the Mass? and they shook their heads. 'Well, I'll teach him,' he said; 'and he must be a priest.' May the Lord be kind to him—and—forgive him."

"Well," said Margery, "and did you learn them?"

"In a kind of way, my dear. Sometimes I do be puzzled; and I look up, when I should look down; and, at the Conference, the Bishop never asks me anything, lest I should make a fool of myself."

"I'm afraid you want Scaramelli badly, Father. It was well for you, you didn't get charge of us."

"Ah, that was out of the question, my dear. And the Bishop saw it the moment I hinted at the thing. I'd have the all of ye half-cracked by this time."

"And so you think Mary of Magdala is a saint?"

"Think? I know it. And suppose now, I should misdirect that grand soul, or fail to lift it upwards, what a frightful responsibility! I'm thinking of asking the Bishop to remove me, and—"

"You'll do nothing of the kind," said Margery, thoroughly frightened. "You'll just stay where you are."

"Perhaps so, my dear. But I'll tell you now what you could do for me. You could read up all about St. Catherine of Siena, and Blessed Angela of Foligno, and Mary Magdalen de Pazzi, and let me know what their confessors used do. Or, I'll tell you. If you'd be so good as to write to your brother (he's a very distinguished theologian, you know), and pretend nothing, but ask a few questions, which I will put to you from time to time, perhaps—"

"The very thing," said Margery. Adding in her own mind, "'Tis a direct inspiration."

"Then, you know, I could feel sure that I was supported by sound Catholic theology; and I couldn't go very far astray."

"I will," said Margery. "And so they were going to turn you out of Maynooth?"

"So they were, my dear, but for Dr. Whitehead."

"And you would be now digging potatoes?"

"Yes, my dear, in a flannel waistcoat, and hobnailed boots."

"H'm. A decided improvement, I should say, on your present wardrobe. At least they'd keep out the rain."

And Sister Mary of Magdala was quite unconscious that she was exciting such interest; but went around in her penitent's garb, and washed and scrubbed, and ironed, and did all kinds of menial offices for the aged and the sick, and took gratefully their awkward gratitude.

"God bless you, alanna!" or, "God bless you, Mary, and forgive you, and forgive us all, for all we ever done against His Holy and Blessed Name!"

And they wondered, poor souls, in their own dull way, at the wonderful skill of the Divine Artist, who could raise this spirit of sweetness, this lily of light, out of the sordid and reeking refuse of the regretful past.

Meanwhile, Dr. Wilson had advertised all over England for the missing Barbara; and had even employed private detectives to find out the convent in which she was hidden. A foolish thing, for if Barbara had done God's will in entering religion, as she had said, there was little use in fighting against God; and, if it were not God's will, then Barbara would very soon find her way home. But the doctor was not well acquainted with such things. So he spent quite a little fortune in the vain quest. He was helped a good deal in his resolution by a remark dropped by that excellent lady, Mrs. Wenham, who, having returned to Dublin, had called for a double purpose—to visit the Wilsons formally, and to consult the doctor professionally. For, alas! that we should have to relate it, the beautiful and accomplished Mrs. Wenham, Circe and Siren, was but mortal; and the dread forerunners of death were playing suspiciously around that frail complexity of charms which had sent more than one fool to destruction.

Her visit to the drawing-room was short. The eternal plaint of the mother's heart was wearisome. It was all Louis! Louis! and the woman of the world, with all her contempt for the pretty little puppet, would just prefer that he should be allowed to sleep in peace. It was monstrous that these ghosts of memories, and



memories of ghosts, should be summoned up by the heart of a foolish mother at a pleasant morning call.

"It is quite a seance of spiritualists," she complained to her muff. "She'll ask me to summon this little idiot from Hades."

"I beg pardon," she said sweetly to the sorrowing mother, "does not your religion afford you some consolation in your bereavement?"

"It does, of course," said the weeper. "But it cannot bring Louis back."

"But you can pray, can you not, for—what's this the expression is—for the eternal repose of his soul?"

"Of course," said the mother. "And I have prayed. Indeed, I have. But death is death, and judgment."

Mrs. Wenham rose hastily. Here were those dreadful words again—always connected with these people. Death! Judgment! and at a morning call!

She entered the doctor's study. Here it was Barbara! Barbara! Had she seen her? Did she know her? Was there ever the faintest clue to her whereabouts? And the father's eyes pleaded piteously with the strange woman.

"Yes," she said, "Miss Wilson had called on her at a very unseasonable hour, and had appeared rather excited and disturbed in her mind. She spoke in a rather rambling manner; and appeared hardly able to control herself. She would not like to say that Miss Wilson was quite demented—but—"

It was quite clear that Miss Wilson had not entered a convent, or that she would be soon sent home.

"I thought," said Mrs. Wenham, "that it was the highest ambition of Roman Catholics to see their children in religion? Now, I assure you, I have often thought that I should so like to be a nun. I have seen such pretty pictures of them,—at the hospital, kneeling to the cross, singing their hymns; and they looked so pretty—such lovely faces, turned upwards to the skies—such peace, such happiness, to which we, poor women of the world, are strangers!"

"Let us change the subject," said the doctor. "You wished to consult me?"

Yes. And the consultation went on. And lo! as a result, the pretty nun faces vanished, and a grim death's head appeared,

floating through the eyes, and in the words of that horrid doctor. And she besought him, implored him to reconsider his verdict. So young, and the world so bright!

"I regret to say, Mrs. Wenham, that everything you tell me seems to confirm my judgment."

And Mrs. Wenham wept. Death and Judgment seemed to follow this family as footmen.

The Canon, too, was deeply interested. He had written piteous letters to great ecclesiastics in England. He had always written on his crested notepaper with the family arms and motto, *Sans tâche!* and he signed himself "Maurice Canon Murray." He would have given a good deal to be able to add Archdeacon, or Dean, of X—. But that was not to be, yet awhile. He received, after some delay, very courteous replies; but there was no news of Barbara. If she had entered an English convent it could hardly have escaped the notice of the authorities. At last, one day a letter came from the south of England, stating that a young lady, answering in all respects his description of Barbara, had entered a branch of a foreign institution, lately domiciled in England owing to the persecutions in Germany, but hinting a doubt that there must be a mistake, for this Order admitted as postulants only the children of noble or, at least, aristocratic families. The Canon was indignant, and wrote back a dignified letter to his correspondent, asking, somewhat sarcastically, whether he was aware that her father was a Dublin baronet, and her uncle Canon of X—. The next post brought an apologetic reply; and it assured the Canon that all doubts were cleared up; and that it must have been his niece who had entered the novitiate of the *Dames de Saint Esprit*. She had been sent to Austria to complete her two years' novitiate.

"I thought so," said the Canon grandly. "And I shall be very much surprised if she does not reach the highest—ha—distinction in her Order!"

And fancy—an old man's loving fancy, swept him even farther; and he would dilate at length on the present and future prospects of his niece. And when the poor old people, who had been recipients of Barbara's charity, when she visited her uncle, asked him, with the tender and tenacious gratitude of the

poor: "Wisha, yer reverence, may I make bould to ask you where Miss Wilson is, God bless her?" the Canon would answer: "Yes; my poor woman, I am happy to inform you that my niece, your benefactress, has—ha—entered religion—become a nun, you know, in a community exclusively reserved for the highest continental families." And when the poor would express their joy and surprise: "Wisha, we knew that God would always have a hand in her, the sweet young lady—" the Canon would say: "Yes, indeed. Some day Miss Wilson will reach the highest dignities in her Order, and probably become its mitred Abbess."

And "mitred abbess" became the standing puzzle and enigma to the parish for many months. When the word "mitred" came to be understood, it caused grave head-shaking and heart-trouble.

"The notion of a bishop's hat on a little girl like that," was almost a scandal. Father Cussen was consulted.

"Psha!" he said. "Mitred, indeed! 'Tis the mitre he wants himself. And it should be a pretty high one, for his head is always in the clouds!"

Nevertheless, the Canon was gratified; and the people conceived a larger idea of his power and might, and the greatness of the family.

And even Dr. Wilson was reconciled to the idea, when he discovered that his beloved child was enrolled amongst the nobility of France and Austria.

"After all," he said, "the Church is a beneficent mother, and happily provides shelter for her children in every grade of life."

#### XXIX.—A PARLIAMENTARY DINNER.

It was part of the programme that Luke should invite his brother priests to dine. He was one of the few curates who enjoyed the privilege of "separate maintenance;" and the privilege entailed some responsibilities, and, amongst them, the initial one of giving a "house-warming." He had some nervous qualms and difficulties about it. His prim, cold, English manner had not made him a favorite with the brethren, whose quick, breezy, volatile manners he disliked, and whose attempts at easy familiarity he rather resented. But, he felt he should come down from the stilts, if he were to get on at all in this strange country, where everyone seemed to live in a kind of indolent and easy undress.



"I hope, my dear young friend," said the gentle and kind old pastor, in that tone of urbane and deferential friendship which characterized him, "that you will not go to any extremes in this little entertainment. Your revenue here will be extremely limited; and, in any case, it is always well not to be singular."

"O, no, sir!" said Luke. "I shall attempt nothing beyond what is usual on these occasions. To be very candid, indeed, I should just as soon not be obliged to hold these entertainments. I don't care much for them; and I have a lively horror of a dining-room and all its appliances."

"You know you must command everything you require here," said the old man. "If you would kindly send up your servant, my housekeeper will be most happy to send you any glass, or table-linen, or cutlery you require."

"I am sure I'm most grateful, sir," said Luke. "We shall say five o'clock on Thursday."

The dinner passed off well. Even the stiff formality of the host could not subdue the vitality of his younger guests, which effervesced and bubbled over in jest, and anecdote, and swift, subtle repartee. Nowhere on earth is there such wit and merriment as at a clerical dinner in Ireland. May it be always so, in this land of faith and frolic!

John was waiter; and John was gorgeous in white front and swallow-tailed coat. This idea of a waiter was rather an innovation, which some were disposed to resent; and it palled a little on their spirits, until there was a stumble, and a crash of broken glass in the hall, and the spell was broken. Luke flushed angrily. John was imperturbable. He explained afterwards:

"Where's the use in talkin'? Sure, things *must* be broke."

It was the calm philosophy of Celtic fatalism.

Now, Luke, as he had once explained before, had made the most determined, cast-iron resolution never, under any circumstances, to be inveigled into a discussion on any subject, because, as he explained, it is impossible to conduct a debate on strictly parliamentary lines in Ireland. This, of course, was very chilling and unfriendly; but he thought it wiser and safer. Alas! for human resolutions! What can a man do, in Charybdis, but fling out his arms for succor?

"That reminds me," said a young curate, who had been class-

mate with Luke in Maynooth, "of a legend of our college days, of a student, who was strictly forbidden to enter the rooms of a professor, his uncle. He tried several stratagems, but in vain; for Jack was as 'cute as a fox. Then, he struck on the plan of dragging up the coal-scuttle, and tumbling over it, just at Jack's door. And Jack should come out to see and help the poor servant in his emergency. And then—the warm fire, and the glass of wine."

"I don't see the application of your anecdote?" said Luke, who was very much put about by the accident in the hall.

"Let me see," said the other. "I don't think I intended any application. But let me see! O, yes! I really would not have noticed that clever Ganymede were it not for that crash in the hall. Accidents are required to develop genius."

"It is really wonderful," said the old pastor, "to behold how easily our people fit into their surroundings. You can turn an Irishman into anything. A skilful alchemist, that is, an able statesman, could take up all the waste material in Ireland, and turn it into all beautiful forms of utility and loveliness. I knew that poor fellow," said the old man, in his kind way, "when he nearly broke the heart of the archdeacon by his insobriety and untruthfulness. I never thought that you could transform him so rapidly."

The little compliment made Luke proud, and broke his cast-iron resolution into smithereens. He called for more hot water and coffee, and settled down to a pleasant, academical discussion.

"Yes," he said, folding his napkin over his knees, "the Irish are a plastic race; but the mould in which they are newly cast should never be allowed to run cold. If it is so suffered, they are stereotyped for ever. It is a land of cast-iron conservatism. You cannot break away in originality without becoming a monster. It is the land of the Pyramids and the Sphinxes, with all the newer races staring at it, and giving it up as a puzzle."

"It would no longer be a puzzle," said the young priest above-mentioned, "if we were allowed to solve it in our own way. But, it has ever been our misfortune that a blind man is always called upon to solve the riddle."

"I'm not quite so sure of that," said Luke, tossing his soutane over his knees, with the old *sic-argumentaris* gesture; "our ecclesiastical department is not so much meddled with; and behold where we are!"

"And where are we?" said the other.

"I should say somewhere in mediæval times," said Luke. "Compare our ideas of man's fitness, or unfitness for a certain position, with those which obtain the wide world over. In every other department of life you ask, Is this man fit? In our department, you ask, How long is he on the mission? So, too, you never judge a man's actuality by the net amount of work he has done, or is capable of doing, but by, What did he get? The meaning of which enigma is, what prizes did he take in the days of his small clothes and his seminary?"

"You shouldn't complain, Father Delmege," said an old priest; "Maynooth has left its hall-mark upon you, and you cannot rub it off."

"Thank you, Father," said Luke; "but it is just as absurd to speak of a man as a great theologian, because he gained a prize in theology thirty or forty years ago, as to speak of a man as a great warrior, because he was captain in a successful snowball sortie at Eton; or as a great artist in black and white, because he drew a caricature of his teacher on the blackboard of a country-school."

"I often heard that Eton was Waterloo?" said the other.

"One of the world's, or history's falsehoods," said Luke. "It was the starved commissariat of the French, and the treachery of Grouchy, that lost Waterloo, and the well-filled kettles of the British, and the help of Blücher, that won it. It was the victory of stupidity and roast beef over genius and starvation."

"Now, nonsense, Delmege; everyone admits that in the career of every great man his early triumphs are recorded as indications of his future."

"I have not noticed it," said Luke, "because all the great men of *my* acquaintance never cast their heroic shadows in the halls of a university; but this is Ireland all out. You attempt to nail the shadows on the grass, and then believe them realities."

Luke had scored. It was a Pyrrhic victory, and a dangerous one, for it flushed him. His cast-iron resolution was now flung to the winds.

"But to return," he said. "We are just passing through another transition stage, where the new moulding of our people's character



is about to take place. Let us be careful that the new ideals are right, before the genius of the race is fixed for ever."

"There are so many artists at the work now," said the young priest, "that they can hardly blunder."

"I'm not so sure of that," said Luke. "In a 'multitude of counsellors there is much wisdom,' but that supposes that the counsellors can agree upon something. I see nothing before us but to accept the spirit of the century, and conform to the Anglo-Saxon ideal."

This was known to be Luke's pet hobby; but he had never formulated it before. The whole table flared up in an angry flame of protest.

"The Anglo-Saxon ideal? A civilization where Mammon is god, and every man sits with one eye on his ledger—the other on his liver!"

"The Anglo-Saxon ideal? A nation of dead souls, and crumbling bodies!"

"The Anglo-Saxon ideal?" The young priest before-mentioned was on his feet, gesticulating furiously, his hoarse, rasping voice drowning the angry protests of the brethren. Luke grew quite pale under the commotion he had excited.

"Yes," he said, "you have to face civilization for good or ill, or create a civilization of your own. The people are losing the poetry of the past—their belief in Celtic superstitions and creations. Can you create a new poetry for them? and can you fight, and beat back your invaders, except with their own weapons?"

"Better the whole race were swept into the Atlantic," said the young priest, "than that they should compromise all their traditions and their honor by accepting the devil's code of morals. One race after another has been annihilated in this Isle of Destiny for four thousand years. But they passed away with honor untarnished. So shall we!"

"O, my dear Father!" said Luke, deprecatingly, "if you are prepared to sit down and accept the inevitable, all right! There is no need for further argument. Let us fold our togas around us as we fall. But if the struggle is still to continue, there is not much use in kite-flying, in the hope that we are going to call down the lightnings of heaven on our opponents."

"I suppose 'tis Destiny," said the young fire-eater, resuming

his seat. "But, better be exterminated a hundred times than turned into money-grubbers and beef-eaters."

"It's only the cyclical movement in all history, noticed by all great thinkers, and formulated by Vico and Campanella," said Luke, now victorious and exultant, and *forgetful*, "the *corsi* and *ricorsi* of all human progress; and there is one great luminous truth running through it all—that he who cannot govern himself must allow himself to be governed by another; and that the world will always be governed by those who are superior in nature."

It is a little thing that turns the Irish mind from anger or despair to laughter.

"Would you please pass down the *corsi* and *ricorsi* of that coffee and hot water?" said a young wit; and lo! the discussion ended in a roar of merriment.

Just then a sweet, clear, girlish voice, just outside the window, which was raised this warm, summer evening, sang softly, and with great feeling, the first lines of Lady Dufferin's pathetic ballad:

I'm sitting on the stile, Mary, where we sat, side by side.

It was so sweet and mournful, there in that Irish village, with the golden sun streaming over the landscape, and the air warmed and perfumed with the sweet odor of the honeysuckle that clambered around the window; and it seemed so appropriate, that the priests were hushed into silence. It wrapped in music the whole discussion, which had just terminated. It was the *caoine* of the Banshee over the fated race.

I'm biddin' you a long farewell, my Mary, kind and true!  
But I'll not forget you, darlin', in the land I'm goin' to;  
They say there's bread and work for all, and the sun shines always there,  
But I'll not forget old Ireland, were it fifty times as fair.

Not a word was spoken at the dinner table till the singer concluded. It was the infinite pathos of Ireland!

The girl came to the open window, and pleaded. She was a tall, slim young girl, dark as an Italian, the hood of her light, black shawl scarcely concealing the black curls that hung down on her forehead. The plate went round; and she held more silver that evening in her hands than she had ever seen in her life before.

"If Father Meade were here," said Dr. Keatinge with a smile,

"he would say it was the ghost of Erin—the wraith of a departed people."

"I'll not forget you, darlin'," soliloquized the young priest; "but they do forget you, darlin'; and what is more, they despise you. And there isn't on earth, or in the nether hell," he said vehemently, bringing his hand down heavily on the table, "a more contemptible being than he, who, seduced by the glitter and glare of foreign civilizations, has come to despise his motherland."

"Now, now, now, that song has excited you, Cole," said his neighbor.

"I'm not excited," he protested; "but I tell you, 'tisn't English steel, but American gold, we fear."

"Never mind, Cole," said another, "the *corsi* and *recorsi* will swing around again in their cycles, and Ireland will come uppermost!"

"Yes!" he hissed, "if she does not forget her destiny."

"And what might that be, Cole?" shouted one or two, laughing at his vehemence.

"What might that be? *What would have been the destiny of the Jewish race if they had not rejected Christ?*"

"Delmege, compose this fellow's nerves, and sing 'The Muster.'"

But no! Luke had forgotten "The Muster"—he couldn't recall the words—it was many years since he sang it, etc. He sang:

Oh! doth not a meeting like this make amends?

"I wouldn't doubt him," said the fire-eater. "He's the Canon's pupil, and an apt one."

The guests dispersed early; and Luke was alone—and unhappy. What was the reason that he always felt miserable after much contact with men? And especially, when he returned to himself after a temporary dissipation of thought, why was he always angry with himself and dissatisfied? Every touch of the external world made this sensitive nature shrink more closely into itself, except when he had something to look up to and to worship. With all his professions of practical wisdom, he was forever craving after an ideal that was shy and unrevealed.

As he passed from the heated atmosphere of the dining-room



into the cool garden that was behind the house, he heard the soft patter of feet in the kitchen, and a low whistling sound. Both were faint and muffled, as if with an effort at concealment; and then the whistling broke out into articulate language:

(*For**t**e*) "Welt the flure, Biddy McClure!"

(*Andante*) "Show them the right step, Mary McCarthy!"

(*Fortissimo*) "Yerra, dance to the music, ye divils!"

(*Adagio*) "At—the—widow—McLau—au—au—ghlin's pa—  
a—a—a—rty!"

Then the dancing ceased.

"I'm too warrum," said Mary, "and I'm tired afther all the cookin' and slushin'."

"An ye did it well, Mary," said John, the musician; "I never saw a betther dinner at the Archdayken's."

"Wisha! for the luv of God, stop the 'Archdayken's,'" said Mary, who despised flattery; "it's nothin' but 'Archdayken' here, and 'Archdayken' there. Why didn't you sthop wid him, whin you were there?"

"Take that, John," said one of the boys, who had dropped in, with that easy familiarity which is common to the country.

"I didn't mane any harrum," said John, humbly. "But it was a grand dinner, out an' out; I heard the priests say so."

"You'll have a nice pinny to pay for all the glass you broke," said Mary. "The masther looked like a jedge wid his black cap."

"'Twasn't that made him mad," said John, "but that little red priesht from Lorrhabet. Begor, he pitched into the masther like mad."

"He met his match, thin," said Mary. "I'd like to see wan of 'em, excep' the parish priesht, who could hould a candle to him."

"What was it all about?" said one of the neighbors, unable to restrain his curiosity.

"No saycrets out o' school. If you tell this 'purty boy,' he'll have it in all the public houses in the parish before Sunday," said Mary, the loyal.

"Wisha, 'twasn't much," said John. "'Twas all the ould story of England and Ireland. The masther said we must all be English, or be swept into the say. The little wan pitched the English to the divil, and said we're Irish or nothin'."

"And who got the best of it?" said the 'purty boy.'

"Hard to say," said John. "They were all talkin' thegither, and jumpin' up, like Jack-in-the-Box, excep' the quite ould parish priests. And thin that girl came, and you'd think they wor all in their cradles."

"Begor, they're a quare lot," said the purty boy. "They're as like childre as two pays. Get wan of 'em into a tearin' rampage about the dhrink, or a dance, or a bit of coortin'; and thin say a word about the Blessed Vargin, or the ould land, and you have him quite as a lamb in a minit."

"The English and the landlords would have aisy times but for 'em," said Mary.

"Thry that jigg agin, Mary," said John. "I'll get the concertina."

"No," said Mary; "'tis too warrum."

"I'm thinkin', John," said the purty boy, "of gettin' me taylor to make a shuit for me, like that. What 'ud it cost?"

"More than iver you see in your life," said John angrily.

"But we could get it secon'-hand, like yoursel'," said the other.

"Stop that," said Mary, peremptorily. She objected to a duel "Remimber where ye are. Get the concertina, John. The masther won't mind."

"Fun, fighting, and praying," thought Luke. "The Lord never intended the Irish to work."

He strolled along the village street, the quiet, calm beauty of the evening stealing into his soul, and stilling the irritation and annoyance of that dinner table. The purple mountains in the distance seemed to contract and expand, as the shadow or the sunlight fell upon them. The air was heavy with the odors of roses and woodbine, and yet cooled with the breezes that floated down from the hills, over whose sharp ridges were pencilled darker lines, as you see in the horizon lines of the sea. The old men sat smoking their clay pipes leisurely. The old women pondered and meditated, with that air of resigned peace so peculiar to the Irish. A crowd of children were laughing and playing in the main street, gambolling in circles, and singing that folksong, that is common to the children of half the globe:

London bridge is broken down,  
 Grand, said the little dear :  
 London bridge is broken down :  
 Faire Ladye !

Build it up with lime and sand !  
 Grand, said the little dear !  
 Build it up with lime and sand,  
 Faire Ladye !

On the bridge were perched twenty or thirty young men, resting after the day's toil; and listening to the soft wailing of a flute, played by one of their number.

Luke passed swiftly through all. The old people arose, and curtsied, the men taking their pipes from their mouths. Luke said: "How d'ye do?" They did not understand. They were accustomed to something different from their kind, old priests. "How are you, Maurya? How are the pains?" "Cauth, when did you hear from the little girl in Boston?" "The murphies are gettin' dry, Pat." "To be sure, man, send over for the saddle in the morning, and keep it as long as you like." "That's the finest clutch of chickens I saw this year," etc., etc.

"He's a fine man, God bless him," said the women, as they resumed their seats. "But he's mighty proud."

The children ceased from play, as he approached, and ran to their mothers. The boys leaped from the bridge, and saluted. The player hid his flute. They all could tell where the curate lived; but oh! he was a thousand miles away from their hearts. He passed out into the country under the thick twilight of the beeches. The privet hedges threw out their white blossoms, heavy with the odors which the bees loved; the sweet woodbine twined in and out of the hawthorn and briar; and the white clover, stamped by the feet of the voluptuous kine, wafted its sweetness to the passer-by. Far away some girls were singing an old Irish air; and, as Luke stopped to listen, and watched the blue smoke curling upwards in a straight line from the cottages, he heard the flute again wailing out another Irish threnody, *The Coulin*. Then, the voices of the children rose, clear and shrill again:

London bridge is broken down,  
 Grand, said the little dear :  
 London bridge is broken down,  
 Faire Ladye !



The problem of the inexorable present ; and the prophecy of the inevitable future strangely blended again.

He went into the little village church again, on returning. There was a deeper twilight here than without. He knelt to make his evening visit, and say his rosary. Here and there were scattered some of the pious villagers. You heard only their whispered prayers, and the rattle of their beads. At the altar rails, bowed in reverential love, was the old pastor, his head slightly inclined to one side. Luke envied him.

"I wish I were old," he said, "and done with these life's enigmas. These old men seem to cast untroubled glances into eternity."

He stopped a moment at his cottage gate, before retiring for the night, and looked down upon the street, the neat cottages, outlined against the dark, deep bank of the thick foliage behind. It was very peaceful.

"A wise man would make up his mind to be happy here," he said. "But will it last? And what can I do to preserve and extend it?" The problem and puzzle again.

"Anything that man can do, I'll do," he said vehemently, "to solve this dread enigma, and save this devoted people."

The following morning two letters lay on his breakfast table. One was from Amiel Lefevril. It was one of many. And it was the old cant.

"Humanity is incarnate in all great men in a supreme degree ; the true *Shechinah*, says Chrysostom, is man. Every child of Humanity is a transfigured type of Humanity. We are immortal in the immortality of the Race. Seek the Divine in Man, and help its development."

"There is a hidden element of truth in the jargon," said Luke. "Wonder we were never told it."

And Luke forgot that he had taken "First of First" in Maynooth, in Dogmatic Theology ; and that he had held with vigor and success that "the revelation of God in Man, through the lowly figure of Jesus of Nazareth, had a far-reaching object, apart from the immediate purpose of the Incarnation ; and that was, to confound the pride of mortals in the perfectibility of the race."

"If we could only teach these poor people," he said, "that their lofty ambition : Seek ye the God in man, was once, and only

once, realized, all would be well. But, then, they should become little children again; and Nicodemus said that was impossible."

The other letter was from Margery, asking for light and advice on a critical question, about which Father Tracey, who said he had no idea of theology or mysticism, was much concerned. It would appear that one of their penitents, Sister Mary of Magdala, who had been a great sinner, was now developing extraordinary sanctity; and Father Tracey craved light on one or two knotty points.

"Dear Luke" [the letter ran], "don't throw this aside in petulance or disgust. I know, and if I didn't, Father Tracey would convince me, that you are a profound theologian. But somehow I feel, too, that these things are revealed to little children. Luke dear, be a little child, as well as a profound thinker; and let me know all you think on this most important matter. You have no idea of the peace of mind it will give us all, especially dear Father Tracey.

"Mother is not too well. Won't you go see her?"

"Well, well," said Luke; "is there any use in talking to nuns, at all?"

He wrote his little sister to say, that the veriest tyro in theology knew that these poor penitent girls were either subject very frequently to delusions, especially in the way of superior sanctity; or, were unfortunately prone to simulation of virtue for the purposes of deception. He had no doubt, whatever, that the case submitted to him came under one of these two heads; and he would advise his sister not to get involved in any way in what would probably prove an imposture, which might also eventuate in a grave scandal. Father Tracey, he understood, was an excellent man; but rather prone to take unwise views about spiritual manifestations, on which the Church always looked with doubt and suspicion.

Clearly, Luke had become very practical. A good many years had gone by, since he vowed his pilgrimage to the city to kiss this old man's feet.

He took up his sister's letter again; and read it in a puzzled manner.

"It is downright positivism," he declared. "Margery, too, sees the Divine in Man—this time, in a wretched penitent. Imagine—Amiel Lefevril and Sister Eulalie arriving at the same conclusion from opposite poles of thought."



## Analecta.

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APOSTOLIC DELEGATION, UNITED STATES OF AMERICA.

WASHINGTON, D. C., April 12, 1901.

*To the Editor, AMERICAN ECCLESIASTICAL REVIEW.*

*Rev. Dear Sir:*—I have just received from His Eminence, the Cardinal Prefect of Propaganda, a letter under date of March 28th, No. 43509, in which he says that a certain object of devotion which has recently been placed on sale in the United States, and is called the "Cross of the Immaculate Conception," and consists of a cross with a figure of the Blessed Virgin stamped on it, has been submitted to the Supreme Congregation of the Holy Office for its judgment. The said Sacred Congregation, on the 13th of March, 1901, has issued the following decree: "*Crucem de qua sermo, uti est, non esse probandam.*" The Most Eminent Prefect of Propaganda requests that this decision be made public in the United States.

Most faithfully in Xt.,

† SEBASTIAN, ABP. OF EPHESUS,

*Apostolic Delegate.*



## E S. R. UNIV. INQUISITIONE.

## I.

DE RECURSU AD ORDINARIUM IN CASIBUS S. SEDI RESERVATIS.

*Beatissime Pater :*

In casibus urgentioribus . . . (Decret. S. Officii 20 iunii 1886), dari potest absolutio a reservatis S. Sedi, sub poena tamen reincidentiae nisi absolutus infra mensem ad Sanctam Sedem recurrat, eius mandata suscepturus.

Ubi tamen Episcopi facultatem habent delegatam absolvendi a praedictis reservatis, qualis solet ipsis concedi per quinquennale folium S. Congr. de Propaganda Fide (F. X) sub. n. 10, dubitatur de necessitate recursus immediati ad S. Sedem.

Quaerit igitur Episcopus N. N., ad pedes Sanctitatis Vestrae humiliter provolutus :

I. Utrum sufficiat in casu absolutionis, ut supra, concessae recursus ad Episcopum facultate absolvendi instructum ? et quatenus affirmative :

II. Utrum sufficiat etiam in casu eodem recursus ad Vicarium generalem Episcopi, tanquam ad Ordinarium facultatum episcopaliu absolvendi, de iure participem ?

III. Utrum generatim sufficiat recursus ad quemlibet Sacerdotem habitualiter subdelegatum ab Ordinario ad absolvendum ab his papalibus reservatis, a quibus poenitens fuerit accidentaliter ut supra, vi decreti S. Officii 1886, absolutus ?

Et Deus etc.

*Feria IV, die 19 Decembris 1900.*

In Congregatione Generali S. R. et U. Inquisitionis ab EE.mis ac RR.mis DD. Cardinalibus Generalibus Inquisitoribus habita, propositis suprascriptis dubiis, praehabitoque RR. Consultorum voto, iidem EE.mi ac RR.mi Patres respondendum mandarunt :

*Ad I et II. Affirmative, facto verbo cum Sanctissimo.*

*Ad III. Negative.*

Feria VI vero, die 21 eiusdem mensis et anni, in solita audientia SS.mi D. N. Leonis Div. Prov. Pp. XIII a R. P. D. Adessore S. Officii habita, SS.mus D. N. resolutionem EE.morum ac RR.morum Patrum ratam habuit et confirmavit.

*I. Can. MANCINI, S. R. et U. Inquisit. Notarius.*

## II.

PERMITTI NON POTEST UT HAERETICUS ADMITTATUR UT PATRINUS.

*Beatissimo Padre :*

L'Arcivescovo N. N., prostrato ai piedi della S. V., umilmente chiede se possa permettere ad un protestante che faccia da patrino nel battesimo cattolico di una figlia di coniugi di mista religione, sposati solo innanzi al ministro eretico.

Che ecc.

*Feria IV, die 27 Iunii 1900.*

In Congregatione Generali ab E.mis ac R.mis. DD. Cardinalibus Generalibus Inquisitoribus habita, proposito suprascripto dubio, prae habitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt :

*Permitti non posse.*

Sequenti vero feria V, loco VI. die 28 eiusdem mensis et anni, in solita audientia SS. D. N. Leonis Div. Prov. Pp. XIII a R. P. D. Adessore S. Officii habita, SS.mus D. N. resolutionem EE. ac RR. Patrum approbavit.

I. *Can.* MANCINI, S. R. et U. Inquisit. Notarius.

## III.

POSSUNT SUBDELEGARI RECTORES PRO JURAMENTO SUPPLETORIO  
IN ORDINE AD MATRIMONIUM VAGORUM.

*Beatissimo Padre :*

Il Vescovo N. N., prostrato ai piedi della S. V., umilmente espone che gravi ragioni, non esclusa quella della lontananza dei luoghi, spesso non permettono che a ricevere il giuramento suppletorio pei matrimoni dei vaghi siano suddelegati i Vicarii Foranei, tornando assai più opportuno che tale suddelegazione sia data al Parroco o al Vice-parroco del luogo. Supplica perciò che gli sia concessa tale facoltà, non ostante che i Parroci o i Vice-parroci non possano forse riputarsi *personae insignes et idoneae*, a tenore della Istruzione del S. Ufficio del 21 Agosto 1676, e come furono ritenuti i Vicarii foranei con risposta del S. Ufficio del 24 febbraio 1847 al dubbio VII.—E poichè il Vescovo supplicante si

accinge a celebrare il Sinodo Diocesano, ossequiosamente chiede se il detto Sinodo possa delegare abitualmente i Parroci e i Reggenti le parrocchie vacanti a ricevere siffatti giuramenti supplementari.

Che ecc.

*Feria IV, die 8 Augusti 1900.*

In Congregatione Generali S. R. et U. Inquisitionis coram EE. et RR. DD. Cardinalibus Generalibus Inquisitoribus habita, propositis praedictis precibus praehabitoque RR. DD. Consultorum voto EE. ac RR. DD. Cardinales respondendum mandarunt:

*Ad mentem. Mens est quod non expedit in Synodo Dioecesana insertio, de qua in precibus. Ceterum Episcopus utatur facultate biennali, quam habet ab hac Suprema Congregatione, vi cuius quemcumque parochum subdelegare potest ad iuramentum suppletorium recipiendum.*

Sequenti vero Feria VI, die 10 eiusdem mensis et anni, in audientia SS. D. N. Leonis Div. Prov. Pp. XIII a R. P. D. Adsessore S. Officii habita, SS. D. N. resolutionem EE. ac RR. Patrum adprobavit.

I. *Can. MANCINI S. R. et U. Inquisit. Notarius.*

## E SACRA CONGREGATIONE INDULGENTIARUM.

DUBIA CIRCA INDULGENTIAS ALTARIS PRIVILEGIATI, ET IN ARTICULO MORTIS.

Vicarius Capitularis Archidioec. Leopoliensis. Ruthenorum. a S. Indulgentiarum Congregatione humiliter expostulat solutionem sequentium dubiorum:

I. Utrum Indulgentia altaris privilegiati possit lucrificari pro anima unius defuncti, si respectiva Missa offertur non tantum pro defunctis, sed simul etiam pro vivis?

II. Cum ex una parte expresse statuatur quod Indulgentia in articulo mortis pro defunctis applicari non possit, ex altera vero parte illi qui fecerunt actum heroicum pro defunctis, omnes Indulgentias, etsi alias pro defunctis non applicabiles, tamen pro ipsis offerre possint, ideo quaeritur:



(a) An illi qui laudatum actum heroicum fecerunt, possint, immo, si istum actum revocare nolunt, etiam debeant Indulgentiam lucrifactam in articulo mortis pro defunctis offerre?

Atque, si affirmative:

(b) An posito isto actu heroico Indulgentia plenaria in articulo mortis, etsi variis titulis et repetitis respectivis operibus lucrifacta, tamen una tantum et non pluribus vicibus pro defunctis lucretur?

Porro S. Cong. Indulgentiis Sacrisque Reliquiis praeposita, audito etiam unius Consultoris voto, respondendum mandavit:

Ad I. Negative, et detur decretum in una *Squillacen.* d. d. 25 Augusti 1897, ad dub. 2.um.

Ad II. Ad 1.am partem: Non esse interloquendum; Ad 2.am partem, reformato dubio uti sequitur: An ii qui laudatum actum heroicum emisierunt, et ex variis titulis lucrari possunt plures Plenarias Indulgentias in mortis articulo, valeant saltem unam tantum Indulgentiam Plenariam pro defunctis lucrari, alias vero sibi reservare; resp. Ut in praecedenti responsione ad 1.am partem, et ad mentem: mens autem est Plenariam Indulgentiam pro mortis articulo concessam una vice tantum lucrari, id est in vero mortis articulo, etsi moribundus ad eam ius habeat ex variis titulis.

Datum Romae ex Secr. eiusdem S. C. die 23 Ianuarii 1901.

SERAPHINUS *Card.* CRETONI, *Praef.*

L. † S.

† FRANCISCUS *Archiep.* AMIDEN., *Secrius.*

## Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

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### OUR ANALECTA.

The Roman documents for the month are :

I.—APOSTOLIC DELEGATION communicates decision of Holy Office, that so-called "Cross of the Immaculate Conception" is not approved.

II.—UNIVERSAL INQUISITION :

1. Permits that in urgent cases, when absolution reserved to the Holy See has been given, recourse may be had to the Ordinary or to the Vicar General having due faculties, in place of the Apostolic Penitentiary
2. Protestant may not act as sponsor in a Catholic baptism. The case is that of a child born of mixed marriage contracted before a Protestant minister.
3. Allows that the Ordinary, having obtained the requisite faculties, may subdelegate the rectors of churches to receive the *juramentum suppletorium* required from strangers who desire to marry within his jurisdiction. This faculty is ordinarily given to vicars forane.

III.—S. CONGREGATION OF INDULGENCES decides : (a) that the indulgence of privileged altars cannot be gained if the Mass be offered *simul etiam pro vivis* ; (b) that the indulgence *pro articulo mortis* can be gained but once, even though it be offered *pro defunctis* by those who have made the heroic act, by which all their good works are applied to the suffering souls.

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### A DEVOTIONAL ABUSE.

The letter of His Eminence, the Apostolic Delegate, communicating to the editor of the REVIEW<sup>1</sup> the decision of the Holy Office

<sup>1</sup> See *Analecta*, p. 498.

regarding the so-called "Cross of the Immaculate Conception," is instructive in several ways.

The symbols of Catholic devotion are not merely pious incentives to prayer or to acts of self-denial and charity; they are also expressions of the mind of the Church and of the truth she teaches. To the thoughtful Catholic every object of devotion carries with it an appeal to the intelligence in its setting forth of the doctrine of the Church. A true Catholic instinct generally recognizes any false combination of religious symbolism which fosters superstition or erroneous conceptions of doctrine, and thus lends itself to the propagation of falsehood and misrepresentation of Catholic belief.

The "Cross of the Immaculate Conception" is a case in point. Under the plea that the Virgin Mother of Christ had a share in the Passion of her Divine Son, and that her immunity from the stain of original sin is the anticipated fruit of the Cross of Christ, it combines the image of the Blessed Virgin with that of the Cross, and puts the figure of the Immaculate Mother where the body of the dying Saviour is properly placed to show that He died for mankind. Him we adore when we bend the knee to the symbol of the Cross; and it is utterly misleading to place upon the Cross our Blessed Lady, who, however exalted she is among the children of men, differs from her Divine Son by the illimitable distance that exists between the Creator and the creature, between God and man. So the pretty cross is apt to teach false doctrine and should not be used by Catholics; for a symbol that serves to deform truth is itself at best but a beautiful pretence.

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#### A PATTERN FOR MAKING THE "ORDO" OF 1902.

There are a number of difficulties owing to the introduction of the revised rubrics and new feasts, which will present themselves in arranging the ecclesiastical directory for the coming year. The following calendar, prepared for the Roman *Ephemerides Liturgicae*, gives the arrangement of offices for the Mass and the canonical hours of the Breviary during 1902. Those who prepare the ordos for the various dioceses need only take account of the particular local offices to make the requisite changes in each case.



Easter, which is the central point of the ecclesiastical cycle, occurs on March 30. The other movable feasts arrange themselves accordingly, as follows: Septuagesima Sunday, January 26; Ash-Wednesday, February 12; Rogation Days, May 5, 6, 7; Ascension Thursday, May 8; Pentecost Sunday, May 18; Corpus Christi, May 29; First Sunday of Advent, November 30; the Quattertenses occur on February 19, 21, 22; May 21, 23, 24; September 17, 19, 20; December 17, 19, 20. The seasons during which solemn marriages are forbidden are from February 12 to April 6, and from November 30 to January 6.

*Martyrology* calls for the following indications: *Litera Dominicalis*, e; *Aureus Numerus*, 3; *Epacta*, XXI; *Litera Martyrologii*, B; *Cyclus Solaris*, 7; *Dominicae post Epiphaniam*, 2; *Dom. post Pentecosten*, 27.

## JANUARY.

- † 1 F. 4. CIRCUMCISIONIS DNI *d. 2. cl.*  
 2 F. 5. Oct. Stephani *d. c. octavar.*  
 3 F. 6. Oct. Ioannis *d. c. oct.*  
 4 S. Oct. Innoc. *d.*  
 † 5 D. (*vacat*) Vigil. Epiph. *sem. c.*  
 Telesphori.  
 † 6 F. 2. EPIPHANIAE DNI *d. 1.*  
*cl. cum oct. privil.*

## CRAS MANE APERIUNTUR NUPTIAE.

- 7 F. 3. De 2. die infra oct. *sem.*  
 8 F. 4. De 3. die infra oct. *sem.*  
 9 F. 5. De 4. die infra oct. *sem.*  
 10 F. 6. De 5. die infra oct. *sem. c.*  
 Hygini.  
 11 S. De 6. die infra oct. *sem.*  
 † 12 D. infra oct. 1. p. Epiph. *sem. c.*  
 oct.—*Inc. Ep. I. ad Corinthios.*  
 13 F. 2. Oct. Epiph. *d.*  
 14 F. 3. Hilarii *d. c. Felicis.*  
 15 F. 4. Pauli I. Erem. *d. c. Mauri.*  
 16 F. 5. Marcelli I. *sem.*—*Resumun-*  
*tur Suffragia.*  
 17 F. 6. Antonii *d.*  
 18 S. Cathedrae Rom. *d. m. c. Pauli*  
*Ap. ac Priscae.*  
 † 19 D. 2. p. Epiph. NOMINIS IESU, *d.*  
*2. cl. c. Dom. (ac Marii et Soc. in*

Laud. et Miss. priv.) Nihil de Canuto.

- 20 F. 2. Fabiani et Sebastiani *d.*—  
*Inc. Ep. II. ad Corinthios, ex Dom.*  
*praec.*  
 21 F. 3. Agnetis *d.*  
 22 F. 4. Vincentii et Anastasii *sem.*  
 (Romae *d.*)  
 23 F. 5. Raymundi a Pennaf. *sem. c.*  
 Emerentianae.—*In Stat. Eccl. et*  
*Veneto.* Desponsat. B. M. V. *d. m.*  
*c. Ioseph ac Emerentianae.*  
 24 F. 6. Timothei *d.*  
 25 S. Convers. Pauli *d. m. 9. l. hom.*  
 Dom. 3. p. Epiph. c. Petri Ap.  
 (ac Dom. in Laud. et Miss. tant.).  
 † 26 D. SEPTUAGESIMAE 2. *cl. c. Poly-*  
*carpi.*  
 27 F. 2. Io. Chrysostomi *d.*  
 28 F. 3. Agnetis *simp. — vel* Vot.  
 App. c. Agnetis—(1) *aliq. loc. (a)*  
 Orationis Dni *d. m. c. Agnetis—*  
*(b) S. Familiae (f. 26 hui.) d. m.*  
*c. Agnetis.*

(1) Maioris perspicuitatis gratia diebus 28 huius mensis, 13, 14, 15, et 17 Februarii literae alphabeticae praemittuntur variis officiis; earundem autem significatio heic subiicitur:

(a) Ubi praeter Officia Passionis Domini concessum est Officium S. Familiae.

(b) Ubi est concessum Officium S. Familiae tantum.

29 F. 4. Francisci Salesii *d.*

30 F. 5. Martiniae *sem.* (Romae *d.*).

31 F. 6. Petri Nolasco *d.*

#### FEBRUARY.

1 S. Ignatii *d.*

† 2 D. SEXAGESIMAE 2. *cl. sem.*

3 F. 2. PURIFICATIONIS B. M. V. (*f. heri*) *d. 2. cl. c.* Blasii (in Laud. et Miss. priv.).

4 F. 3. Andreae Corsini *d.—aliqu. loc.* Comm. Passionis *d. m. c.* Andreae Corsini.

5 F. 4. Agathae *d.*

6 F. 5. Titi *d.* (*In Stat. Eccl.* Hyacinthae Mariscott. *d.*) *c.* Dorotheae.

7 F. 6. Romualdi *d.*

8 S. Ioannis de Matha *d.*

† 9 D. QUINQUAGESIMAE 2. *cl. sem. c.* (*in Stat. Eccl.* Titi *ass. ex 6 hui. et*) Apolloniae.

10 F. 2. Scholasticae *d.*

11 F. 3. Sept. Fundatorum *d.—aliqu. loc.* S. Columnae Flagellat. D. N. I. C. *d. m. c.* Sept. Fund.

CRAS CLAUDUNTUR NUPTIAE.

12 F. 4. CINERUM *simp.* (*Extra Stat. Eccl. in loc. in quib. concess. est Off. Desponsat. c.* Raymundi a Pennaf. *ass. ex 23 Ian.*)

13 F. 5. Cyrilli Alexandrini (*f. 9 vel 12 hui.*) *d.—In Stat. Eccl.* Raymundi a Pennaf. (*ass. ex 23 Ian.*) *sem.—aliqu. loc. extra Stat. Eccl.* (a) S. Familiae (*f. 26 Ian.*) *d. m.—Per tot. Quadrag. in Off. de Ss. dicitur 9. l. de hom. et fit com. feriae.*

14 F. 6. De ea, c. Valentini—*vel* Vot. Passion. c. Valentini.—*aliqu. loc.* Spineae Coronae *d. m. c.* Valentini—*aliqu. loc. in Stat. Eccl.* (b) Cyrilli Alexandrini (*f. 12 ass. ex 9 hui.*) *d. c.* Valentini.

15 S. De eo, c. Faustini et Iovitae.—*vel* Vot. Imm. Concept. c. Faustini et Iovitae.—*aliqu. loc. in Stat. Eccl.*

(a) S. Familiae (*f. 26 Ian.*) *d. m. c.* Faustini et Iovitae.—*aliqu. loc. extra Stat. Eccl.* (a) Cyrilli Alexandrini (*f. 9 hui.*) *d. c.* Faustini et Iovitae.

#### Incipit pars verna Breviarii.

† 16 D. 1. QUADRAG. 1. *cl. sem.*

17 F. 2. De ea—*vel* Vot. Angel.—*aliqu. loc. in Stat. Eccl.* (a) Cyrilli Alexandrini (*f. 12 ass. ex 9 hui.*) *d.*

18 F. 3. De ea, c. Simeonis—*vel* Vot. App. (Romae. Vot. Petri et Pauli) c. Simeonis.

19 F. 4. QUAT. TEMP. De ea—*vel* Vot. Ioseph.

20 F. 5. De ea—*vel* Vot. Sacram.

21 F. 6. QUAT. TEMP. De ea—*vel* Vot. Passionis—*aliqu. loc.* Lanceae et Clavorum *d. m.*

22 S. QUAT. TEMP. Vigil. (de qua nihil in Off.) Cathedrae Antioch. *d. m. c.* Pauli Ap. (In Miss. 4. or. Vigil.).

† 23 D. 2. QUADRAG. 2. *cl. sem.*

† 24 F. 2. MATHIAE *d. 2. cl.*

25 F. 3. Petri Damiani (*f. 23 hui.*) *d.—In Italia.* Margaritae de Cortona *sem.*

26 F. 4. De ea—*vel* Vot. Ioseph.—*In Italia.* Petri Damiani (*f. 23 hui.*) *d.*

27 F. 5. De ea—*vel* Vot. Sacram.

28 F. 6. De ea—*vel* Vot. Passionis—*aliqu. loc.* Sindonis Dni *d. m.*

#### MARCH.

1 S. De ea—*vel* Vot. Imm. Concept.

† 2 D. 3. QUADRAG. 2. *cl. sem.*

3 F. 2. De ea—*vel* Vot. Angel.

4 F. 3. Casimiri *sem. c.* Lucii I.

5 F. 4. De ea—*vel* Vot. Ioseph.

6 F. 5. De ea—*vel* Vot. Sacram.

7 F. 6. Thomae Aquin. *d. c.* Perpe-

tuæ et Felicitatis—*alig. loc.* Quinque Vulnerum Dni *d. m. c.* Perpetuæ et Felicitatis.

8 S. Ioannis de Deo *d.*

† 9 D. 4. QUADRAG. 2. *cl. sem. c.* Franciscæ Rom.

10 F. 2. Quadraginta Mm. *sem.*

11 F. 3. De ea—*vel* Vot. App.—*alig. loc.* Thomæ Aquin. (*f. 7 hui.*) *d.*

12 F. 4. Gregorii Magni I. *d.*

13 F. 5. De ea—*vel* Vot. Sacram.

14 F. 6. De ea—*vel* Vot. Passionis.—*alig. loc.* Pretios. Sanguinis Dni *d. m.*

15 S. De eo—*vel* Vot. Imm. Concept.

† 16 D. PASSIONIS 1. *cl. sem.* "Cessant Suffragia et Off. vot."

17 F. 2. Patritii *d.*

18 F. 3. Cyrilli Hierosol. *d.*—*alig. loc.* Gabrielis Archang. *d. m.*

† 19 F. 4. IOSEPH *d. r. cl.*

20 F. 5. De ea—*alig. loc.* Cyrilli Hierosol. (*ass. ex 18 hui.*) *d.*

21 F. 6. Benedicti *d. m.*

22 S. VII Dolorum B. M. V (*f. heri*) *d. m.* (*In Italia c. Catharinae Flicæ Adurnæ*).

† 23 D. PALMARUM 1. *cl. sem.*

24 F. 2. mai. hebd. De ea.

† 25 F. 3. mai. hebd. De ea.

26 F. 4. mai. hebd. De ea.

27 F. 5. in COENA DOMINI *d. r. cl.*

28 F. 6. in PARASCEVE *d. r. cl.* (*nihil de Ioanne a Capistr.*).

29 SAB. SANCTUM *d. r. cl.*

† 30 D. PASCHA RESURRECTIONIS *d. r. cl. cum oct.*

† 31 F. 2. DE EA *d. r. cl.*

# APRIL.

† 1 F. 3. DE EA *d. r. cl.*

2 F. 4. De ea *sem. c.* Francisci.

3 F. 5. De ea *sem.*

4 F. 6. De ea *sem.*

5 S. De ea *sem. c.* Vincentii.

† 6 D. IN ALBIS 1. *cl.* De ea *d.*

CRAS MANE APERIUNTUR NUPTIAE.

7 F. 2. ANNUNTIATIONIS B. M. V. (*f. 25 Mart. d. r. cl.*).

8 F. 3. Io. Damasceni (*f. 27 Mart.*) *d.*

9 F. 4. Isidori (*f. 4 hui.*) *d.*

10 F. 5. De ea "Suffr. de Cruce"—*vel* Vot. Sacram. (*sine Suffr. de Cruce—Inc. lib. Act. Ap. ex fer. 2. praec.*

11 F. 6. Leonis I. *d.*

12 S. De B. M. in Sabb. *simp.*—*vel* Vot. Imm. Concept.

† 13 D. 2. p. Pascha. De ea *sem. c.* Hermenegildi.

14 F. 2. Iustini *d. c.* Tiburtii et Soc.

15 F. 3. De ea—*vel* Vot. App. (*Romæ* Vot. Petri et Pauli).

16 F. 4. De ea—*vel* Vot. Ioseph.

17 F. 5. Aniceti *simp.*—*vel* Vot. Sacram. c. Aniceti (*sine Suffr. de Cruce*).

18 F. 6. De ea—*vel* Vot. Passionis (*sine Suffr. de Cruce*).

19 S. De B. M. in Sabb. *simp.*—*ve* Vot. Imm. Concept.

† 20 D. 3. p. Pascha. PATROCINII IOSEPH *d. 2. cl. c.* Dom.

21 F. 2. Anselmi *d.*

22 F. 3. Soteris et Caii *sem.*—*Inc. lib. Apocal. ex Dom. praec.*

23 F. 4. Georgii *sem.*

24 F. 5. Fidelis a Sigmaringa *d.*

25 F. 6. MARCI *d. 2. cl.*

26 S. Cleti et Marcellini *sem.*—*alig. loc.* B. M. V. de Bono Consilio *d. m.*

† 27 D. 4. p. Pascha.—De ea *sem.* (*alig. loc. c. Cleti et Marcellini ass. ex 26 hui.*).

28 F. 2. Pauli a Cruce *d. c.* Vitalis.

29 F. 3. Petri *d.*

30 F. 4. Catharinae Sen. *d.* (*Romæ d. 2. cl.*).

(To be continued.)



## UNABLE TO ENTER THE CHURCH FOR THE JUBILEE.

The following question having been submitted to the Rev. Father Putzer, he sends us the reply as below :

*Qu.* Father Putzer, in his *Manual of the Jubilee* (p. 18) and in an article on the same subject in the last number of the REVIEW (p. 425), maintains that a visit to the church, in order to fulfil the precept of hearing Mass on Sunday, does also satisfy the obligation of a visit to gain the Jubilee Indulgence. The only argument upon which he rests this opinion—besides the negative plea that the contrary cannot be shown from any existing law—is this : that actual presence in the church is not essential for the fulfilment of the duty of hearing Mass ; wherefore, “ If one goes into the church with the double intention of fulfilling the duty of hearing Mass and of gaining the Jubilee, the visit, not being obligatory for the precept of hearing Mass, serves as a Jubilee visit.”

This would seem to imply that to gain the Jubilee Indulgence one must go *into* the church. But Father Putzer himself shows that this is not always necessary ; for if the church should happen to be overcrowded or accidentally closed one would gain the Indulgence by praying at the door.

It follows, then, that the distinction which he uses as an argument is in reality without a difference, and applies to the Jubilee as well as to the Mass. In neither case is it of the “ essence of the precept to enter the church or to pray there.” I am anxious to know what Father Putzer has to say on this subject, for the correctness of his view or otherwise considerably modifies the conditions under which many persons might be induced to make the Jubilee.

*Resp.* It is true that to gain the Jubilee Indulgence, unless the visits are commuted, one must go *into* the church designated to say there the Jubilee prayers, if one can enter it. If the church is overcrowded or its doors are closed, it suffices, according to the doctrine of St. Alphonsus and other theologians, to unite in prayer with those outside or at the door of the church.

My reverend inquirer speaks of a precept of entering the church for the purpose of making the Jubilee. There is no such precept, as there is no precept at all obliging any one to make the Jubilee. It is, however, an essential condition for those who wish to gain the Indulgence. It is, moreover, erroneous to say that

during the Jubilee visits it is not necessary "to pray there," viz., in the church. True, it is not expressly prescribed in the Jubilee Extension Bull to say the prayers in the churches designated; but, as Arizzoli points out,<sup>1</sup> it is customary to do so (*in usu*) and former extension Bulls of Benedict XIV, Pius VI, and Leo XII expressly prescribed it.

Moreover, there is a decided difference between visiting the church for the purpose of hearing Mass on days of obligation and visiting the churches for the gaining of the Jubilee. In making Jubilee visits it is required (not *de praecepto*, but *de valore actus*, as explained above) to go into the church designated, if one can, and to say *there* the Jubilee prayers; and to do both these things with the intention of gaining the Jubilee—"cum intentione habita initio jubilaei et non retractata." If one cannot enter the church, it is required that the Jubilee prayers be said at the door of the church. But in the precept of hearing Mass there is no obligation whatever of visiting or entering a church. The precept is fulfilled even by one who stays outside when he might easily go inside, provided that whilst he is outside the church he is morally present at the Holy Sacrifice. Nor is it necessary for the fulfilment of the precept of hearing Mass that one say any prayers, either orally or mentally, although Mass affords the best opportunity for devout and effectual prayer because the prayers of those who assist at it are united with the Holy Sacrifice. Hence a priest might recite his office during a Mass of obligation; or a person after confession might say his sacramental penance just as he might say the Jubilee prayers. Finally, to fulfil the precept of hearing Mass it is not necessary to have the intention of fulfilling it; it is enough simply to perform the act or to be present at Mass. Such is the common teaching of moralists.

The difference between the two acts is, therefore, clear and covers the essential points of distinction. J. P.

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#### THE EASTER DUTY AND THE JUBILEE.

*Qu.* In a diocese where the Papal Bull extending the Jubilee was promulgated on Ash Wednesday, A makes the prescribed number of

<sup>1</sup> *De Constit.*, p. 16.

visits during the first two weeks of Lent, and immediately after goes to confession and receives Holy Communion with the intention of gaining the Jubilee Indulgence. Either from ignorance or from neglect he fails to go to the Sacraments again until the time for the performance of the Easter duty has expired. Hence arise two questions: (1) Has A performed his Easter duty? (2) Has he gained the Jubilee? A's pastor is at a loss to decide. The words of the pastoral letter proclaiming the Jubilee seem to show that the first question must be answered in the negative; and the second in the affirmative. They run: "The Jubilee confession and Communion do not count for the annual Easter Communion." On the other hand, the words of the Papal Bull appear to favor the opposite view, for the Pope says that "the annual confession and Easter Communion will in no wise avail for gaining the Jubilee." The pastor does not know which view to take, and anxiously seeks a solution of the difficulty.

*Resp.* If we are to be guided by the general principles of theology, we cannot but conclude that A has performed his Easter duty, and has not gained the Jubilee. The first reason is, a reason by itself decisive of the matter, that a precept is fulfilled by the mere doing, *more humano*, of that which is enjoined, without the intention of fulfilling the precept, nay, even when the intention is positively excluded. So say all moral theologians. Nor is there anything about the precept of Paschal Communion to differentiate it in this respect from other precepts. Therefore A performed his Easter duty without knowing it, and even contrary to his intention, although he sinned afterwards from a false conscience if he failed to approach the Sacraments through culpable neglect before the time limit had expired.

Again, it is a canon of common sense, as well as a principle of moral theology, that what is matter of precept is to be attended to before that which is merely matter of devotion or of counsel. This, indeed, is commendable, but that is imperative. Hence we are to assume, unless the contrary is declared by competent authority, that the precept is first to be fulfilled. For it does not rest with the individual but with the lawgiver to say how and when the obligation of the law is to be satisfied. What the law enjoins in the present case is the receiving of Holy Communion worthily within a specified time. A is assumed to have done so,



and has consequently complied with the law irrespective of his particular intention in receiving the Sacrament.

The same conclusion is to be drawn from the words of the Bull, "*ita tamen ut Confessio annualis et Sacra Communio Paschalis ad effectum lucrandi Jubilaei minime suffragentur.*" Some substantive force and application these words must have. Their force and application is obvious on the supposition that the Paschal Communion has to be made first, in the event of the Jubilee coinciding with the Paschal time. The Pope says in effect: "You cannot gain the Jubilee the first time you go to Communion in the season set for the fulfilment of the Easter duty. You must make a second Communion to gain the Jubilee." But on the supposition that the Jubilee may come first, it does not seem possible to give the words of the Bull any substantive application. For there are in all but three cases in which they might conceivably apply: (1) the case of one who should think to fulfil his Easter duty and gain the Jubilee by the same Communion; (2) the case of one who should intend to communicate first to gain the Jubilee and afterwards to perform the Easter duty; (3) the case of one who should intend to reverse this order. This last need not be considered, seeing that it would be manifestly superfluous for the Pope to address these words to one whose mind was, before every event, in complete accord with his own. But the words would be equally superfluous in the second case, on the supposition we have now to do with, and for precisely the same reason. In the first case, that of the one who fancies he can perform his Easter duty and gain the Jubilee by one and the same Communion, the words themselves expressly exclude the supposition in question, since they declare that the Paschal Communion does not avail to gain the Jubilee. Even supposing the Pope did but affirm that both ends could not be attained by the same Communion, in one who thinks they can and forms the twofold intention accordingly, it is, from the nature of the case, the intention of gaining the Jubilee that will be made void by the Papal declaration. For a lawgiver is rightly presumed to be solicitous before all else for the observance of his law.

So far all seems clear. But there is a response of the Peni-

tentiary Apostolic, cited by Lehmkuhl,<sup>1</sup> which raises a grave difficulty. Here are query and answer:

"E S. Poenitentiarie responsis certum est haud satisfieri posse praecepto paschali et jubilaeum lucrari unica confessione et Communione; potestne unus et alter attingi finis duabus Communionibus et unica confessione?"

"R. Affirmative; firma tamen manente obligatione satisfaciendi, si nondum quis satisfecerit, praecepto *annuae* confessionis."

Now, if one can make the Jubilee confession first and put off the annual confession till some other time within the year, cannot one as well make the Jubilee Communion first and put off the Paschal Communion till some other time within the allotted period? Logically, one can; theologically, one cannot. Logically, one should be able to do so, for the two cases are perfectly parallel. If a person can go to confession for the first time within the year and make that the Jubilee confession by simply intending it to be so, he should in like manner be able to go to Communion for the first time within the Paschal season and make that the Jubilee Communion by simply intending it to be so. This seems to be the logic of it. But from the theological point of view, the case is different. The declaration of the Penitentiary is in the nature of an exception to the general rule or law. It cannot therefore be extended beyond the special case for which the exception is made and the privilege granted.

A. MACDONALD.

#### NON-PARISHIONERS MAKING THE JUBILEE WITH PARISH PROCESSION.

*Qu.* Can a person not of the parish make the Jubilee (in three visits) by going with a parish that makes it in a body?

FR. AMBROSE.

*Resp.* No; unless the person actually lives for the time being in the parish where the Jubilee is being made. The Pontifical Constitution promulgating the extension of the Jubilee expressly states that the privileges of a reduction of the required visits is accorded to congregations, sodalities, and bodies of the faithful making the Jubilee in procession under the leadership of *their*

<sup>1</sup> Vol. II, n. 549; fifth edition.

*respective pastors* or assistants deputed by them. "Christifidelibus *cum proprio parochio* aut alio sacerdote ab eo deputato, statutas ecclesias processionaliter visitantibus, easdem visitationes ad minorem numerum reducendi."

#### REPETITION OF THE JUBILEE FOR THE SOULS IN PURGATORY.

The question whether the Jubilee Indulgence of the present year may be gained more than once so as to be applied to the souls in purgatory has been agitated in many places. By a decision of the Penitentiary Apostolic of May 10, 1900, the Jubilee Indulgence of the Holy Year could be repeated in Rome for the benefit of the suffering souls. But it does not follow that this interpretation of the privilege applies to the present extension of the Jubilee.

According to a general rule, no indulgence may be applied to the souls in purgatory, unless it is so specified in the terms of the concession. Such a concession was made, as stated above, by the Penitentiary for the Jubilee of last year. The Bull of Extension, on the other hand, uses the words, "vere poenitentibus et confessis, sacraque Communionem refectis, plenissimam peccatorum suorum indulgentiam, remissionem et veniam misericorditer in Domino *semel* concedimus et impertimus." The term *semel* allows no wider interpretation.

It might be urged that the fact of the Penitentiary admitting a repetition of the Jubilee Indulgence last year for Rome, implies a like admission for the present extension of the Jubilee, even without the express mention of it, on the principle of *favores ampliandi*. But there is a difference between the Jubilee of last year and its extension at present. Last year all (except a few specified indulgences *pro vivis*) were suspended. The object was to induce a greater eagerness on the part of the faithful to avail themselves of the one great Jubilee Indulgence by going to Rome. That particular object, of bringing the faithful to visit the sanctuaries of the Holy City, has ceased. The faithful can gain during this year not only the Jubilee Indulgence, but also all other indulgences as usual for themselves. They can also apply numerous indulgences, as at other times, for the suffering souls. The ostensible reason,



therefore, which permitted the repetition of the Jubilee in Rome, no longer avails, and the extension allows the gaining of the Indulgence but once for those capable of performing the prescribed visits or the works imposed on them by the confessor who has the faculty of commuting the visits.

To make sure that this interpretation is correct, the Editor of the REVIEW applied to Rome for a decision of the question, and in reply received a cablegram, stating that the Indulgence of the Jubilee extension could be gained *only once*, as set forth in the terms of the Bull. Possibly, a special concession might be made hereafter, which would render the Indulgence applicable to the souls of the departed in purgatory; but such is not the interpretation of the Pontifical Constitution in its present form.

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#### INTENTION OF ADULTS FOR VALID BAPTISM.

*Qu.* Allow me to submit the following case to your kind consideration.

A girl at the age of thirteen years went through the ceremony of baptism in a Protestant church. She is now twenty-six years of age, and she avers: "I did not know, when I was baptized, what it was for." She went to the church and permitted the ceremony, of her own free will.

According to Sabetti it is a common opinion of the theologians that in the baptism of adults the valid reception of the Sacrament must be accompanied by at least an *intentio habitualis*; others say that a "*voluntas implicita* peragendi omnia ad salutem necessaria" suffices. In this case the former would be the more acceptable opinion. But could the *intentio habitualis* have existed, without the knowledge of the meaning of the Sacrament? In other words, is the knowledge of the meaning of the Sacrament of Baptism necessary for the intention that is required in an adult for its valid reception?

I shall be grateful for your view, as will also others who are interested in the case.

J. S. M.

*Resp.* The intention in an adult for the valid reception of the Sacrament of Baptism need indeed be but an *intentio habitualis implicita*; but such intention supposes a knowledge of the essential characteristics of the sacramental purpose or act, viz., in this case,

its necessity for salvation as absolvent of sin. Ignorance of what the ceremony is for is equivalent to an absence of this essential knowledge. Theologians, like Noldin, put the matter, therefore, in the right form when they say: "Si quis ignorans quid sit sacramentum, mere materialiter id sibi conferri permittat, illud non accipit."<sup>1</sup> Hence the convert should be rebaptized conditionally, for it is to be presumed that at the age of thirteen years the girl, being of ordinary intelligence, was capable of such instruction as would elicit the required intention for the valid reception of the Sacrament of Baptism. The fact that she did "not know what it was for" is evidence that there was not the coöperation of the understanding and will which is necessary for definite responsible actions, and without which the sacramental effect cannot reach the soul capable of eliciting proper motives for its responsible actions. Before the age of reason the child's necessary dependence places the responsibility for its actions upon those who supply the motive. After the age of reason has been attained, the child can supply its own motives and becomes proportionately responsible.

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#### THE VEIL BEFORE THE BLESSED SACRAMENT DURING SERMONS.

*Qu.* Is it obligatory by rubrical law to place before the Blessed Sacrament exposed for adoration a veil or banner whilst the sermon is being preached at Mass or during the Forty Hours' Prayer?

*Resp.* There is no rubric to this effect; but a decision of the S. Congregation of Rites, in reply to the question: Whether or not, when the Mass is celebrated before the Blessed Sacrament exposed, a sermon (not necessarily on the Blessed Sacrament) may be preached at the Gospel? enjoins the use of the veil during sermons before the Blessed Sacrament. "Num tolerari possit consuetudo exponendi SS. Sacramentum et coram eo missam celebrandi in qua fit post evangelium prædicatio verbi Dei?—*Affirmative*; appositio tamen velamine ante SS. Eucharistiam dum habetur concio."<sup>2</sup>

<sup>1</sup> *De Sacramentis*, n. 40, 3, c.

<sup>2</sup> S. Rit. Cong., May 10, 1890, num. 3728.

## LORD RUSSELL IN THE "ECCLESIASTICAL REVIEW."

The English secular press brings appreciative notices of the *Memories and Letters* by the Rev. Matthew Russell, S.J., which appeared in the March issue of the *ECCLESIASTICAL REVIEW*. The *London News* prints in full five of the Letters, adding:

"There are other striking letters in the article, but those chosen for presentation here show aspects unsuspected by the world, and therefore all the more interesting to those who knew their writer only, to use Lord Dufferin's words, as 'the man whose great talents, whose brilliant career at the Bar, whose distinguished services as a statesman in Parliament, and, above all, whose blameless reputation and lofty character had advanced him to the august position of Lord Chief Justice of England.'"

Equally favorable comments are received about Father Sheehan's *Serials*. Thus the *London Spectator* recognizes the writer's exceptional power, saying that his writing is marked "by a width of culture, and distinguished by an eloquence and charm of style, which greatly enhance the intrinsic merit" of the story.

We note these comments with pleasure as a recognition by competent critics of the fact that the *ECCLESIASTICAL REVIEW* presents to its readers the best in letters as well as in the science of theology and pastorals, which is its special domain.

## THE SECOND MASS FOR MEMBERS OF CLERICAL UNIONS.

*Qu.* The Yorkshire Clergy Brethren Fund is an association of the secular clergy of the two Yorkshire dioceses, Leeds and Middlesbrough, for the support of aged and infirm priests who are no longer able to do missionary work.

Each priest who becomes a member of the Fund contributes ten pounds. The society is maintained by these contributions together with donations from charitable persons. Each benefactor contributing ten pounds is entitled to have forty Masses offered for his intentions, either at once or at decease. These Masses are said by the priests who are members of the Fund, who are also obliged to say one Mass every month for the living and deceased benefactors of the Fund.

The question I wish to ask is: Can these Masses for benefactors be said by the priests as their second Mass on Sundays or other days when duplication is allowed or necessary?

This question has been much discussed, and opinions are still divided. I have heard it stated that you have already dealt with it



in the REVIEW. I have looked over the published volumes since 1893 and can find no mention of it. I should be grateful for your views on the matter.

WILL. J. MCNAUGHTON.

*England.*

*Resp.* The S. Congregation of the Council has decided that the second Mass of a priest who has to duplicate, may be offered to satisfy the obligation attached to clerical confraternities whose members pledge themselves to offer the Holy Sacrifice for each other. The reason is obvious. The obligation, although strictly binding after the compact is made, is one that rests primarily on a motive of mutual charity. This would appear to be true even if the deceased contributors are regarded in the light of benefactors who expect to have a number of Masses said. Hence the manner of fulfilling the obligation by offering the Mass as above stated does not seem to conflict in principle with the discipline of the Church intended to guard against the danger of making the sacred office an occasion for avarice. This is under the supposition that the priests are not recipients of a money stipend for the Masses they say, apart from the title arising out of this membership. The question proposed to the Holy See was:

“An sacerdos, qui ex statutis sodalitatis cui nomen dedit, tenetur Missam celebrare pro sodali defuncto, possit ad satisfaciendum huic oneri secundam missam in die binationis applicare in casu.”

The answer was:

“*Affirmative*: sacerdotem qui binat, posse secundam missam applicare pro sodali erga quem tenetur ex lege caritatis potius quam ex lege iustitiae; quia hac concessione integra manet ecclesiae disciplina quae non sinit pro secunda missa eleemosynam accipere.”

(S. C. C., March 21, 1887; Vivarien.; *Act. S. Sed.* XI, 283.)

### IS TYPEWRITING FORBIDDEN ON SUNDAYS?

*Qu.* Would you kindly inform some of your readers who hold different views with regard to typewriting on Sundays, what you consider the law of the Church on the subject? Is it lawful for a typewriter to work at the instrument for, say, an hour or more on Sundays?

I know you justly object to answering questions that are to be

found in any theological work on morals, but as far as I know the above is a subject that has not been discussed in our manuals of theology.

*Resp.* The precept of the Church which incorporates the Mosaic Law to "keep the Sabbath holy" does not specify the occupations that are forbidden on Sundays and holydays. It prohibits servile work. That which gives to certain work the characteristic of being servile is partly derived from the nature of the work (the habitual occupation of servants, laborers, etc.), and partly from the circumstances under which the work is performed. To carry heavy lumber is ordinarily considered a laborious occupation, forbidden on Sundays; but if a man lifted up an oaken post because he wished to try his strength we should not charge him with breaking the Sabbath. So on the other hand there are occupations like sewing or painting which, although not in their nature servile, and therefore not forbidden, nevertheless might violate the Sunday precept if performed under certain circumstances. Such is the case of tailors and sign-painters who make of these occupations a regular avocation. These persons could not be excused from a violation of the Sunday precept.

The same is to be said of typewriting. It is not the occupation itself that constitutes the violation of the law, but the circumstances which give to the work in the common estimation the character of a wage-earner's task. The performance of such tasks would turn the sacred day into a day of labor (whether much or little work be done) like the ordinary week-day.

Good sense must determine in this case whether the use of the typewriter is a mere diversion (or a necessity), and therefore licit on Sunday, or whether from the circumstances it takes on the nature of a servile occupation, such as the law of Sunday rest and devotion forbids.

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#### RAILWAY CHAPELS.

For some years past there have been in use in the Western States so-called chapel-cars, which are rented for religious services on Sundays and can be easily transformed to accommodate the needs of different missions. We take the following description of these cars from a Chicago journal.

"They are made after the pattern of an ordinary railroad car, only on a larger scale, and are provided with sufficient space to seat one hundred people comfortably, and to give room for the church organ and pulpit, besides providing for living quarters for the missionary and his family. They travel from town to town, staying five or six weeks in each place. It is rare that they are not the forerunners of a permanent church home and the basis of the religious and social sentiment of the places visited by them. There are now eight of the railroad chapel-cars travelling in the Western States and in the pineries and woods of Northern Wisconsin and Minnesota. They are all made of the best material and workmanship. They are 80 feet long from end to end, having a 70-foot body. This space is divided into a 50-foot chapel, with seats provided for 100 people. At one end 20 feet of the length of the car is set apart for the use of the evangelist and his family. They are never allowed to get out of repair, but are sent to the shop to receive a coat of paint and varnish whenever needed. They are fitted with six-wheel trucks and air brakes. The cost of the cars is \$7,000 each. The railroad companies have become interested in the movement, and the cars are hauled from place to place free of charge. The first car that was built was given the name of 'Evangel.' Other names that have been provided are 'Glad Tidings,' 'Messenger of Peace,' or they have been named in the order of their erection, as 'Chapel-car No. 3.'"

We fancy it would be a convenience for many pastors who have missions on the railroad, if they could own their chapel-cars. It would probably be an easy matter to arrange for regular transportation on Sundays when traffic on the roads is less frequent than during the week. Thus two or more small communities could be brought together and a good deal of personal inconvenience would be spared to the individual who has to drive or walk long distances.

#### THE MISSAL AT THE CLOSING OF MASS.

*Qu.* An ordinance of the archdiocese of Montreal, issued by the late Archbishop, obliges the celebrant after reading the last Gospel from the missal to close the latter with the right hand (so that when closed the edge or front is turned away from the tabernacle), and then to turn the missal completely over so that finally the edge is next to the tabernacle. Will you kindly inform me if there is any ruling from Rome to authorize the latter part of this practice?

M. C.

*Resp.* There is no rubric or any Roman ruling on the subject of closing the missal. Liturgical writers suggest special (symbolical) motives for turning the missal with its opening side towards the tabernacle. Thus de Herdt says: "Pars qua aperitur



(missale), respiciat medium altaris seu crucifixum, qui est agnus dignus aperire librum, et solvere signacula ejus." But there are other writers, as the same author allows, who assign good reasons for the contrary practice.<sup>1</sup>

However, the Ordinary may regulate the details of ceremonial, for the sake of uniformity, etc.; and these would be binding, if reasonable, under his administration or as long as the statutes containing them are sanctioned by his successor.

#### THE SHIP MASS (MISSA NAUTICA).

*Qu.* A correspondent, in a late issue of the REVIEW, asked, "What is the Red Mass?" This leads me to put a kindred question, "What is the Ship Mass?"

*Resp.* The "ship Mass," or *missa nautica*, was a pious device formerly in use to supply the celebration of Mass by a priest when (and where) it was not permitted or possible to perform the actual Consecration and Communion. Practically, it consisted in the devout reading, by a priest, of the prayers of the Mass, omitting the portions which directly pertain to the Consecration. It was used on board ship when Mass could not be celebrated for fear of irreverence by spilling the Sacred Species; also for people who, through sickness or distance from the church, etc., were prevented from attending the regular Mass on days when the priest could consecrate only once or twice, and that at other places. The celebrant for such occasions was vested in alb and stole. In the time of Durandus, who describes the *missa sicca*,<sup>2</sup> it seems to have been a common practice since there were no books, when persons fell sick, or were at a great distance from a church, to have the canon of the Mass read by a priest. "Potest quoque sacerdos unam missam cum sacrificio et aliam siccam celebrare." Later on, this mode of celebrating with the sacred vestments appears to have led to abuses, and was consequently forbidden.

<sup>1</sup> *Praxis Lit.*, Vol. I, n. 290.

<sup>2</sup> *Rationale*, Lib. IV, cap. I, p. 26½ b.

# AMERICAN ECCLESIASTICAL REVIEW.

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## THE SEVEN GIFTS OF THE HOLY GHOST.

NO doubt it will be readily recognized that novelty-seeking is among the unfortunate tendencies of our fallen nature. Even in matters religious it becomes disastrously operative; and occasionally we may trace very unpleasant and injurious results to its influence, as indeed à Kempis realized when he wrote: "Many run to sundry places to visit the relics of the saints, and are astonished to hear their wonderful works; they behold the noble buildings of their churches, and kiss their sacred bones wrapt up in silk and gold. And behold, I have Thee here present on the altar, my God, the Saint of saints, the Creator of men, and the Lord of angels. Oftentimes in seeing those things men are moved with curiosity, and the novelty of the sight, and but little fruit of amendment is reaped thereby; especially when persons lightly run hither and thither, without true contrition for their sins. But here, in the Sacrament of the altar, Thou art wholly present, my God, the man Christ Jesus: where, also, the fruit of eternal salvation is plentifully reaped, as often as Thou art worthily and devoutly received. And to this we are not drawn by any levity, curiosity, or sensuality; but by a firm faith, a devout hope, and sincere charity."<sup>1</sup>

Let us confess that sometimes we ask ourselves if all the devotional novelties introduced into Catholic life are truly unmixed blessings, if even some practices which the Church has refrained from condemning, do not tend under certain circumstances to hurt rather than to foster the state of soul which is most conducive to

<sup>1</sup> *Imitation*, IV, 19.

growth in the pure love of God. Humanity being what it is, there may lurk a danger in enthusiastic response to appeals—even though made in the name of true piety—intended to excite listeners to a generous resolve to adopt one more special devotion. The danger is that the devotee may forget God Himself while going about His service in a complicated way and by roundabout paths; and though one gains the merit due to a good work performed with a virtual intention to God, he will, other things being equal, attain to a less intimate union with God—the end and motive of all good deeds—than if he had devoted that time and that energy to direct and personal intercourse with his Creator.

What we want most of all, then, are devotional practices, the slightest attention to which is necessarily incompatible with forgetfulness of God, so that in so far as one is faithful to them, in that same measure will he be personally attentive to the Almighty. We find this want satisfied completely in a devotion that at present is making its way into favor with marked rapidity—devotion to the Holy Ghost,—though really, it can be called a special devotion in no other sense than that it is well worthy of special emphasis and should be specially prominent in the devotional life of all Catholics.

For one thing it is a devotion that requires serious attention; that will bear searching scrutiny, and will generously reward study. We find no little difficulty in realizing that to be in a state of grace,—a state that we have perhaps come to regard as something quite common,—implies the substantial indwelling of the Holy Ghost in the soul, implies that the Divine Essence has entered us to abide in us as truly as the consecrated Host remains in the communicant's bosom, or in the tabernacle. We are the temples of God and the Spirit of God dwells within us; we are in close and awful contact with the Divinity; and in proportion as we bring this home, our past sins and present coldness appear to be unbearably wicked. But we cannot help understanding at the same time that in the realization of this truth lies the opportunity to make our earthly life resemble the life of the Blessed in Heaven.

Strange as the teaching in question may seem, we must beware of a tendency to look upon it with suspicion, as ill-disguised



Protestantism, as an attempt to substitute an internal religion of the heart for the religious system of the Catholic Church. The doctrine we have outlined is an essential element in the body of Catholic truth. That upon this doctrine the pseudo-mystics and some of the Protestant sects went astray, does not prove that it is in itself unorthodox; rather it moves us to exercise great care lest prejudice blind us to the truth mixed up with error; lest in rooting up the cockle we root up the wheat also. Whether it looks like Protestantism or not, at any rate the Catholic teaching on this subject is, that the Third Person of the Blessed Trinity really and substantially abides in the soul of every human being clothed with sanctifying grace. That some, perhaps many, with ample opportunity and good-will for spiritual things, fail to give this fact a moment's thought is strange indeed; but possibly it is no stranger than the fact that sometimes in church people will devote all their time and thought to "special devotions," giving scarcely the slightest evidence of consciousness that the Blessed Sacrament is present before them in the tabernacle. Catholics endeavor, and properly, to ascertain the conditions attached to great indulgences; to learn the exact way of making a Jubilee; to make sure of numbers and dates which affect the validity of membership in confraternities; but all this is not to be done at the sacrifice of direct personal attention to God Himself. The principle is surely too evident to permit of misunderstanding or to require proof.

We must admit that the indwelling of the Holy Spirit in a soul is something that requires as deep an attention as the mind is capable of bestowing. But we must be equally ready to admit that there would be little left to desire if this matter received the same amount of care and thought and time as is actually devoted to the less important details of the devotional life. In any event the teaching that the Christian soul is the temple of God, the Holy Ghost, is a subject which will bear and will repay all the attention we choose to give it.

The purpose of the present pages, as their heading indicates, is to direct attention to the gifts with which the Holy Ghost endows the soul which He chooses as His dwelling-place. It is the teaching of Catholic theology that the seven gifts of Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and Fear of the

Lord, are bestowed by God, the Holy Ghost, on every Christian at the moment he is freed from mortal sin. Necessarily these gifts are destined to play an important part in our spiritual life. Yet it will scarcely be too much to say that the Catholic who remembers more than their names, ten years after leaving Sunday-school, is more than normal.

The soul has been likened to, as indeed it is, the temple of God. Yet this is a manner of speech that in some measure fails accurately to represent the reality. For the soul's relation to God is something more than that of a dwelling-place. The ideal of perfection is but weakly figured in the marble saint kneeling within the sanctuary. Human life is in all essential respects the same now as when the Psalmist called it a warfare, and Job spoke of it as the days of a hireling. It is a time of activity and growth; it is a period of development, not merely a *mora finis*; for what else does perfection mean but a successful consummation of a process of development? And it is a development attained not passively, but by means of the exercise of faculties within the soul itself. Intellect and will are the instruments of progress; and a full life means a harmonious exercise of these two powers with which God has equipped us. Life is action; and highest life is most highly developed action,—a statement that holds good even of those contemplatives who by an arbitrary classification are ruled off from those who are called to "the active life." The saint at the very summit of contemplation is not passive, as the Quietists would have him, but supremely active. The hermit is not exercising his faculties upon the same objects as the mass of men; nevertheless, rather than showing any diminution of activity his soul is constantly using its powers in what the more truly may be called action, inasmuch as it is in closer contact with and resemblance to God, the *Actus Purissimus*. It may be anticipated then, that when the Holy Ghost comes to live within us for the purpose of perfecting our sanctification, He will be towards us not merely in the relation of a tenant to a dwelling, but will exercise a divine influence over our human faculties, an influence at once medicinal, elevating, and perfecting; He will so affect the intellect and the will of the soul wherein He resides, that by the exercise of those faculties it will be ever tending towards closer resemblance to and

union with the Divinity. This anticipation is actually made good. Dwelling within the soul, the Holy Ghost continually exercises a divine influence upon it; He is driving darkness away from the mind; He is inflaming and strengthening the will; He is exciting holy thoughts and pious desires, thus most efficaciously assisting men to energize their faculties in a way that will make for perfect development and finally for everlasting blessedness. And that they may be quick to hear His voice and prompt to answer His invitation, He invests them with certain qualities or dispositions making the soul docile and responsive to the divine influence; He bestows upon them the *Sacrum Septenarium*.

For according to Catholic doctrine, when the Holy Ghost comes to abide in the soul He brings with Him the sevenfold gift of Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and Fear. St. Thomas teaches, and in fact Scotus too, as well as almost all Catholic theologians, that these seven gifts are seven infused habits, or dispositions, whereby the soul is made sensitive to receive and alert to follow the illuminations and inspirations of the Holy Ghost. By means of these seven gifts, says Pope Leo XIII, in his Encyclical Letter on the Holy Spirit, "the soul is furnished and strengthened so as to be able to obey more easily and promptly His voice and impulse." The gifts, moreover, are not in excess of man's need—except in so far as every divine favor is superabounding in character. When God is pleased to act immediately on the human soul, it is meet that there should be within the soul some corresponding inclination to coöperate with that divine action, some disposition to understand and obey the impulse of the Spirit of God. Father Pesch, S.J., writes: Men have frequently to perform acts in obedience to divine inspirations; it is to be presumed, therefore, that corresponding habits will not be lacking, for the soul ought to be both sensitive and obedient to the internal impulses that come from God.<sup>2</sup>

These dispositions, habits, or inclinations, then, make up the Seven Gifts of the Holy Ghost. Four of them affect the intellect, and three the will. By Wisdom man tastes the sweetness of heavenly truth; by Understanding he penetrates its obscurities; by Knowledge he sees human affairs clearly in their relation to

<sup>2</sup> *Praelect. Theol. De Virt. in gen.*, § IV, n. 101.



God; by Counsel he perceives the plan of action which it is God's wish that he should follow. Then by Piety his will is aroused to a habitual filial affection towards God; by Fortitude he is made ready to suffer all pain and trial as well as to dare all things for God's sake; and by Fear there is implanted within him reverence for God's majesty, submission to God's will, and a supreme dread of sin.

At first sight, perhaps, the gifts of the Holy Ghost may not seem to be different from the infused virtuous habits which affect the intellect and will in regard to these very same objects. But St. Thomas insists that there is a difference, and makes it to consist in this, that by the virtues we are disposed to follow perfectly the guidance of reason, while by the gifts we are disposed to perceive and obey those interior divine inspirations which God the Holy Ghost "works in us without us." Let it be remembered, too, that when the Angelic Doctor speaks of inspirations, he does not refer to extraordinary spiritual favors, or to inclinations toward the performance of peculiar and heroic actions. Fathers and theologians are very commonly agreed that the gifts of the Holy Ghost are bestowed upon every human soul in the state of sanctifying grace; and we cannot suppose that they remain useless in most men, or for the greater part of life, as would certainly be the case were the gifts to become operative only upon rare and sublime occasions. For these extraordinary occasions, says Father Pesch, "the actual aid (grace) of the Holy Spirit would suffice."<sup>3</sup> Heroic and extraordinary deeds, writes perhaps the greatest of all the Jesuit theologians, are not the actions that properly correspond to the gifts of the Holy Spirit; God is wont to move men in lesser affairs, matters of precept or of counsel, so that they will perform by means of a gift (and in a higher manner) the very same action that they might perhaps have performed by means of a virtuous habit; hence if a good man perseveres for a long time in the state of grace, his Gifts will not lie idle.<sup>4</sup>

<sup>3</sup> *Loc. cit.*, No. 116.

<sup>4</sup> "Licet inter actus donorum quidam, qui ab ordinariis legibus exorbitant, raro fiunt, nisi ex instinctu Spiritus sancti, nihilominus non sunt illi adaequati actus horum habituum, sed per illos tanquam per notiores peculiarem modum operandi Spiritus sancti per haec dona explicamus, potest tamen, et solet Spiritus sanctus, etiam in

All this superabundance of heavenly treasure, this continued inflow of new and varied helps, this everlasting succession of gracious gifts, is quite in harmony with the general character of God's dealings with men; whose very hairs He numbers, and whose slightest act is of concern to Him. It is a mean return to the divine goodness when a Christian in the state of grace will not allow that this action of the Holy Spirit is going on within his soul. But even though he fail to recognize them as the inspirations of God, they come to him and impel him towards the fulfilling of the divine plan. Among God's gifts to the just, writes the Holy Father, "are those secret warnings and invitations, which, from time to time, are excited in our minds and hearts by the inspiration of the Holy Ghost. Without them there is no beginning a good life, no making progress, no obtaining eternal salvation."<sup>5</sup> Which of us has never felt what these words describe? Will any one deny that he has at times experienced thoughts and movements which were more than merely human and rational? The meaning of these spiritual phenomena is that the soul is being led upward by a divine guide; at moments of special fervor it will perhaps vividly realize that it has been, indeed, clothed with a habit which renders it amazingly docile and preternaturally obedient to the inner teaching and impulses of its hidden God.

The Seven Gifts must be cultivated. Much depends on the care with which we reject what mars and cherish what prospers their development. Cardinal Manning tells us the way in which we are apt to render the gifts of no avail. "We may make ourselves fools even while we abide in a state of sanctifying grace. We may do so by the venial sins which we commit every day with such facility and in such a multitude. Like as the fine dust which gathers gradually and imperceptibly upon a timepiece, slackens its motion and destroys its precision in marking the time, so the multitude of venial sins gradually clouds the conscience,

*aliis materiis virtutum, quae vel sunt in praecepto, vel in concilio, hoc peculiari modo hominem ad operandum movere, ita ut in eadem materia, in qua posset homo operari ex virtute, tunc altiori modo ex dono operetur, ideoque isti habitus nec sunt otiosi, nec raro operantur, si justus in gratia multo tempore perseveret, et motionibus Spiritus sancti obtemperet.*"—Suarez, *De grat.*, l. 6, c. 10, n. 6.

<sup>5</sup> Encyclical, *Divinum Illud*.

and chokes and slackens the action of these seven gifts. At last there is formed a habit, and then a character, opposite and repugnant to these seven virtues." <sup>6</sup> Father Lallemant teaches that in proportion as grace increases, the gifts increase also; and that if we will but cultivate purity of heart, the fervor of charity will increase in us more and more, and the gifts of the Holy Spirit will shine out in our whole conduct. <sup>7</sup>

We are rather dismayed when we begin to realize that the gifts of the Holy Ghost have been neglected and unappreciated, perhaps practically unknown, all during the years that we have lived in such close but unaffectionate relationship with the indwelling Spirit of God. Our lives seem really criminal in the light of this very startling consideration, that God has been sending us inspirations, and equipping us with a facility to respond promptly and lovingly, while we have perhaps been gradually losing sight of Him in the cloud of other and less divine interests that have come into our lives. Looking back through the years, most of us will keenly appreciate what a help the gifts of the Holy Ghost would have been to us had they been properly cultivated; for in all likelihood, experience has taught us that our treacherous and rebellious natures are reluctant to follow the nobler instincts of reason, to say nothing of their being sluggishly indisposed to obey the immediate inspirations which come to us directly from God Himself. It is quite natural, then, that our souls should be fitted and adjusted to correspondence with the ways of God; the same must be done with the muscles of the athlete, the ear of the musician, the eye of the artist, in order that their respective functions may be brought to perfection. The only difference is that with us the Holy Ghost takes into His own loving care the task of training our minds and wills into conformity with His own.

Reflection on the Holy Spirit and His gifts is always timely, but never in better season than at the approach of Pentecost, the glorious feast that commemorates the Church's birth and marks the dawn of an intimacy between the soul and its Maker entirely without precedent in the history of God's dealings with men. "For then did the Holy Spirit begin to pour Himself forth more abundantly,"

<sup>6</sup> *The Internal Mission of the Holy Ghost*, c. VII.

<sup>7</sup> *Spiritual Doctrine*, principle IV, c. III, a. I, § 5, and a. III, § 2.



says St. Leo, as cited by the present Holy Father. Forty years ago the German theologian, Scheeben, foretold that the spread of devotion to the Sacred Heart of Jesus would be followed by a great extension of devotion to the Holy Ghost. It is time now, if ever, that the prediction should come true. Of course there can be no other Testament, no new Economy; the revelation of Jesus Christ has set the farthest limit to the possibilities of religion. But there can always be new floods and torrents of divine grace poured into the hearts of Christians; there can be new births in knowledge and love of the Divine Comforter, the Person who has been to many as an unknown God; there can be a new realization of the breadth and depth of the Almighty's love for the children of men,—children of predilection indeed, if in these days they are to witness such an outpouring of grace as will lead them to love the Paraclete with the fervor that is His due.

Four years ago, Pope Leo proclaimed that he was publishing his Encyclical Letter on the Holy Spirit, "in order to stimulate devotion to the Holy Spirit;" and he exhorted "all preachers and all having care of souls to remember that it is their duty to instruct their people more diligently and more fully about the Holy Spirit." It is ours loyally to respond to the exhortation, doubly appealing to us, because the Third Council of Baltimore had previously recommended the practice of devotion to the Holy Spirit as peculiarly appropriate to all who prepare for the ministry of the sacred priesthood in this land of ours. May each Pentecost that passes mark a great stride towards the accomplishment of what the Sovereign Pontiff and the Hierarchy long to see!

Da tuis fidelibus  
In Te confidentibus,  
Sacrum Septenarium.

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## THE LIMITATIONS OF SPIRITUAL DIRECTION.

WE are accustomed to call the Sacrament of Penance a *forum internum*, or interior court, as contrasted with those exterior courts, civil or ecclesiastical, which take no account of intentions or inward dispositions; which presume knowledge of the law where often knowledge of this sort does not exist; which look to the bearing of a man's conduct upon society and not to its effect upon himself. The contrast is, of course, obvious and important. Still, when we compare the sacramental tribunal with what is more strictly the tribunal of conscience where, without any minister or intermediary, God and the soul are face to face, as accuser and accused, it cannot be denied that to a large extent the confessional is but a *forum externum*, an outward and visible court. For although the penitent is his own accuser, and thus all malicious false accusation is made impossible, yet this is infinitely far from securing that the sin shall be set before the judge as it is seen in the eyes of God and of the sinner's own conscience. It is not the sin but the verbal description of the sin, upon which the confessor passes judgment; and the relation of the one to the other is, at the very best and allowing the most perfect self-analysis on the penitent's part, much like the relation of a rough etching to the palpitating life of a natural landscape. This, I say, at the best: but when we remember how rare and unusual is the power of psychological self-analysis; how the mere attempt at such an unwonted feat leads the ordinary soul from darkness to darkness and from confusion to confusion, through all the mire of self-occupation and the tangle of scrupulosity; when, further, we recollect the utter inadequacy of even the most delicate wording to give truthful expression to what is before the eyes of conscience, and again, the unskilfulness of all but a very few in the proper choice and adaptation of language, and the tongue-paralysis from which most suffer in expressing anything pertaining to the world of ideas and sentiments,—remembering all this, we must allow that the confessor's aspect of the sin is to a great extent external and unsure.

In the very act of naming a sin, we assign it to a certain class; we tear it away from the context which gives it true individual

character; we look at it in an abstract and universal manner without the individuating notes, as the sin of X or Y or any other unknown agent,—not as one of a whole series of correlated actions, constituting the moral and spiritual life of the particular person, each explaining and qualifying the other, none understandable in isolation. *Credendum est poenitenti tum pro se tum contra se*: "The penitent is to be believed whether he speaks in his own favor or disfavor" is true in a sense. It means, I take it, that we must presume truthfulness, the absence of all artful and intentional deception; but in no way does it mean that we must take what is said as being the objective truth, that we are to presume a power of perfect self-analysis on the penitent's part, or a power of giving perfect verbal expression to the results of such analysis.

If the usage of the Christian Church seems here to enjoin what is apparently impossible; if it seems to suppose that the priest really can see and judge of sin as it is in the eyes of God; a partial explanation is to be found in the penitential value which the act of confession possesses as a voluntary self-humiliation before the Church against whom, no less than against God, every sin is committed,—a value dependent more upon the honest effort at self-accusation than upon the skill and success of that effort. Hence, to some extent, the judgment of the priest in absolution is forensic and external; based on certain presumptions that hold good for the generality of cases, but may well be inapplicable in the particular instance; resting, above all, on the presumption that the penitent's stammering utterances are the adequate expression of the infinitely complex human act which they are supposed to describe.

It is, perhaps, when we pass from absolution to direction that these obvious platitudes become most worthy of consideration. For if the efficacy of absolution depends more upon the sincerity of the attempt to make an integral and exhaustive self-revelation than upon the success of such an attempt, the value of spiritual direction depends almost entirely on the real adequacy of the penitent's statement of the case. The doctor of medicine, as we know, is not altogether dependent for his diagnosis on the patient's story. He may listen to it with more or less respect; yet, over



and above what he is told, there is much that he can see for himself and test experimentally. But the spiritual physician deals with very inscrutable diseases which are known to him for the most part only through the patient's own testimony. If, then, first-class physicians are only too ready to confess that they have to act in the dark to a greater extent than people even imagine; that a good deal of their success is due to something very much like guess-work and boldness of venture,—how far truer this must be in the history of spiritual drugging and doctoring! A school-boy poking in the works of a valuable watch with his pen-knife can do little mischief, compared with the quack-doctor who dares to meddle with the supremely delicate human organism, though he lacks due knowledge and skill; yet the complexity of a watch is less distantly removed from that of a living body than the latter from the soul and conscience. When we consider these two facts: first, the marvellous complexity of each human soul and consequently of each human act; and secondly, the impossibility of getting close to it through so coarse and clumsy a medium as human speech, we appreciate better the admirable wisdom of those spiritual writers who warn directors against limiting the freedom of the soul in matters of conscience.

An instance of such a warning is to be found in the fifteenth of the annotations prefixed by St. Ignatius Loyola to his *Spiritual Exercises*. He there forbids the director to attempt to determine God's will for others, to dogmatize or to dictate, instead of guiding souls to the true Guide and then leaving them to decide for themselves under the inspirations of divine grace. "During the time of the Spiritual Exercises," he says, "when the soul is seeking the Divine will it is much better and more fitting that its Creator and Lord should Himself communicate with the devout soul, inflaming it to love and praise Him and disposing it for that way of life by which it will best serve Him for the future." The director, therefore, must "allow the Creator to deal with His creature and the creature with its Creator and Lord without intermediary."

Herein, St. Ignatius showed his possession of that reverence which grows upon us in the measure that we sit down calmly from time to time and consider the difficulty of the problem. In absolving sacramentally, the priest acts and speaks in the name and

with the power of the Holy Ghost; but in directing he enjoys no such charisma. Had God willed otherwise, doubtless He would have given His ministers a power of prophetic insight, of reading the heart and secret intentions of those who come to them for direction. But few of us are so self-deluded as to advance a conscious and explicit claim for the possession of such a power. We have to use the ordinary means of observation and reflection, and God helps us as He helps all who, by using natural means to natural ends, help themselves. Some of us, doubtless, through practice, get a certain quickness of intuition; but the professional character-reader, the man who sees through you and out the other side, who "knows all about it" before you open your lips, stands much on the same level as the phrenologist, the palmist, and the fortune-teller. Certainly it is not one of the *gratiae gratis datae* that makes a director "emit oracles, observe odd intervals of silence, say pompous obscure words, or talk grandiloquently about God having put things into his mind. To such an one it is almost strange that his guardian angel does not break silence and say, Go to, simpleton!"<sup>1</sup>

One doubts if some directors properly appreciate what is involved in the assumption of command over a soul. Their *modus operandi* implies a supply, and an abundant one, of supernatural light; it means that they are the chosen interpreters of the Divine will in a whole host of cases; that they have been inducted, or have intruded themselves, among the prophets. Calmly they insist on their own indispensable necessity to all who would lead a devout life, and their teaching, being translated, reads: "You can not go to God but by me." A truism or two from "spiritual writers" suffice to justify them in the imposition of a special rule of life, if not a vow of obedience, on the unfortunate penitent who happens to approach them frequently. "Soul-harriers" they used to be called by a wise old Jesuit confessor of my acquaintance, and experience has taught me that his phrase is as accurate as it is picturesque; for, truly, to "harry" is their method. Nothing could be further from the sane reasonableness of St. Ignatius, with his *tempus tranquillum*, when the glassy stillness of the soul, freed

<sup>1</sup> *Growth in Holiness*. By Frederick William Faber. New York: Henry H. Richardson & Co. 1872. P. 356.

from its inordinations and biasses for the time being, reflects the Divine mind without ripple or distortion; and his cool calculation and balancing of pros and cons; and his shrewd inductive test by varying moods of peace and disquiet; and his final counsel that God, rather than the director, must influence the election, must "dispose the soul to that way of life by which it will best serve Him." None less of a fanatic than he; none less of a prophetic diviner.

Does this imply that St. Ignatius shared, as was alleged, the errors of the Illuminati afterward condemned by the Spanish Inquisition; or that we sympathize with that contempt for spiritual direction usually associated with the name of Molinos? Not at all. The doctrine of St. Ignatius is that of all the great spiritual teachers. They make it perfectly plain that the main duty of a director is to teach souls to recognize God as the proper guide. There is no novelty, no Protestantism, in the teaching set forth above. St. Francis of Sales gives us the same lessons of cautious hesitancy and silence, of suffering the Creator to deal with His creature freely and without interference, of not meddling in the dark with machinery of which we know nothing, or next to nothing.<sup>2</sup> St. Benedict teaches no other doctrine. In the Prologue of his Rule he insists upon the necessity of never departing from the direction of God, and of having one's eyes open to the Divine light;<sup>3</sup> and he calls the monastery *Dominici Schola servitutis*, because, says the Venerable Father Baker, everything therein tends "to withdraw us from all other teachers and all other skill, and to bring us to be taught by God only." "Our holy Father," continues the same writer, "teaches as himself had been taught; for what other teacher had he from his infancy till the moment of his expiration but the Divine Spirit, by whose light and impulse alone he was directed in his solitude, and afterward enabled to direct all succeeding ages in a cœnobitical life? The like may be said of all the ancient hermits and anchorites, who could have no other instructor but God, and had no other employment during their rigorous solitude and silence but to attend to their internal teacher,

<sup>2</sup> See *passim* in *Traité de la Conduite Spirituelle selon l'Esprit du B. François de Sales*. By R. P. Nicolas Caussin, S.J. Paris: Chappelet. 1636.

<sup>3</sup> *S. P. Benedicti Regula*: apud Migne, *Patrol Lat.*, t. LXVI, col. 215.



and put into execution His inspirations in all their actions, both internal and external. . . . And for this reason our holy Father in his Rule contents himself with ordaining prescriptions for the exterior only, because he knew that the interior could only be directed by God. . . . And indeed so impossible to be brought under external rules, and so secret and undiscoverable are the internal dispositions of souls and their operations, that they cannot be clearly perceived nor consequently ordered but by Him, to whom alone our hearts and all the secret inclinations and motions of them are naked and transparent. . . . The principal care of a spiritual director must be to set his disciples in such a way that they may not need to have much recourse unto him afterward, the which is done by giving them general directions about their prayer, and especially how thereby to dispose themselves to receive light from God whose inspirations ought, for the future, to be their principal rule, especially for the interior. . . . But it is too general a humor in directors nowadays to make themselves seem necessary to their disciples. . . . If the way wherein a soul is put, and hath made a reasonable progress, be indeed proper for her, there will be little need of frequent recourse unto her director."<sup>4</sup>

Let us listen to the words of another author, whose works are happily now at the command of English readers. "By direction," writes Father Grou, S.J., "we mean leading a soul in the paths of holiness, teaching a man to listen for God's voice and obey its call, suggesting the means best calculated for avoiding pressing temptations, and for advancing towards perfection; in a word, direction means guiding the soul to God. This is what St. Gregory meant when he called it 'the art of arts.' The director must be God's instrument, the channel of the Holy Spirit's grace."<sup>5</sup> And Father Faber writes: "The director's business is not that of a pioneer. It is rather to go behind, and to watch God going before. He must keep his eye fixed on God, who is in the dimness ahead. He does not lead his penitents. The Holy Ghost leads

<sup>4</sup> *Holy Wisdom*. By the Ven. Father F. Augustin Baker, O.S.B. New York: Benziger Brothers. P. 96.

<sup>5</sup> *Hidden Life of the Soul*. From the French of Père Grou, S.J. Philadelphia: Lippincott & Co. 1871. P. 228.

them. He holds out his hands from behind, as a mother does to her tottering child, to balance his uncertain steps as he sways overmuch, now on one side, now on another. He is not to have a way of his own to be applied to everyone. This is what a novice-master does with his novices. He leads them by an acknowledged tradition, and animates them with the definite fixed spirit of the order, and models them, as a faithful copyist, on their sainted Founder. But this is not at all the function of a spiritual director."<sup>6</sup> Cardinal Manning is another instance of a priest whose penitents remained unfettered. "He made it his leading principle to leave each soul as far as might be to the undisturbed guidance of the Holy Spirit, and he often quoted the saying of Bossuet: 'The use of a director is to enable the penitent to do without one.' A book he frequently recommended was Lallemand's *Spiritual Doctrine*, because it brings into such clear relief the action of the Holy Ghost upon the soul in its progress towards perfection."<sup>7</sup>

The saintly Jesuit, Father Lallemand, is indeed a writer who has left us the clearest possible teaching on the point now under consideration. With him purity of heart and obedience to the inner guidance of the Spirit of God are the two poles of the life of the perfect Christian. The end to which we ought to aspire is, according to him, "to be so possessed and governed by the Holy Spirit that He alone shall direct all our powers and all our senses, and regulate all our movements, interior and exterior."<sup>8</sup> He declares that there are few perfect souls "because there are few who follow the guidance of the Holy Spirit," and that "St. Ignatius lays greater stress on the interior law which the Holy Spirit writes in the heart than on the constitutions and exterior rules."<sup>9</sup> Page after page of Father Lallemand's *Spiritual Doctrine* is devoted to instructing the beginner how to advance from commendable exterior acts of virtue to that "far higher perfection which consists in following the interior attraction of the Holy

<sup>6</sup> *Growth in Holiness*, p. 355.

<sup>7</sup> *Cardinal Manning*. By J. R. Gasquet. London: Catholic Truth Society. 1895. P. 55.

<sup>8</sup> *The Spiritual Doctrine of Father Louis Lallemand, S.J.* Translated from the French. New York: D. & J. Sadlier & Co. 1887. P. 170.

<sup>9</sup> *Ibid.*, p. 119.

Spirit and in being guided by His direction." He makes it plain that this direction will be wanting to no one who is faithful in clearing away from his conscience all sin and imperfection; and he lays down with scientific precision conditions of obedience and docility to authority which ensure the soul against all danger of delusion in following the interior guidance of their Divine director.

But, says some one, I have read also, in great spiritual masters, that the director is entitled to assume complete charge of the soul; that the soul infallibly learns from his lips what is and what is not the will of God; and that his words are to be regarded as the words of an angel, or rather of God Himself. True enough. But let us consider other statements of these same masters; let us see whom they regard as competent to take this lofty position. "He is one among a thousand," says Avila. "One among ten thousand," says St. Francis of Sales, "for there are fewer than can be imagined who are capable of this office."<sup>10</sup> "Rare are spiritual directors of the proper sort," writes the Benedictine Schram;<sup>11</sup> and from the Third Book of *The Ecclesiastical Hierarchy* he quotes words that are worth repeating here: "Non debet temere ducem se aliis divini luminis praestare is qui non omni statu suo et habitu simillimus Deo evaserit, divinoque instinctu ac judicio declaratus sit rector atque moderator."<sup>12</sup> "Need I say," asks Père Grou, after having described a good director, "that such men are rare?"<sup>13</sup> And Tauler, although insisting on the utility of a director, declares: "Pauciores hoc frigidum inveniuntur tempore."<sup>14</sup> Yet he lived in a time when men of great spiritual discernment were at least as numerous as now. Elsewhere, too, he has recorded his belief that to find a director of the proper sort is well worth a journey of many German miles.

<sup>10</sup> *Introduction to a Devout Life*, pt. I, c. 4.

<sup>11</sup> *Institutiones Theologiae Mysticae*. Parisiis. Edidit L. Baldeveck, 1868, pars ii, c. I, § ccxl. Scholium.

<sup>12</sup> *De Ecclesiastica Hierarchia*, cap. iii, § xiv; Textus Graecus apud Migne. *Patrol. Graec.*, t. iii, col. 445.

<sup>13</sup> *Hidden Life of the Soul*, p. 229.

<sup>14</sup> *D. Ioannis Thauleri Homiliae Operaque Alia*. Ed. Laurentius Surius. Coloniae. Quentel., 1553, p. 728.



Saint Vincent Ferrer has repeated the sentiment and even the words of Tauler.<sup>15</sup>

It might seem at first sight that there is much of hyperbole in these statements as to the rarity of good directors; and yet every one, on reflection, will admit that a very extraordinary combination of qualities go to make up the character. Knowledge, prudence, and charity are insisted upon by St. Francis of Sales, and it appears that he looked for these qualities to be present in a measure that, to say the least, is not realized in all who assume the office. A special vocation to this particular work is another qualification that we find emphasized as necessary to the director. The grace of discernment, too, is required: *qua sive per propheti- cam secretorum cordium cognitionem, sive saltem per proprium hujus rei instinctum a Deo donatus fuerit*, says Schram, after having enumerated six other qualities which must be possessed in a perfect measure by a real spiritual director.<sup>16</sup> It may be said, too, that personal spiritual experience and an unusual fidelity to divine grace in the director's own soul are universally reckoned as essential to his fitness.

"Who then can be saved?" is our natural reflection on realizing the character of the qualifications necessary. If spiritual direction is so vital a necessity as we have been told, and yet fit directors are so rare, what shall be done by the faithful? For which of us will presume to put himself forward as so gifted and exceptional a man, the requisite endowments being not so much priestly and official as personal? Nor can we say that, however we fall short of the ideal, we can at least make an attempt, being sure to do good to souls in the little measure that we approximate to the ideal. For it is not a question of more or less. If we have not all the skill; if we do not thoroughly know the organism we are handling; if our fingers are not absolutely sure and delicate, we shall, most likely, do infinite harm: and, therefore, we are bound not to meddle at all, just as a half-brained doctor may not prescribe on the plea that because he knows a

<sup>15</sup> *Saint Vincent Ferrer: His Life, Spiritual Teaching, and Practical Devotion.* By the Rev. Fr. Andrew Pradel. Translated from the French. London: R. Wash-  
bourne. 1875. P. 160.

<sup>16</sup> *Instit. Theol. Myst. Loc. cit.*

little about medicine he will perhaps do a little good. The point is that he may and probably will do great harm. All of us remember St. Teresa's complaint in the thirteenth chapter of her autobiography,<sup>17</sup> of the hurt her soul received through the ministrations of incapable directors. St. John of the Cross solemnly admonishes such men of their culpability in the sight of God,—“spiritual directors who are a hindrance and an evil rather than a help.”<sup>18</sup> Let us be warned, too, by the example of great masters of the spiritual life whom we find refusing to solve the doubts proposed to them unless “specially illuminated by God.” *Vae soli!* if you will; but in a worse plight is *caecus caeco ductus*.

What we have seen might well suffice to frighten the average priest from ever undertaking the care of a penitent soul. Our consolation lies in the fact that to some extent the writers quoted are legislating for an office to which no man is really called or fitted unless he be a saint or a prophet in the strict sense of the word, and therefore endowed with a supernatural discernment of spirits. Such a one may indeed be enabled to act the part of the Holy Ghost to the souls whom he guides; for his powers are more divine than human. But as the office of the director is understood in the Exercises of St. Ignatius, it consists not in playing the Holy Ghost oneself, but merely in facilitating direct intercourse between God and the soul; and the same is true in the case of the average soul striving for perfection. To give “direction” of this sort a very modest outfit is sufficient—nothing more, perhaps, than the common gifts of experience and natural sagacity, granted, it may be, more liberally to some, but denied altogether to none of God's priests. Says Tauler: “If a good director cannot be found then will a simple Confessarius serve though never so ignorant.” This should give heart to the least of us.

For even in this humble capacity we can contrive to render valuable aid to those who seek assistance from us. By timely warnings, for instance, we can give help which will be none the

<sup>17</sup> *Life of Saint Teresa*. Written by herself. Translated from the Spanish. Philadelphia: Cunningham. 1870. C. xiii, p. 132.

<sup>18</sup> *Ascent of Mount Carmel*. By Saint John of the Cross. Translated from the Spanish. London: Thomas Baker. 1889. Prologue, p. 5.

less precious for being of a negative kind. We can make such suggestions as the following: "Do not pursue that practice; it is ostentatious." "Wait awhile before taking that resolution." "Be careful lest such a line of conduct endanger peace at home." "Be cautious about your health in this matter." Further, we can often with good results venture upon positive advice of a general kind, such as: "Follow the ordinary practice of the devout." "Try to attend daily Mass, if your duties permit." "Visit the Blessed Sacrament more frequently." "Give meditation a trial." "Set aside some time for spiritual reading." "Give alms and coöperate in the good works of your parish." "Cultivate a kindly and charitable manner at home." These suggestions may safely be offered even to one who has been and will continue to be a stranger; they are suitable to all who are zealous for spiritual progress; they suppose nothing of that solemn and sacrosanct relationship aspired to by some; and multitudes of elect souls need nothing more. How often will advice of this kind profit those who would be hampered, if not hurt, by more minute directions, and by commands to communicate very frequently; to adopt some elaborate scheme of special devotions; to bind themselves by strict promises, perhaps by vows of obedience; to enter upon painfully long and searching self-examination, and yet longer and more painful explanations of unexplainable interior difficulties. All this is tolerable only in most exceptional cases, namely, when there is question of a class of souls that we ordinary priests had better abstain from undertaking to direct. And as for the not unknown practice of making it equivalently impossible for the penitent to consult or to choose another director, it is flatly against the dictates of sound reason, the universal teaching of spiritual writers, and the mind of the Catholic Church. Who can forget St. Teresa's advice to secular persons "not to lose their virtuous liberty to choose directors;" or the agony of soul experienced by St. Jane Frances de Chantal in consequence of having vowed to remain under the direction of the Friar Minim?<sup>19</sup>

Doubtless it is the occasional appearance of a prophet, of a St. Francis of Sales, or a St. Teresa, that creates a demand for the

<sup>19</sup> *Life of Saint Jane Frances Fremyot de Chantal*. By Emily Bowles. London: Burns & Oates. 1888. Pp. 37 and 48.



continuation and multiplication of what might be called, for convenience, "supernatural directors,"—of those who, in virtue of a special and divine commission, are entitled to assume a sort of dictatorship over certain souls; and this demand is apt to be answered by a supply of an altogether inferior and entirely natural quality; that is to say, ordinary men without genius or inspiration are almost forced to come forward to undertake what only extraordinary men can be expected to accomplish. This perhaps may explain the prevalence among some of a conception of the office of a spiritual director, which at best is surely very un-Salesian, un-Teresian, and un-Ignatian, and at worst is quite un-Catholic.

God's ordinary providence in this matter is easily justified when we reflect how hurtful it is for the soul to be continually nursed and spoon-fed and kept in leading-strings until it is crippled through long disuse of its own faculties; and how healthful it is for it to be left to stand alone, to fight its own battles, to wander in the dark, and so to be driven back upon God, the Guide of guides and the Director of directors. To live continually in the company of a strong character and commanding intellect which decides everything, does everything, rules everything, takes all the responsibility, is most often a calamity for weaker characters and feebler intelligences. What seems to support them really cripples them,—as the day of separation usually proves. In this, human beings resemble a far nobler organism. "It is good for you that I go away," says Christ to His Church; "for if I go not away, the Paraclete will not come." The Church would never have developed her own mind and character had she been able to run to Christ in every doubt and difficulty; had she not been driven to seek guidance in her own bosom, where the Holy Ghost dwells,—as, indeed, He dwells in every Christian soul, which is truly a church in miniature.

It would be an utter anomaly in history were the administration of the *forum internum* to be carried on by a never-failing succession of miracle-workers and prophets; it would be a fatal mistake were we to imagine that the sacerdotal vocation implies the duty of undertaking to relieve penitents of the need of personal vigilance and spontaneous effort. The ordinary confessor has neither right nor ability to assume dictatorship over any soul

but his own. That certain saints have done so is merely an instance of the enormous difference between them and ourselves. Our duty is summed up in the obligation to teach by word and act that the path to perfection can be made clear only by light from Heaven, and that penitents can expect little from directors but much from God. Thus alone can we honestly discharge the debt incurred by us when we permit a soul to entrust itself to our direction.

We have been concerned thus far with the relations existing between a soul and its regular confessor. There is a kindred topic that might profitably be considered. What priest has grown old in the ministry without having been horrified sometimes at the almost indecent recklessness with which some of his brethren treat affairs of conscience that involve issues of spiritual life and death! Now it is a young presbyter, with the oil of ordination scarce dry upon his hands, deciding vocations in the light of the very dubious assistance afforded by his "Moral" and his "Neo-Confessarius;" unconscious, apparently, that such matters require a caution, a breadth, an experience, from which he is at present immune. Again it is a missionary, "on the wing," who proffers a snap-judgment concerning some important and intricate matter which he is quite incapable of thus deciding without the aid of a special divine illumination; leaving the local pastor to repair at great cost of time and effort the damage so easily and quickly done. Examples might be multiplied. All would tend to demonstrate the wisdom of abstaining from interference in matters relating to the direction of souls, except when our obligation is beyond question; and even then of proceeding cautiously and diffidently; and of never, absolutely never, appropriating to ourselves prerogatives, however trifling, which Divine Wisdom has not made ours.

CONFESSARIUS.

## THE PERSONAL FACTOR IN RELIGIOUS BELIEF.

CARDINAL NEWMAN, in a famous passage in his *Apologia*, dwells at length on the great obstacle to belief in the existence of God which confronts the soul when brought face to face with the fact of His apparent absence from the universe. "To consider [he says] the world in its length and breadth, its various history, the many races of man, . . . their enterprises, their aimless courses, their random achievements, . . . the tokens so faint and broken of a superintending design, the blind evolution of what turn out to be great powers or truths, the progress of things, as if from unreasoning elements, not towards final causes, the greatness and littleness of man, his far-reaching aims, his short duration, the curtain hung over his futurity, . . . the defeat of good, the success of evil, physical pain, mental anguish, the prevalence and intensity of sin, . . . the dreary, hopeless irreligion, . . . all this is a vision to dizzy and appal. . . . I look out of myself into the world of men, and there I see a sight which fills me with unspeakable distress. The world seems simply to give the lie to that great truth [of God's existence] of which my whole being is so full."<sup>1</sup>

"The main difficulty," he writes elsewhere,<sup>2</sup> "is to believe at all . . . that there is a living God, in spite of the darkness which surrounds Him, the Creator, Witness, and Judge of men."

The world is a very real thing; its interests admit of no rival; material cares, sensible pleasures, carnal needs, absorb the attention, leaving little place for the thought of One whose claims, while spiritual, are paramount and all-embracing. When we look beyond ourselves, endeavoring to focus our gaze upon God, our minds are full of darkness and perplexity, that deepen and increase the more we analyze this fundamental thought of an Otherness to whom we bear necessary relations of dependence. That God exists; that He possesses every possibility of perfection, and so the highest form of existence known to us, personality, though in an infinitely fuller degree; that we owe our own continued life as

<sup>1</sup> *Apologia*; ed. 1890, pp. 241-242. Cf. the whole passage: "Starting then with the being of a God, . . . absolutely beyond human solution."

<sup>2</sup> *Discourses* (Qu. in *Grammar of Assent*; ed. 1895; note ii, p. 497).



conscious units to His creative and conserving power; that we are mortals and are made for Him—all these truths may be brought home to us apodictically by logical arguments, without covering the underlying nakedness of pessimistic doubt. The arguments for a superintending and personal Providence drawn from design or causation, however convincing theoretically, fail in many cases to win more than a barren assent, forgotten or withdrawn the moment after the dialectical victory has been scored.<sup>3</sup> No doubt, it is to a great extent a question of temperament. The mind *naturaliter theistica* sees God everywhere: the giant mountain-peak capped with white fields of eternal snow is to it a faint image of His incomprehensible power; the fair landscape, bathed in the warm rays of the setting sun, a far-off reflection and gleam of His ageless beauty; the trackless ocean, the boundless realms of unexplored space, do but mirror His immensity; from a contemplation of the creature it rises instinctively to the thought of the Creator; it beholds the Giver in the gift, and worships God in the petal of the smallest flower, which it fails not to recognize as His handiwork. The mind *naturaliter logica* cannot but assent to a conclusion deduced from sound premises. The notion of an infinite series of causes seems repugnant to right reason, and it dogmatizes uncompromisingly on the existence of a First Principle, eternal, uncaused, immutable, necessary, adequate to account for the manifold effects whose existence would otherwise be inexplicable.

But there are certain minds which are not satisfied with such proofs. Just as a man born blind may be told again and again of distinctions of color, or of the nearness of objects, and may nevertheless remain persuaded that his own wrong notions are true; so a man may have at his fingers' ends all the arguments for the existence of God, or for the Christian religion, that seem to others irrefragable, and remain personally unconvinced of their validity so far as he is concerned. The make and framework of

<sup>3</sup> Cf. Newman, *Apologia*; ed. cit.: "I know that even the unaided reason, when correctly exercised, leads to a belief in God . . . ; but I am considering the faculty of reason actually and historically; and in this point of view, I do not think I am wrong in saying that its tendency is towards a simple unbelief in matters of religion" (p. 243).

his being seems to exclude so easy a solution of the puzzling riddle of his existence.

To such a mind only one line of thought appeals with any force—that which starts from within, assuming nothing as certain that lies outside the scope of the individual horizon. And surely there is some force in this class of argument, too. The subjective analysis of the Self, its postulates, its conditions, its constitutions, may lead as truly as the consideration of the external world, or of the logical necessity for a First Cause Himself uncaused, to belief in One infinitely transcending the boundaries of the finite intelligence, who has left an echo of His presence in the human soul itself. The personal argument is often overlooked; yet it has a validity of its own as strong as the argument from design or the arguments called cosmological. Beneath the deeps of human personality may be found traces of the God (unknown, unrecognized in the works of creation, unreached by the efforts of reason), who has not left Himself without a witness in the centre of conscious life. "O man," writes the great introspective Doctor of the West, "go not abroad: retire into thyself, for truth dwells in the inner man."<sup>4</sup> To him whose clouded vision fails to see the Creator in the beauties of His creation, or whose befogged mind cannot arrive at any clear knowledge of His existence, we can say with irresistible appeal, Behold Him within the limits of thine own personality!

When we pursue this train of thought, looking within, instead of without, ourselves for God, we find more than one way-mark leading us to His presence.

The first and most unmistakable of these signs is conscience, "that great internal teacher of religion . . . nearer to us than any other means of knowledge." The argument for the existence of God which alone<sup>5</sup> appealed irresistibly to one of the greatest minds of the age, was just that drawn from the clear witness, which no one could gainsay, of the voice of conscience

<sup>4</sup> St. Augustine, *De Trinitate*, iv, 7.

<sup>5</sup> Cf. *Apologia*; ed. cit., p. 241: "Were it not for this voice, speaking so clearly in my conscience, . . . I should be an atheist, or a pantheist, or a polytheist. . . . I am far from denying the real force of the arguments in proof of a God, drawn from the general facts of human society and the course of history; but these do not warn or enlighten me."

speaking peremptorily, as though distinct from the individual, while present to him in the very depths of his being. "Conscience [in Newman's words] is a personal guide, and I use it because I must use myself." There is no escape from it. The man who denies God most vehemently with his lips, is forced to confess to himself that he cannot drown the echo from outside which reverberates unceasingly throughout the chambers of his soul. I may determine upon some advantageous course of action that I know to be wrong, place morality on one side, quench the spirit; but all the time a voice speaks to me sternly in accents of warning, remonstrance, judgment, reproof, telling me that I am offending a Being to whom I owe reverence and fealty. This note of Otherness borne unmistakably by conscience, can only lead to one conclusion—that there is a Being outside myself, conscious, personal, who knows my conduct and passes it in review. For what does conscience imply? Nothing else but that I am a unit with relationship of dependence to Another not myself.

Plainly this inner mentor cannot derive its authority from me, or indeed be part of me at all. If conscience were only a phase of the soul's own activity, it would not bear the distinctive mark it does of *independence*. Its voice speaks with authority, ignoring my wishes, at times directly opposing them. And how could it do so unless it started from a Supreme Being, before the bar of whose judgment it assures me my actions must inevitably pass?

This characteristic of judge manifested by conscience, affords indeed an additional argument for its externality. Not merely are we assured that God exists—the primal truth "of which our whole being is so full"—but of the way in which He exists. Conscience passes sentence upon us; it reveals God to us, not as a vague abstraction or as a phantom of the imagination, but under the attribute of retributive justice. We learn from its message that we cannot sin with impunity. God teaches us by its informations that He is primarily "a God of Judgment and Justice . . . One who, not simply for the good of the offender, but *as an end good in itself*, . . . ordains that the offender should suffer for his offence."<sup>6</sup> The soul that sinneth must surely die.

Conscience, then, comes from without, although it speaks to

<sup>6</sup> *Grammar of Assent*, p. 391.



us clearly from within. It holds the place, is the vicegerent and representative of God placed in the citadel of our personal being. It witnesses to His existence and nature while it speaks in His name. It is "the aboriginal Vicar of Christ, a prophet in its informations, a monarch in its peremptoriness, a priest in its blessings and anathemas, and even though the eternal priesthood throughout the Church should cease to be, in it the sacerdotal principle would remain and have its sway."

Another witness to God, and one hardly distinguishable from conscience, is the *primitive distinction* between right and wrong, the "moral order" of Fichte, leading naturally to Matthew Arnold's "eternal not-ourselves that makes for righteousness." Just as conscience dictates to us the character of our own acts, making us pay the penalty if we disobey its injunctions; so do we pass judgment instinctively and unerringly on the merits or demerits of others' lives. There are in either case first principles of right and wrong which we cannot disregard. This primitive notion of a touchstone of conduct, in relation to others as well as to ourselves, cannot spring wholly from within; for how could it then possess the feature of a peremptory decision and command which it does not lie in our power to dispute? No matter how much the individual may wish to bring the distinctions of the moral law under the control of his personal whim, he finds that he cannot do so except by a palpable self-deception. Human actions place themselves under categories not of his choosing: they take rank as right or wrong, and he *knows* them as such independently of his own selfish desires.

This supremacy of the first principles of morality inherent in man, irrespective of the dictates of free will or of the clamor of uprising passion,—principles of which he cannot rid himself, can only be derived from a source external to him where the fulness of righteousness dwelleth.

There is, however, an objection which at first sight seems fatal to this whole argument. Conscience, we are told, is so various, its distinctions so contradictory, that it can be no safe guide to heaven, or valid teacher of spiritual truth. Nor is it different with our conceptions of morality compared with those of debased classes of uncivilized mankind. A seemingly direct violation of

the natural law to our judgment is considered a positively virtuous act to certain savage tribes. Can God be Janus-faced? Can morality be purely relative and arbitrary? Do these facts not point to the *subjective* nature and origin, alike of conscience, and the elementary distinction between right and wrong?

The difficulty, when examined, will be seen to rest upon a misconception. We assert that there *is* a voice speaking in stern accents of warning and reproof, of which we are convinced that *we* are not the source, however blended it may be with harsher notes of our own, and made discordant by the dissonance of sin; we assert that there *is* an instinctive separation in our minds between what is right and what is wrong; although we do not deny that the line of demarcation may become less distinct on account of the human *media* through which we see it, and in some case may be altogether lost, or rather be wrongly perceived, so that good may appear bad, and bad good.

All that we are concerned to affirm, and universal experience corroborates our assertion, is that conscience admits of no appeal, bearing as it does on its face the mark of an external Judge; and that at the bottom of our minds there are certain principles of morality which make us, whether we will it or not, distinguish the right from the wrong. God is the author of this distinction, however warped and obscured by human imperfection, even as conscience is the echo of His voice; and the more it is realized the nearer is He approached.

Arising from this primitive enactment of the moral law, separating evil from good, is the *striving after the ideal* in aspiration and conduct which is to be found in some degree in every human soul. No man, even the most degraded or licentious, but hears at times faint whisperings of better things out of his reach yet wholly desirable. To tear from his heart the image of the divine that no grossness of sin can obliterate, is to deny God. Everyone, at least at some time or other of his life, endeavors to act true to a certain standard: he will not steal, although he may be a drunkard; nor lie, however deeply he may otherwise have fallen into the mire. There is honor even among thieves.

It is nothing to the purpose to urge that the ideal is beyond our grasp, a mere chimæra, an impossible figment of the imagina-

tion, or at all events rarely, if ever, attained. If the ideal were completely within our power to realize, it would cease thereby to be ideal and man would be perfect.

"Ah ! but a man's reach must exceed his grasp,  
Or what's heaven for ? All is silver-grey,  
Placid and perfect with my art : the worse." <sup>7</sup>

From the very fact that man is advancing towards perfection, often stumbling on the way, the mark and prize of his journey can never be wholly reached here. Yet it exists for all that ; its very unattainableness stamps it as divine. Were it of man's devising it would correspond to his powers and be no greater than they. It is on account of his origin, because it has its roots in God, that it seems inaccessible to human efforts. We seek after the true, the beautiful, the good, in our thoughts, volitions, and acts ; and are conscious in the very heat of our search that its object is something divine. Man cannot rid himself of the belief that his perpetual groping progress after the ideal and the infinite cannot have arisen purposelessly, but must lead to a definite result. It can refer to, and end in nothing less than the Supreme Being who is its author, Himself the all-perfect and unchangeable rest and satisfaction of the finite personality that seeks Him in a dark manner.

"In completed man begins anew  
A tendency to God. Prognostics tell  
Man's near approach ; so in man's self arise  
August anticipations, symbols, types,  
Of a dim splendor ever on before  
In that eternal circle life pursues." <sup>8</sup>

At this point we naturally arrive at the last, and perhaps the most convincing, of the proofs from the evidence of our own minds for spiritual truth. There are other cravings in man besides those springing from conscience and morality that can only be satisfied in God. He has *religious* instincts no less than *ideal* longings. The universal recognition of the need of religion of some sort bears mute witness to the central facts of human life that man is not sufficient for his own happiness. He has claims

<sup>7</sup> Browning, *Andrea del Sarto*.

<sup>8</sup> Browning, *Paracelsus*, pp. 185-192.



which lead him outside himself, needs that he cannot satisfy, desires that all the goods of the world and all the finite pleasures of sense can never exhaust; in a word, he finds from experience that he cannot do without God. This is the only explanation of the multitude of religions that abound wherever he exists. Fetichism and Totemism, Atavism and Henotheism, Polydæmonism and Polytheism, Buddhism, Mohammedanism, and Christianity, alike declare that there are blanks in the soul which nothing within the sphere of the individual life can fill.

This widespread belief in the existence of a Personal Power external to the human mind and yet its rewarder, lawgiver, and judge, points to an objective reality as its goal. Man could not be responsible for its origin, for its very conception implies an essential separation between the soul and Him whom it owns instinctively as its Lord. If we go back to its first roots we find the note which it never loses of otherness. The Non-ego is fundamentally contrasted with the Ego. How could the human person have elaborated the notion of a Being outside the realm of nature, wholly distinct from him, unless that notion were implanted in his breast by God? The mind could only stretch itself out towards God if God were there for it to find. The external world shows itself to be objectively real by the act of sensible knowledge in which the mind knows itself as a *passive recipient*; and God, the supreme, ultimate Reality, manifests His existence when He permits the soul to feel after Him, flooding it actively with the light of His presence. Man could not have evolved the idea of God any more than that of an external world which only existed in his imagination.

It has, indeed, been argued with some show of reason, that the fact that a man endeavors to find his rest in God by religious belief no more demonstrates His objective existence than the desire of a maniac for a mountain made of gold proves that such an impossibility exists. But there is a fallacy in the argument. A mountain exists; gold exists; it is only in the juxtaposition of the two that unreality creeps in. The disorganized mind is responsible for the distorted conception; but it could not arrive at the conception unless it had previously assimilated the ideas (obtained from external things) which it afterwards unites wrongly. So

with the craving after God. He exists as the object of desire, the Supreme Good beside whom all other goods pale, or the soul could not stretch out towards Him. The notion of an infinite, all-perfect Satisfier presupposes that He has implanted upon the being that seeks after Him the thought that He is, the certainty that He can fill up every void in the nature which He has made. Unless God existed objectively, man could never have realized that He existed at all; nor turn to Him in the moments of his sorest and deepest need. All religious belief would be an idle dream without the real existence of a Supreme Being from whom it arises, around whom it circles, in whom it ends. It is so fundamental and far-reaching as to be inexplicable on any other hypothesis. In truth the cry of St. Augustine is as old as the human heart: "Fecisti nos ad Te, Domine; et inquietum cor nostrum donec requiescat in Te—Thou hast made us for Thyself, O Lord; and our heart is restless until it rests in Thee." The words do but "express the elementary law of psychology," as Mr. Thorold well says. "Neither the sensual nor the sentimental life can [afford self-escape into something higher], for nature or society constantly throws us . . . on the hither or farther side of its perfect realization. In the Divine life alone . . . are we sure of ultimate success. There are no organic resistances in the world of the Eternal."<sup>9</sup>

There are cravings in the soul which nothing human can satisfy. The intellect can only slake its thirst at the fountain of Truth itself; the will can alone find its adequate object in the Supreme Good which it seeks after and rarely obtains. It is here that Christianity shows its divinity. Other religions indeed bear witness to potentialities in human nature which cannot be actualized except in vital relationship with God, desires which can never be realized in finite possession; but they stop short of giving their adherents a surety of what they promise. Christianity alone brings down to earth the Divine life itself, opening the gates of Paradise to mortal men and filling the soul with the "good things" of eternity. Man, if taken up into God, feeds upon God, becomes identified with God. His highest aspirations are fulfilled, his

<sup>9</sup> *Introduction to the Dialogue of St. Catherine of Siena*, by Alger Thorold. 1896. P. 14.

deepest needs satisfied to the uttermost. The God-Man restores and deifies the human nature which He assumes. The Christian soul, baptized into the Triune Name, is made partaker of the Eucharistic Bread that is the foretaste of everlasting life. Dormant powers quicken at the touch of Jesus; desires after repentance end in full assurance of peace; the spirit vivifies the dead bones of sin's charnel house; the whole nature comes into touch with the unseen world of supernatural truth; the person at length knows himself to be at rest and free in the act of blissful communion with an Incarnate God. All this, not to speak of other benefits, such as the pardon and the remedy for which the sin-stricken soul cries out in its extremity, the religion of Christ uniquely and absolutely affords. It is because it is the complement to every part of our complex being that we cannot fail to recognize its truth. If man cannot live without God, still less can his nature find its harmonious development outside Christ. God is his last end; everything corroborates this truth; but God revealed in His Son can alone give him the surety that he is fulfilling his destiny *now*. The uncertain and transitory nature of earthly joys, the quickness with which a reputation of years vanishes, or hardly-gained riches perish, or the object of tenderest love is lost, belie their claim to be worthy of our best endeavors. The cheap toys of time's short day are seen to be as nothing when compared with the lasting treasures that lie hid in Christ. Personal experience tests their relative value; Christianity can fearlessly await the verdict. Deep down beneath the cares and trials and manifold disappointments of life, it declares there are voids which it alone can fill—voids, spiritual, moral, intellectual, which, when filled, allow the uninterrupted possession of serenity, peace, soul-filling joys, undisturbed by failures, troubles, griefs, or perplexities, eternal as God Himself.

In the study, then, of the human *persona* we may find sure evidence of the objective existence of a Supreme Being, Personal, Infinite, All-perfect, who is judge of our actions, the true object of our love, at once our Creator and Redeemer, the satisfier of our every need, the one possible explanation and ending of our tangled lives. "He that sees himself truly as he is, sees God." A materialistic science may endeavor to remove sign after sign of designing power in the works of Divine hands, and end by banishing the



Creator from His own world; a false philosophy may blind the intelligence into denying the necessity for a First Cause as the adequate reason for the chain of secondary causes that we see everywhere around us; but the witness of the human soul remaineth:

"As a shell, man is murmurous of God."

W. R. CARSON.

*Florence, Italy.*

## LUKE DELMEGE:—PART II. ILLUMINATION.<sup>1</sup>

### XXX.—CROSS CURRENTS.

HE congratulated Mary warmly on the success of her dinner. He had seen nothing like it, since he had left England. Mary blushed with pleasure.

"I did not think it was possible to procure such fowl at this time of the year," said Luke.

"Oh, the neighbors were good, your reverence," said Mary.

"The neighbors?"

"Yes," she said. "Mrs. Mahony sint the chickens; and the ducks came from Mrs. Cleary's yard; and—"

"You surprise me," said Luke. "How did these people send them? You purchased them, of course?"

"Indeed'n I didn't," said Mary. "The laste they may do is to help their priests, who are workin' night an' day for thim."

"But, my good girl, it was highly improper to solicit from these poor people—"

"I didn't solicit," said Mary, whose temper was rising.

"Then how could they know that I had a dinner in contemplation?" asked the bewildered Luke.

"Know?" said Mary, with a toss of her head. "They know more'n that. The know what's inside'n you."

Luke was silent for a few seconds.

"Was there much glass broken?"

"There was, thin," said Mary. "But it wasn't ours."

"Oh, the parish priest's? That makes it all the more necessary that we should restore it."

<sup>1</sup> Copyrighted, 1901, by the AMERICAN ECCLESIASTICAL REVIEW.

"Ah! he won't miss it," said Mary. "Sure, he has double your jues."

"Oh, no, no, no," cried Luke, amazed at this liberal theology. "He has been very kind; and we must return every article he has lent us."

"There'll be a nice hole in your quarter's wages," said Mary to John in the kitchen. "You'll have to pay for all the glass you broke."

"How could I help it?" said John. "Sure, every one knows that things *must* be broke."

"You'll pay for it," said Mary. "And they were the parish priest's; and worth about half-a-crown a glass."

"Begor, thin, if I do, I'll have it out of him," said John.

"Not while I'm here," said Mary. "If you put a wet finger on anything while I'm here, you'll suffer for it."

Luke visited his pastor.

"I must congratulate you," said the kind old man, "on that beautiful dinner last evening. It was a rare pleasure."

"Only for that unhappy discussion," said Luke. "I really must forego everything of that kind in future. It disturbs me too much."

"Much better than foolish talking about each other," said the old man. "Youth is the age for problems; old age is for the one great certainty."

"You must give me a few days' indulgence," said Luke, "to replace that glass which was broken. I hope to have it all from the city in a week."

"Now, never mind, my dear boy! I'm disposed to make the little sacrifice cheerfully, you have made such a convert of that poor boy. You must lend him to me in future, when I give our little parties here."

Luke was not quite so enthusiastic about his convert. Complaints were coming in from the people; and little bills appeared on his breakfast table every second morning.

To wan pare of chickens, kilt by the mare—5/—

MAIRY HAIGERTY.

To five bags of otes for the mare, £2—7—6.

JOHN RAFFERTY.

To wan dashboard, kicked to pieces by the mare—15 /—

DANIEL REGAN, *Carpenter*.

To wan sheep, run over by your car, with one leg broke, comin' home from the fare at Kildinan—£1—10—0.

JAMES DALY.

"This won't do," said Luke. "It means bankruptcy. Come here," he said to John; "read these. What does it mean?"

"Mane?" said John. "It manes that they're the graytest liards and rogues unhung. I admit the oats; but all the others are chayting."

"These people would hardly send in bills without reason," said Luke.

"They wouldn't only they think you're innocent-like," said John.

"Well, it must be stopped," said Luke. "You're giving the mare too much oats. She's getting restive."

"Annythin' you plaze, yer reverence," said John. "But don't blame me if she breaks down on the road."

"You seem to have taken whiskey this morning? I thought you had the pledge?"

"Me—whiskey?" said the startled John in horror. "Devil—ahem—not a drop since I took the pledge from the parish priest, so help—"

"Sh—sh," said Luke, horrified. "I may be mistaken. Our senses deceive us. But there's an unmistakable odor of spirits around the room."

"Maybe the decanther is broke," said John, looking with great anxiety towards the sideboard.

"Hardly," said Luke. "Now, be a man, and confess decently that you have broken the pledge."

"Would it break the pledge," said John, with the tone of a casuist propounding a difficult problem, "to *smell* sperrits, or to draw them in wid your bret?"

"Well, hardly, I think," said Luke. "But I can scarcely conceive how such remote contact could leave behind such permanent results."



"Well, yer reverence," said John, with the air of a man unjustly accused, and who is playing the trump card for acquittal, "this is what happened, and you'll see I'm innocent. I wint down this mornin' to Mrs. Dennehy's wid a message for Mary—that's the housekeeper—"

Luke nodded.

"And just as I intered the dure, what wor they doin', d'ye think?"

Luke declined to conjecture.

"Watherin' the whiskey," said John; "watherin' the whiskey." He spoke as of a sacrilege.

"What the d—— are ye up to?" sez I. 'Thry, is it wake enough,' sez Mrs. Dennehy. 'I won't,' sez I; 'I've my pledge an' I'll keep it, wid God's blessin'. 'Thry it,' sez she agin. 'Sure, you needn't swalley it; and ye have betther taste,' sez she, 'than whin you wor drinkin'. She was fillin' up a glass, as she was spakin'. 'Stop that!' sez I, 'stop that!' 'Tis only a sample,' sez she. 'Sure, ye needn't take but as much as ye like.' So I smelled the glass. 'Tis strong stell,' sez I. 'So I thought,' sez she. 'It wants more wathering.' 'Twould spile it,' sez I. 'Taste and see how wake it is,' sez she. 'I tell you, 'oman,' sez I, 'I can't.' 'Did you iver see such a fool?' sez she. 'Sure, I'm not axin' ye to dhrink it, but to taste it.' Wid that I tuk a sup in my mout', when the young blagard began to laugh at me. And begor, I got mad, and was goin' to say somethin', whin I forgot all about the whiskey, and down it wint the wrong passage. An' I coughed and coughed, as if I was in a decline. Thin, Dennehy had to slap me on the back; but begor, 'twas no use. I was coughin' and coughin', till I was black in the face. 'Begor,' sez she, 'you'll have to swalley the dhrop now, whether you like it or no; or else we'll have a corp in the house.' So begor, I had to take the rest of it; but *'twas in wather*. That's all, yer reverence, the same as if I'd kissed the book."

"Well, you'd better go and renew the pledge," said Luke. "I won't keep you on other conditions."

"Sure I often hard yer reverence sayin' from the althar, that a thing is no harrum, if you can't help it!" said the bewildered John.

"That'll do," said Luke. "Get away, and bring me a note from the parish priest."

So Luke was not quite so enthusiastic as the good pastor; and he changed the subject.

"Some of these poor people," he said, "have been asking me to assume the presidency of the local branch of the League. Do you see any objection, sir, or do you deem it prudent?"

"There certainly is no objection," said the old man, "but it means trouble, and even disappointment to you."

"I shouldn't mind the trouble," said Luke, "but I fear the disappointment. I cannot make out why my good old pastor, Canon Murray, is able to turn his parish into a little Paraguay, but all other efforts seem to be abortive."

"It's the dread of the superior powers, which are quite out of sympathy with the people, that paralyzes everything," said the old man.

"Well, if it does nothing else but to make them hold up their heads and assume an air of manly independence, it is worth trying."

"Quite so," said the old man, resignedly.

So the Rev. Luke Delmege became President of the local branch of the League. His first speech was sensational.

"I want you distinctly to understand," he said, "that if I am to remain your president, it must be on condition that your constitutions are strictly observed. I shall allow no backsliding. (*Hear, hear.*) Nor shall I have any distinction of persons. (*Hear, hear.*) If the rules are violated, you'll hear from me. Now, I understand that some gentleman has a resolution to propose. You will please mark its phraseology, so that no one can say afterwards that he did not understand its significance."

The resolution was:

*Resolved:* That we, the members of the Rossmore Branch of the Land League, hereby solemnly bind ourselves not to take off our hats to any man in future, except the priest."

There was a long and heated discussion. They all knew at whom it was directed—a local magnate, fierce and fiery, and military, with a great tawny mustache, that he tied behind his neck sometimes, like the mighty warriors of Jena and Austerlitz. He was by no means popular, but very much dreaded, and he

loved salutations in the market-place. Indeed, it was whispered that sometimes, when he had English visitors at the Lodge, he used dispense sundry sixpences to the gamins of the village to secure their fealty.

Sundry amendments were proposed, debated, and rejected. One demanded that the clause, "or when passing the chapel door," be inserted. Another insisted that the words "or our sweethearts" should be the final clause. Another thought that "cap" should be put in after "hat," "because," he said, "there were fellows mane enough to lave their hats at home in order to escape the pinalty." However, it was finally decided that the original resolution should stand. Then Luke arose.

"Now," he said, "that resolution is after my own heart. I am a thorough democrat in the sense that I hold that every man is just what he is in the sight of God, and nothing more. And I tell you, that until you conceive this lofty opinion of yourselves, and understand the necessity of the self-respect that accompanies it, there is no chance that our generation can work out the liberties of Ireland. We want men, not pieces of putty in the shape of men—." Much more he told them, as they wondered and were glad. And he read a page or two of Carlyle, and wound up with the declaration, "that the true *Shechinah*—the revelation of God to the world—is man!"

This evoked tremendous cheering, and Luke floated on the blissful tide of popularity.

"Yerra, that's the man we want."

"That's the way to talk to 'em. Begor, now we'll see who's who!"

"Afther all, 'tis these quiet min have the go in 'em. Faith, he'll make 'em quake!"

"The ould General will be a sight on Sunday. He'll want a pound in sixpences to bribe the young blagards to shaloot him."

There were some other trifling matters, however, where Luke was not quite so completely in touch with his admirers. His proposal to bring down an organizer, or teacher, in the shape of a young lady from Dublin, who would instruct the farmers' wives how to prepare poultry for market, was met with a kind of playful scorn. It was unintelligible. Luke explained; and told them a good



deal about the anatomy of fowls, the various chemical elements in food, and the carnal desires of the English, who wanted fat fowl for good money. It was no use. The idea of importing a city girl to teach farmers' wives how to raise chickens was too absurd. And when the good women heard it, there was great hilarity. And many and pungent were the jokes that echoed around the hearths in many a peasant's cabin during these days. Yet Luke persevered. He had a mission, and was determined to fulfil it. He returned to the subject again and again; showed how many thousand chickens were imported into England from Normandy and the Channel Islands year after year; counted up the millions of eggs that were used in one biscuit factory in England; and dilated on the certainty of opening up a market for fruit and vegetables in London, and the thousands of pounds that might be made from strawberries alone. They only shrugged their shoulders, laughed, and turned it into a joke. Then Luke saw there was no use in appealing to the cupidity of this people. Some other chord must be touched.

His sermons, too, for similar reasons were a failure. Luke disdained appealing to the passions or sentiments of the people. He had read somewhere that the Greek equivalent for preacher is an interpreter or expounder—thence a player, or actor. And, with his high ideas of humanity, and his reluctance to gain an unfair victory, he reasoned, argued, but disdained using the least word or gesture that might affect the feelings of the people at the expense of reason. His choice of subjects, too, was original. He spoke of justice, temperance, punctuality, foresight—the great natural virtues which must be the foundation of the supernatural superstructure. Alas! what could these poor people, thirsting for the waters of life, as plants thirst for the evening shower, what could they make of such reasoning and philosophy?

"Begor, he must be very fond of the money. He's always talkin' about it. Post offices and savings banks, an' intherest! Why doesn't he spake to us of the Sacred Heart, or our Holy Mother, or say somethin' to rise us, and help us over the week?"

"Wisha, indeed, Cauth, 'tis a change from ould times. The ould prieshts used to tell us: Never mind! God is good, and He said He would. Thrust in Him. And look at the Blessed and

Holy Family! Didn't know whin they had their brekfus, where they'd get their supper; nor whin they had their supper, where they'd get their brekfus. But now, 'tis all money, money, money."

"I suppose he has a lot of it, Maurya?"

"They say he have. But he's the quare man. He thinks nothin' of givin' a half-crown or a shillin' to a poor man, but begor, if you put your nose inside his gate to look at a flower or a head of cabbage, he'd ate you. Look at that poor angashore, Kate Mahoney. In the ould times, she'd always a sate in the priest's chimley-corner; and whin the dinner wos goin' on, she'd stick her fist in the pot, and take a pratie, and ate it; or perhaps, pick a bit of the chicken, or rub the pratie agin the bacon. Pillalu! whin this man hard it, he got into a tearin' passion. Poor Kit will niver see the inside of that kitchen agin. But he gives her a shillin' a week all the same."

"And, shure, they say he was goin' to dismiss that poor boy he has—and a hard job it is—because he caught him takin' out a han'ful of oats in his two pockets to give the poor widda Maloney for her little chickins."

"'Tis thrue, I believe. And shure what have he, but what the people give him; and sure what they give him, is their own."

"I suppose he belongs to a high-up family intirely?"

"Wisha, hard to say. Nobody knows who's who, nowadays. But, if he's anything to the Delmeges of Lisnalee, he's be a cousin of me own—"

"You wouldn't be afther tellin' me, Cauth?"

"I would, indeed. But I wouldn't purtend it to him for the wurruld. I don't want bit, bite, or sup of him, thank God. If we're poor, we can be dacent."

The eventful Sunday came at last, which was to witness the triumph of the democracy—the first assertion of manly independence which the people of Rossmore were called upon to make. There was great exultation in the minds of the strong and virile—the glamor of battle and victory; and corresponding depression in the hearts of the weak and the wavering. For the "Gineral" was a great power. A faultless disciplinarian, he had been cordially hated in the army. He now brought into civil life the iron

discipline of the profession. He, too, was a beautiful, polished, merciless machine. He sought to make all his subjects like himself. He took credit of having made Rossmore what it was—an English village planted in the midst of an Irish population. And he drove through the one street of the village with great pride, when he showed his English visitors what he had effected. And the people hated him. He was a callous, merciless, unfeeling despot, who evicted remorselessly, if everything was not pipe-clayed; and sent his alarmed subjects to hell, if a hen walked across the tiled and sanded floor. And what a doleful place an Irish village would be without the morning *reveillé* of a dozen chanticleers!

The proposer and seconder of the famous resolution had posted sentinels all along the road through which the "Gineral" had to pass to church. Now, he always timed that triumphant march, so as to meet the great bulk of the villagers as they returned from Mass; and he always drove in a very high trap, so that the eyes of his subjects should be upturned towards him. He got a little start of surprise, when the first batch of rebels passed by, and laughed, almost hysterically, at some particularly good story. They were so engrossed, that they never even saw the "Gineral." He turned to his daughter, Dora, who was with him, and said significantly—

"There's something up!"

Batch after batch came on, talking, laughing. They seemed to scan the entire horizon, except the particular arc that was cut by the "Gineral's" hat. He got furious, and although he was going to church, probably to hear a gospel of peace, he dashed, and dashed, and dashed between his teeth at these rascally rebels. He saw the mighty fabric of his despotism toppling to its fall. The sentinels rejoiced. It was the great renaissance of the new spirit that was just then stirring the dead clods of Irish life. They could not forbear smiling, as group passed after group, and drove their hands deep into their pockets, and glued them there, lest the force of habit should prove traitorous to the great principle at stake. The "Gineral" raged and grew pale, lashed his horse, until he threw him into a gallop, then reined him suddenly and flung him on his hind legs. He was a beaten and baffled man.



Just then, woman's wit came to the rescue. His daughter quickly divined the nature of the conspiracy; and taking the reins quickly from her father's hands, she drew the horse and trap over against the furthest wall, so that all the people should pass on her side. Then, bending down, and fixing her brown eyes on a little group, she said, with her sweetest smile:

"Good morning, Pat! Good morning, Darby! Glad to see you so well, Jem!"

There was a moment of bewilderment and horror. Then Irish chivalry, that is always losing Irish battles, conquered Irish patriotism. They took their hands from their pockets, lifted their hats, and said with shamed faces:

"Good morning, Miss Dora!"

The "Gineral" lifted his hat courteously. It was the first time he was ever guilty of that politeness to his serfs, whose very bedrooms he always entered and examined with that hat glued to his head. But the occasion was critical. The battle was won. Every succeeding group now followed the example; and Dora smiled and saluted and caressed them, while the sentinels raged and thundered, and formed dire projects of summary justice and revenge.

A meeting of the League was promptly called at 3 o'clock. Luke was wild with anger. The one thing that galled him most painfully was this dread servility. He believed that the first step to Irish independence was the creation of a new manhood, self-respecting, self-reliant; reverent, yet independent. This day he broke utterly through the crust of quiet, polished English mannerism, and poured out a larva torrent of Celtic eloquence. His audience grew white and trembled under such a sudden and unexpected display. They thought they could laugh it off. It was growing serious. Something should be done.

"Is your reverence finished?" said one of the delinquents.

"Yes," said Luke; "for this occasion," he added, significantly.

"Would the secretary be plazed to read that resolution agin?"

The secretary did, with great solemnity.

"I submit, your reverence," said the chief culprit, "that none of us who have been arraigned before this tribunal is guilty. We saluted Miss Saybright, not the Gineral, and the resolution says nothin' about ladies."

"That's a contemptible and miserable subterfuge," said Luke, angrily. And there was a roar of indignation through the hall.

"You know right well," said Luke, "that this was a ruse; and, like your countrymen always, you were led into the trap."

"I don't know about that, yer reverence," said another criminal. "Would ye be plazed to tell us what ye'd do yourself in the circumstances?"

"What I'd do?" echoed Luke.

"Yes, yer reverence, what 'ud you do, if you were saluted by a lady in the public street?"

Luke flushed, grew pale, stammered.

"That's not the question," he said.

"Oh! but it is the question," said his tormentor. "If you wor goin' home from Mass on Sunday, and if Miss Saybright said 'Good mornin', Father Delmege,' what 'ud you do?"

"I certainly should return the salute," said Luke, in dismay.

"That's all we did," said the victor, looking around triumphantly.

And Luke had to admit in his own mind, as the meeting broke up, that this race must lose their chivalry and become brutalized before they shall ever attain freedom in these days of savage force. But then, is freedom worth the sacrifice? Here again is the enigma, the problem of the race.

During the following week the weather continued warm, and one sultry afternoon, when Luke was away on a sick-call, Mary escaped from the heat of her kitchen and sat near the open window in one of the upper rooms. It was very cool and pleasant, and the woodbine, with all the beautiful familiarity of nature, was pushing its scented blossoms over the boxes of mignonette that filled the window-sill. Everything tempted to a reverie; and Mary began to dream, to dream of one of those little diamond-paned cottages down there in the village, with its roses and honeysuckle, and she dreamed it was her own, and there was a lovely fireplace, painted brick-color, and shining pots and pans, and a tiled floor, and—at noon a shadow flung across the sunshine, and—from a corner, out from a mass of pink embroidery, came a tiny voice, and she saw the blinking blue eyes and the tossed, helpless hands; and then she woke up to see the garden-gate open and the "Gineral" coolly riding up the narrow, gravelled walk.

"Bad—to ye," said Mary, now thoroughly awake to see the evil genius of her dream.

The General rode up on his grey charger, and his head was on the level with the window where Mary was sitting, with folded arms and all the self-possession of a de Vere.

"Good-day!" said the General, trying to control his horse.

"Good-day!" said Mary, without stirring.

"Is the Rev. Mr. Delmege at home?"

"He isn't," said Mary. "An' I'm thinkin' he won't be plazed to see his flower-beds trampled when he comes."

"Will he return soon?" asked the General.

"He might, and he mightn't," said Mary.

"Would you kindly tell him," said the General, "that General Sebright called?"

"Gineral what?" said Mary, struck with sudden deafness.

"General Sebright," echoed the visitor. "Stop, I think I'll leave a card."

"Oh, ye needn't take the throuble," said Mary. "He has plinty of thim, himself."

The General put back the rejected card, and stared hopelessly at this apparition.

"Perhaps, ye'd be afther tellin' me your business with the priest?" said Mary.

"Oh! it was merely a call of courtesy," said the General. "Good-day!"

"Good-bye, and good-luck," said Mary; and then, *sotto voce*, "and that's not what I mane, me ould exterminator!"

For Mary was a red-hot little rebel, like most of her countrywomen. She too had her idols and ideals. Amongst the former were Robert Emmet and St. Anthony of Padua, whose picture graced her little bedroom, just under the great hierarchy of the Incarnation. Amongst the latter, neither rank, nor title, nor Mammon had a place. True as the needle to the pole are the instincts of her class and race. May no doctrinaires or self-elected prophets ever succeed in making such as this poor girl swerve one inch from their simple principles, which are the highest philosophy of existence.

At dinner she told Luke of the visit.



"'Tis a wondher he never called before," she added. "I'm thinkin' he got a lesson on Sunday, tho' the stageens renaged."

Now, Luke was in another dilemma. Should he return that call or not. He knew perfectly well that that visit was purely diplomatic. The General had allowed months to elapse, since Luke's advent to the parish, and he had never shown that courtesy before. Well, then? Meet diplomacy with diplomacy. Luke determined that he would return that visit. But what construction would be put on his action by his parishioners? How would they view this alliance with their deadly enemy? He saw all the possible consequences: but he despised consequences. The question is, What is right, and what is wrong? Yes! he would visit at the Lodge.

He did, and was received with a certain kind of courteous homage. He lingered there more than an hour over the teacups. No wonder! It was Aylesbury again! The beautiful drawing-room, hung with such dainty pictures; the soft heavy hangings and portières, that deadened all sound, and made a dusk of color in the room; the large vases, filled with early chrysanthemums of every size and hue; the grand piano, covered over with costly furs, the wood fire blazing merrily in the grate—ah, yes! it was the grace, the light and beauty of civilization once more; and Luke, with all his fine tastes, seemed to be wrapped in a dream of sweetness and luxury again. And Luke theorized, and made sundry complaints and suggestions, which were very flattering. Why could not the Irish gentry do what their brethren were doing the wide world over? Why could they not come down to the level of the proletariat, and by a little *Entsagung* and self-denial, introduce the sweetness and light of the higher life? Here, to his mind, was the radical difference between England and Ireland—that in the former country there was a perfect link between the classes, the nobility and gentry being gently associated with the laboring classes through the medium of the clergyman and his family; whilst here, in Ireland, there was an unspanned gulf between them, to their common detriment and disadvantage. The General and his lady and Dora Sebright listened with sympathy, and even enthusiasm. It was a happy idea! The very interpretation of their own thoughts. And Mr.

Delmege really wished that they should enter into the cordial and intimate relations with the people he had so admirably expressed? Unquestionably! Well, then, they were most grateful for the suggestion; and would promptly act upon it. And Luke, as he passed down the avenue that wound through thicket and shrubbery, felt that he had gone far towards settling for ever the eternal and insoluble problem.

In less than a month he had to confess to an uneasy and undefinable feeling that something was wrong. His remarks at the League meetings were received coldly; and he was greeted with soured silence on the streets. The good old pastor, in the most gentle manner, hinted at attempts at proselytism, which he heard had been made. It had been reported to him that certain ladies, on their visitation at the cottages, and under pretence of introducing a finer æsthetical taste among the villagers, had tried to remove the time-honored portraits of patriots and saints, and replace them with good loyal pictures from the *Graphic*. At home, Mary had hushed her merry songs; and, alas! did slam the door twice or thrice violently. Altogether, Luke felt between Scylla and Charybdis, the cross currents and pitiless vortices of daily life.

#### XXXI.—GREEK MEETS GREEK.

Mrs. Delmege lay upon her deathbed. The physicians had been called in, and had shaken their heads. "This is *Mors*," said one to another. And those around the poor patient understood. And she also understood.

"Than' God," she said. "He has given me a long and a happy life; and now He calls me to Himself. Welcome be His Holy Will! But, I'm sorry for Mike. He'll be lonesome. But I'm glad 'tisn't I am over his coffin."

Luke came over to Lisnalee. When he entered his mother's room, and asked, with a faltering voice, how she was, she only took his hand, his priestly hand, and kissed it passionately. Then she spoke of the King of Terrors with such disdain, that He hid his head, and was ashamed.

"What should I be afraid of?" she said. "Sure, 'tis as natheral to die as to live; and what is it but goin' to God? Sure,

I have had all I wanted in this world. Me daughter in her convent; and me son," here she kissed Luke's hand again, "at the althar of God; what more would any poor woman want?"

"Ay, I mind the time," she continued, after a pause, "when you, Father Luke, wor only a weeshy baby in me arms; and sich a rogue as you wor, too. Father Dimpsey, that was here before Fâther Pat, God be good to him! and to all our good priests! used have the greatest fun wid you. And wan day, when you caught his big, bony finger in your little weeshy fingers, and wouldn't let him go, he said: 'Mrs. Delmege, we'll make a bishop of this fellow?' 'I'd be satisfied,' sez I, 'if the Lord would only make him a priest.' And sure, I got me wish, and what more could mother's heart desire?"

"You'll recover, mother," said Luke, weeping, "and we'll have many a pleasant day again at Lisnalee."

"No," she said; "the Death is on me. And how many Masses now, Father Luke, will you say for me, whin I'm gone?"

"That depends on other obligations," said Luke; "but you may be sure, mother, that up to the day of my own death, I shall never say a Mass, without remembering you."

"At the *Miminto of the Dead*?" she said.

"Yes," said Luke.

There was a long pause. The instinctive delicacy of the Irish peasant, that deterred from touching on a delicate subject, and the deep, reverential fear of the priestly character, held the mother silent. Then her great love bore down the barrier.

"An' how are ye goin' on wid these new parishioners?" she asked.

"Oh, very well, indeed," said Luke, airily.

"The people are good," she said; "but they're jealous-like of their priests. They worship the ground ye walks on; but they want the little word, and the 'Good-morrow! Good luck!' they're used to. I hard some of them say, over there where ye had the little throuble some time ago, that they'd die for you. But they have their little ways, and they must be humored."

"Has the Canon called?" asked Luke, changing the subject abruptly.

"Over and over again, God bless him!" she replied. "It was



only yesterday morning he said Mass there on that table: and you'd think he was a 'uman, he was so gintle and nice."

"And Father Cussen?"

"He's here every day, and sometimes twice a day, poor man—"

"And Father Meade, and Father Martin come up often," said Lizzie, who was in and out of the sick-room with her baby in her arms.

"And sure poor Father Pat should come all the way from the other ind of the diocese to see his old friend. 'Good right I have,' sez he, as if I ever did annythin' for the good, holy priest."

"I'm very glad, indeed," said Luke, as Lizzie now stopped the colloquy by putting her little baby beside her mother in the bed. And there they lay, the one commencing its little pilgrimage through this weary world, the other ending hers; and both in the hands of the All-Father.

The Canon looked more aged than ever to Luke's eyes. His tall form was slightly stooped, although he strove to move erect as ever, and the pallor of age was deepening on a face fringed with hair that seemed whiter than ever. And, somehow, a gentle resignation seemed to take the place of the old affectation, as if he, too, having tried everything in an attractive world, had found all things evanescent and shadowy in the light of the one reality. He asked Luke at once, had he heard of Barbara? Her fate seemed to be the one thing that still made life interesting. Luke had heard nothing.

"It makes but little difference," said the Canon. "It is quite clear she is quite safe in the shelter of some convent; and by degrees, by degrees, she will reach her proper station—"

"It is really surprising that she has not written to you, sir," said Luke. "The black pall that is thrown over a young novice at her profession symbolizes death to the world. But, there is no order so rigid as to forbid absolutely correspondence with relatives."

"Quite so," said the Canon. "Perhaps the family honor—shall I say, pride—withholds her. When she has reached her legitimate station, she will write."

"I confess," said Luke, "I am become quite indifferent to this question of honorary preferments. They seem to be scattered over the heads of mortals, as if by chance."

"Quite true, my young friend," said the Canon. "And as an exemplification of what you say, I have just had a letter informing me, that that young clergyman who, you may remember, was placed in a seminary in a position which you should have rightly occupied, has actually been advanced to the Chapter of the Diocese, as if the honorary degree, lately conferred upon him, was not sufficient recognition of his services."

Luke was stunned. He had not heard of this.

"Why, he didn't get an *Atque*<sup>1</sup> even in college," he was about to say, when an interior voice shouted peremptorily: Silence! For silence alone is worthy of thee!

But the wound was made, and festered. And it was with a troubled and abstracted mind he entered the library at Seaview, where Father Martin Hughes and Father Cussen were before him. The latter was rolling a ball in and out under the great library table, under which Tiny and Tony, now full-grown, were screaming and scrambling for the prize. When Luke was announced the fun ceased, and the children rushed from the room.

After the first greetings and sympathetic inquiries about his mother, the conversation between Father Martin and Luke turned on general topics. Father Cussen—one of those restless, impatient spirits that must be forever moving—strode up and down the long room, now clutching at a book and examining the title, then putting it back impatiently, all the time tossing and twisting his watch-chain, as if eager to break it into its separate links. Was it George Eliot who spoke about the inevitable convergence of lives, apparently distant as the poles, and of the lines of human thought, shifted and changed forever by influences that seemed to be far remote from each other and from their objects? It is inevitable that two lines not quite parallel must meet, if pushed far enough into space; it is inevitable that the Russian Bear shall hug the British Lion in the passes of the Himalayas; and it was inevitable that Luke Delmege and Henry Cussen should meet and thresh out the mighty problem for which each had his own solution. Father Martin felt, too, that the inevitable had come, and he strove by gentle words and kindly stratagems to make the shock of the collision as harmless as possible.

<sup>1</sup> The lowest distinction.

"Mother couldn't forbear," said Luke, innocently, "a little lecture about that unhappy business at——. She cannot see, poor soul, that we have duties towards our people less pleasant than necessary."

"And so Father Pat came over," said Martin Hughes, trying to throw Luke off the track. "He has given me up since poor Father Tim went to his reward."

"Of course," said Luke, "any man can live a good, easy, comfortable life by doing nothing. Then no one can find fault; but a man cannot do his duty in Ireland and remain popular."

"These are not the ethics of Lisnalee," said Father Martin. "Every priest is beloved there, because they know but one test—does he love the people?"

"There is love and love," said Luke. "There is the maudlin love of a foolish mother; and the wise love of a prudent father. And the first has been ours from time immemorial. The world tells us it is time to change."

"The world! What world?" said Father Cussen, hastily turning around.

"The world of progress and civilization," said Luke calmly.

"Pah!" said Henry Cussen. "The world that we are colonizing and civilizing dares to dictate to us."

"My dear Father," said Luke, "these are purely insular ideas. If we do not climb to the best seats in the chariot of modern progress, we shall be crushed under its wheels."

"Of what does your modern progress exactly consist?" said Father Cussen, now coming over and facing his antagonist. "We are for ever hearing of it; but we don't see it."

"It is a strange thing," said Luke, in his old crushing style, "to ask a definition of what is so visible and palpable. Progress is the onward and invincible march of humanity to the ultimate goal of the race."

"And what might that be?"

"What might that be? Simply the perfect happiness of the individual in the perfection of the race."

"Then why do we interfere with the perfect happiness of the savage; and compel him with gunpowder and dynamite to be as miserable as ourselves?"



"Ay! But that's mere sensual happiness. We are educating the savage to the higher ideal."

"And succeeding?"

"To be sure we are."

"And you want to educate our Irish people to a higher ideal?"

"Certainly."

"Tell me, can you conceive, even with your experiences of the English aristocracy, a higher life than that of your good mother, now closing in a death that the highest philosopher might envy?"

"Hers is an exceptional case," said Luke, faintly. "Indeed, I'm always wondering how the Canon has been able to raise the standard of living here; and everywhere else our efforts seemed to be doomed to failure."

"The standard of living?" echoed Father Cussen contemptuously. "That appears to be the one idea of your modern progress, the worship of the Body, called otherwise the religion of Humanity."

"It is the spirit of the Church in our century," said Luke, "that we should keep abreast of modern progress."

"Yes. But what is modern progress?" said Father Cussen. "Do you mean the circus chariot, daubed all over with the abominations of hell in red and gold figures, and the devil holding the reins; or do you mean the safer vehicle, if slower, that moves to eternity?"

"I don't understand your figurative language," said Luke impatiently. "I say that humanity has a claim on the Church; that the Church admits it; and that, therefore, she is in perfect sympathy with every element that makes for the betterment of the people."

"Precisely. But what *is* the betterment of the people? If you mean an improvement in their social condition, accompanied by a corresponding improvement, morally and intellectually: *concedo*; if you merely mean the acquisition of wealth with its accompanying vices and vulgarity: *nego*."

"But why should wealth mean vice and vulgarity?" said Luke bewildered.

"Because Mammon is an essentially vulgar deity," said Father Cussen; "as vulgar as Bacchus, and as disreputable as Aphrodite, and as insatiable as Moloch. Because no wealthy nation was ever characterized by education and refinement, but by brutality and sensuality. Witness Babylon and Rome, not to speak of modern empires that are rushing onwards to similar destruction. And what is true of empires is true of individuals; and your modern wealth, ill-got, ill-placed, and ill-managed, is simply begetting on the one hand a generation of bloated revellers, and on the other a generation of blaspheming and homicidal starvelings. And if you think that the Church of Christ is going to be bundled in, as a second-class passenger in this chariot of destruction, with the devil holding the ribbons, I think you are much mistaken."

"The Church can never be indifferent to the interests of humanity," said Luke faintly. "Her rôle in the coming century will be essentially humanitarian and philanthropic."

"Quite so, as it always has been. But with her own leading lights to eternity, not as a blind bureau of the State."

"It seems to me you are both saying the same thing in different language," said Father Martin meekly.

"Not by any means," replied Father Cussen. "We are as far asunder as the poles. Delmege argues for time: I, for eternity; he, for the body: I, for the soul; he, for the real only: I, for the real and the ideal. In object and methods we are essentially distinct. But there's no good in arguing in a circle. Take the concrete. Will you abide by that, Delmege?"

"Certainly. Select your types, and judge what is progressive, and what retrogressive."

"I thank thee, Jew, for that word! I'll take my types, the lowest and the highest according to your estimates, the Neapolitan lazzarone and the great British workman. Will these do?"

"Precisely," said Luke. "You cannot find better specimens of inertia on the one hand, and push on the other. The gods have given thee into my hands, Cussen!"

"Now," continued Father Cussen, "let me see! My picturesque Southern goes out in the morning after a breakfast of dry bread and black coffee, and stretches himself luxuriously on the parapet of the quay-wall that circles the bay of enchantment.

Mind! he *is* picturesque. He is a handsome gipsy, clad in rags, but with all the glory of color. He comes in to a humble dinner, and, after a siesta, he does some trifling work for a few bagocchi; plays with his semi-nude, but always picturesque babies; strolls down to the quay again; indulges in some light, winged sarcasm on the British tourist; and after a supper of maccaroni and sour wine, he takes part in an improvised concert on the sands, and serenades the stars. Is the picture correct?"

"Quite so," said Luke. "I cannot imagine a more worthless being, a more soulless scamp."

"Not soulless! I didn't say that. This man worships God in his own way; and womanhood, through his loving and beloved Madonna. And Italia! Italia! his goddess and his queen! Now, for the British workman."

"Go ahead!" said Luke. "You are sinking deeper in the mire."

"Well, my model of progress and enlightenment is very unpicturesque. He is clad in coal-dust, and—a pipe. He goes down to hell every Monday morning; and there, by a Davy's lamp he digs and delves in smoke and heat and darkness, if he is not summarily blown into atoms by an explosion of firedamp. He comes up into the sun, that is, what ought to be the sun; but the sun never shines on England; and takes his wages—three pounds. Then, he drinks all day on Saturday, and sleeps and drinks all day on Sunday. He has no God; and he goes down to hell again on Monday morning—"

"At least, he is a producer," said Luke, fast losing temper. "He understands the sacredness and nobility of work. He is no contemptible parasite living on the labor of others."

"The same may be said for the horse and the ass," said Father Cussen. "But will any man tell me, that my low-typed Neapolitan is not in every way a happier, better, nobler fellow than—"

"Happier? There's your fallacy. Men are not born for happiness, but for —"

"You are quite right; but you are contradicting yourself hopelessly, Delmege," said Father Cussen. "You are just after stating that the whole trend and object of this modern progress is the happiness of the greater number."



"Quite so. Wrought out by the *Entsagung*, the *Selbst-tödtung* of chosen souls."

"O, Lord!" said Father Martin, in an undertone, "I knew he'd give himself away."

"Now, look here, Delmege," said Father Cussen, "I don't want to hurt you; but that's all cant and rot, the cant and rubbish of those who are forever dictating to the world what the Church of God alone can perform. You know as well as I, that all this modern enthusiasm about humanity is simply a beggar's garb for the hideous idols of a godless world. You know there is no charity but in the Church of God. All the humanitarianism outside is simply political self-preservation, with the interest of the atom lost in the interests of the State. And if you want a proof, go to your prisons, go to your workhouses, or go down to your ports of landing, and see paupers and helpless maniacs dumped on your Irish shores, because, after giving their best years to build up the Temple of Mammon in England and America, their wretched support, half-crown a week, would lessen the majesty of the mighty god! There is the huge fiction of Protestantism—the Godless abstraction—the State, humanity, the race, etc. Never a word about the majesty of the individual soul!"

"That's all fine rhetoric, Cussen," said Luke, "and fine rhetoric is the bane of our race. But whilst all your theories are depopulating the villages and towns of Munster, Belfast is leaping with giant strides towards prosperity and affluence."

"One moment," said Father Cussen. "Our southern towns and villages are being depopulated. Why? Because the great god, Mammon, is sending his apostles and missionaries amongst us; because every letter from America is an appeal to the cupidity and lust for pleasure, which is displacing the Spartan simplicity and strength of our race. The gas-lit attractions of New York and Chicago are rivalling successfully the tender, chaste beauties of Irish life and Irish landscapes. It is because all the chaste simplicities of home life are despised for the meretricious splendors of city life, that our people are fleeing from their motherland. But you spoke of Belfast?"

"Yes," said Luke. "While all down here is a slough of despond and misery, there in the North you have a metropolis of splendor, and wealth, and progress."

"Progress, again! In heaven's name, man, are you a Christian and a Catholic?"

"It is because I am both the one and the other, that I see the inevitable absorption of our race in the stronger one, or its absolute depletion under the overwhelming influences of modern life. If we do not adopt modern methods, out we go."

"And do you consider what you lose by your modern methods? Is the game worth the candle? Listen: I cycled around the North of Ireland last year—"

"I'm surprised," said Luke.

"Surprised at what?"

"That you could be so modern as to cycle at all."

"Never mind. I called at Portrush; and put up at one of the big hotels there."

"No, no!" said Luke, sarcastically. "You put up at a way-side cabin; and you had potatoes and potheen for dinner."

"Well," continued Father Cussen, "we were a pretty happy party for the week—a few very nice English and Scotch families, over for golfing—"

"Not at all. You're dreaming, man. How could they be English and nice?" asked Luke.

"Well, Pandemonium burst on us on Saturday afternoon. Train after train disgorged the Progressives of Belfast—a loud, blatant, red-faced, amorphous set, who paraded their vulgar wealth everywhere, and filled every corridor and room in the house with an atmosphere of stale liquor. Champagne, carefully diluted with brandy, was their beverage. They drank steadily all day on Saturday; spent Sunday, with opera glasses on the beach, and champagne glasses in the bar. The frightened Saxons locked themselves in their bedrooms. On Monday morning they cleared out at 7—"

"And every man was in his counting-house at 10," echoed Luke.

"Well, that's your progress. Now, look on the reverse side of the picture. Last month, I was down in Crosshaven, at the mouth of Cork Harbor. It was Sunday. Railway steamer after steamer flung out its quota of passengers—pale-faced mechanics from the city, with their young wives, and little children swinging

baskets of provisions between them ; a crowd of laughing students or commercial men ; a number of mercantile or professional men, seeking a breath of sea-air and a few hours' rest ; a bevy of gaily dressed, laughing girls, etc., etc."

"Oh, go on, go on!" said Luke. "You are doing well with your word-painting."

"I saw them, these mere Irish," continued Father Cussen, with some emotion, "going out the white road towards the sea; I saw them on the cliffs; I saw them on the beach—a happy, bright, cheerful crowd. I saw them taking out their modest dinners—a sandwich or two, a bottle of lemonade, a few cakes and oranges for the children. I passed through and through these happy groups, near enough to hear every word they said. I peered over the shoulders of a young mechanic. He was reading *Sesame and Lilies*. I saw them return in the evening—a happy, bright, courteous, refined crowd; no hustling or jostling; but Celtic politeness and Celtic wit and humor. And then I thought of Portrush; and of their fellow-countrymen festering in the fetid tenements of New York, or gasping for a moment's breath in the siroccos of the Western States; and I thought, that progress consists not in miles of gas-lit streets, or millions of bricks piled squarely against the sky; but in human souls, taught to know their dignity, and the vast universe of their inheritance."

"I do not at all dispute your reasoning, or your conclusions," said Luke, meekly; "but how does it solve the problem, that is threatening, not theories of life, but the very existence of the race itself? Here it is: can you find a *via media* between modern civilization and Irish purity and faith? If you do not adopt the methods of the former, your very existence, as a race, is at stake. If you adopt them, all the characteristic glories of your race and faith vanish. Here comes modern progress, like a huge soulless engine! There is but one way of escaping being trodden out of existence by it, and that is, to leap up and go with it, and then, what becomes of your tender faith and all the sweet sincerities of your Irish innocence and helplessness?"

"We can create our own civilization," said Father Cussen. "Here is our initial mistake, with, God knows, what consequences. We are imitators, instead of being creators."



"And, meanwhile, what is to save you? English omnipotence is pushing from behind: American attractions are dragging in front. What can save you?"

Father Cussen paused for a moment. Then, lifting his hand with some solemnity towards the ceiling, he said:

"THE GOD OF ABRAHAM, AND OF ISAAC, AND OF JACOB! The same God that has pulled our race through seven centuries of fire and blood."

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## SYSTEMS AND COUNTER-SYSTEMS OF EDUCATION.<sup>1</sup>

(1648-1800.)

### II.

THE most celebrated name in Catholic educational annals in the seventeenth century is doubtless that of the Blessed John Baptist De La Salle. It is impossible, within the short compass of a few lines, to give even a reasonably partial account of this great and holy man, who has been styled "the founder of modern popular education." "Let me control the education of a child," Voltaire is said to have remarked, "for the first ten years of its life, and I will allow you to do with it afterwards what you please." It was acting upon a similar principle, but with a widely different object in view, that De La Salle opened his numerous schools, mainly elementary, but so comprehensive in their scope as to include schools of secondary education, day and boarding schools, Sunday-schools, normal schools, reformatories, and institutions for technical training. He was the first to systematize scientifically elementary education. His organization of it, as set forth in the *Management of Christian Schools*, was complete throughout, and was the original of much that has subsequently come into vogue. The fame of his work spread rapidly, and ere long he had establishments in many of the cities of France—Paris, Rheims, Dijon, Marseilles, Alais, Moulins, Mons, Versailles, and elsewhere. From France his sons travelled to the ends of the earth. At the time of his death, in 1719, the Order possessed 27 houses, 274 members

<sup>1</sup> See AMERICAN ECCLESIASTICAL REVIEW, May, 1901, p. 433.

with 9,885 pupils under instruction. Thereafter its growth was rapid and uninterrupted until the French Revolution, when it suffered considerably because of its fidelity to the Church. Without an exception, its members refused to take the civil oath, and many sealed with their blood their testimony to the truth. Napoleon I legalized their existence in France as an authorized corporation, and the good work for which they were so eminently qualified was resumed in virtue of a law to that effect passed in 1802. "In 1880 the Brothers had under their charge 2,048 schools, with 325,558 scholars, of whom over 286,000 were being instructed gratuitously. Of this number of students France and her colonies contributed 261,000; Belgium nearly 19,000; the United States, Canada, and Spanish America 36,000; and England upwards of 2,000. Nearly 12,000 brothers, 5,000 professors, and 2,500 novices were engaged in the work." The work thus begun by De La Salle was taken up and multiplied by various Congregations organized upon similar lines. Of these, the most prominent were the Christian Brothers of Ireland, founded by Mr. Rice at Waterford, in 1802; the Congregation of Christian Doctrine, founded in 1820 by the Abbé De Lamennais, brother of the unfortunate but still more celebrated philosopher and publicist of the same name; the Brothers of Saint Joseph, founded by Dujarrie, Priest of Rouelle-sur-Loire, in 1823; the Baillard School-Brothers, founded in 1837, and the School-Brothers of Chamiade and of Puy.

Though the Benedictines are the oldest educational Order in the Church, their school system was not formulated till the days of Mabillon, towards the close of the seventeenth century (1691). The circumstances which led to the composition of his *Traité des Études Monastiques*, in which that system is embodied, are interesting. They grew out of a controversy between himself and the fascinating but austere De Rancé, at the period of which we are writing, the Abbot of the Monastery of La Trappe, the great reformer of his Order, and celebrated throughout all Europe for his extreme severity of life and views. De Rancé, in a work entitled *De Vitae Monasticae Officiis*, had advanced the statement that monks should eschew literary pursuits as foreign to their vocation and devote themselves entirely to prayer and penance. Mabillon, in defense of his own Order at which the strictures of

De Rancé seemed especially aimed, wrote his treatise, which consists of three parts. In the first he points out that the cultivation of letters is not only not foreign to the monastic state, but necessary for its proper development and efficiency. In the second he enumerates the studies best suited to monks and the proper method of their pursuit. Finally, he enlarges upon the end which monks should propose to themselves in the cultivation of learning. The controversy waxed, and rejoinder followed rejoinder, with the fortunate result that neither lost his temper and the views of a great scholar have been contributed to the fund of Catholic pedagogical lore. Charles Rollin, the historian, who died in 1742 and whose position as Rector of the Paris University and professor of rhetoric for many years, had familiarized him with his subject, has left us an interesting treatise upon the manner of studying and teaching belles-lettres. The work has been translated into various languages and is familiar to most readers. Sad to narrate, its author was betrayed into the errors of the Port-Royalists, for whom he cherished a high admiration. The result was his public deposition from office in 1730. The remainder of his life was spent in retirement at Beauvais, where he died, clinging to his erroneous opinions to the last.

The growth of Catholic pedagogy in Germany, while rapid and durable, was accomplished in spite of difficulties hardly equalled in any other country. The dreadful havoc of the Reformation; the almost complete extinction of education by the ravages of the Thirty Years' War; and the gradual development, as a result of the principles of the Reformation, of a spirit of sceptical rationalism and infidelity, made the outlook a dreary one indeed. But there was a compensation for the situation in the dauntlessness and persevering energy of those of its people who had held by the ancient faith. Where the circumstances of the times allowed, schools and teachers had been provided and, in many instances, at a great sacrifice. When the enemies of religion carried their errors into the class-room and framed them into systems, there were not lacking those who could do a similar work in behalf of truth and in the interests of the Church of God. Conspicuous amongst them were Ignatius Felbiger, John Sailer, and Bernard Overberg. Felbiger, a priest, a canon, an abbot, and



State Superintendent of education in the Austrian Dominion, under Maria Teresa, was one of the most distinguished Catholic educationists of the eighteenth century. Travel and observation, allied to a constructive faculty of mind and comprehensive research, eminently fitted him for the authorship of a *General Course of Studies* for the normal, high and secondary schools, which met with the royal approbation in 1774 and was adopted throughout the empire. His system was known as the "Sagan Method" from the place in which he lived. Sailer and Overberg were contemporaries and the work of one was largely supplementary to that of the other. What Sailer was in theory, Overberg was in practice. While one in his system insists upon principles, the other occupies himself with their application. Sailer was at first a Jesuit, but, upon the suppression of the Order in 1773, studied for the diocesan priesthood. His promotion was rapid. He began as assistant professor of dogma at the University of Ingolstadt; his next summons was to the episcopal university of Dillingen, where he filled the chair of ethics and pastoral theology. In 1820 he was appointed coadjutor to the Bishop of Regensburg, whom he succeeded in 1829. He died in 1832. His chief title to renown, conjointly with his pedagogical labors, is the strenuous opposition which he offered, and prevailed upon his clergy to offer, to the spirit of Rationalism and its offshoots, by the diligent safeguarding of the minds and hearts of the young against its contamination. Equally celebrated with Felbiger and Sailer, Bernard Overberg was, like them, a priest. He won his great reputation not merely as a teacher and school director, but also for the numerous text-books which he published. The Normal School at Munster was put under his supervision; and while some, amongst them Dr. Stöckl, consider his method hardly equal to the demands of later times, he did a giant's work in his day, the beneficial results of which are still plainly discernible. He died in 1826 at the age of 72.

As in France and Germany, so in Italy the champions of the Church were not idle. Many of them wrote abundantly and well upon the subject of Catholic education. And while some were betrayed, by the seductive influence of State patronage, into a spirit of so-called Christian liberalism, which has marred their

work and dimmed their reputations, others held aloft and unwavering the torch of truth and doctrine. Foremost among them were Raphael Lambruschini, Rayneri, and the unfortunate but brilliant Antonio Rosmini Serbati. All were priests and have given the world a method of education. Lambruschini distinguished himself in the field of pedagogics, first as a professor at Florence and subsequently as the indefatigable editor of numerous journals of education, books for the young, and scientific treatises upon pedagogics. The most famous, as expressing his ideal concept of a perfect education, is his *Dell' Educazione*, published in 1849. He was an active leader in all Catholic educational movements. His co-religionists, however, viewed his liberalistic tendencies with no slight misgiving, while the State showed its appreciation of the same by showering upon him numerous honors; by using his services in various educational reforms; and by conferring upon him a seat in the National Senate. Rosmini, while less of an educator, far surpassed Lambruschini in other departments of knowledge. In his posthumous work entitled *Method in Education* he has covered in theory the entire ground traversed by his contemporary, Froebel, in the "Kindergarten" system, but with a luminous mental grasp which Froebel never possessed. The work is full and interesting, and like most of what he wrote, especially in metaphysics, is characterized by a power of analysis which cleaves the subject to its bottom. The founder of a religious congregation, a man of rare piety, and one, let us believe, of great singleness of purpose, it is to be regretted that his unsound opinions in some matters should have necessitated the public condemnation of certain of his works by Leo XIII. But if Lambruschini and Rosmini marred their labors by the mistakes into which they fell, John Antonio Rayneri is above reproach. He was born in 1810 and died in 1867. His pedagogical influence was greater than even that of Lambruschini. He lectured upon pedagogy for twenty years at the University of Turin. His chief production, *Della Pedagogica*, has immortalized him. It has been styled an "epoch-making" work, for the reason that it embodied the first successful attempt to construct upon scientific principles a thoroughly up-to-date system of education. The effect of his voluminous writings and tireless

activity has been the development in Italy, in our own times, of a great pedagogical school, which stands as a barrier to the progress of anti-Catholic liberalism, which taints while it constitutes the stock-in-trade of most of our modern educational theories. As will be observed, we have confined our remarks to those merely who, by the formulation and successful operation of systems, may truly be said to have been the saviours, as they certainly were the chief propagators, of Catholic education in the troubled periods with which they were respectively identified. There were many others whose work, if not so prominent, was nevertheless considerable and deserves our gratitude. Among them let us recall with honor: in France, Bossuet, Fénelon—whose *L'Education des Filles*, written at the request of the Duchess de Beauvilliers, is still popular and widely read; Fleury, Church historian and Cardinal; Dupanloup, the celebrated Bishop of Orleans; and the Abbé Gaume, whose *Paganism in Education* led to a controversy on the classics at one time famous. In Belgium, Von Bommel, Bishop of Liege. In Germany, Kindermann, Wittemann, Kudler, Franz, Michael, Vierthaler, Devora, Jais, Galura, Gruber, Milde, who died as Archbishop of Vienna; Demeter, Stapf, Van Wessenburg, Bursch, Hergenroether, Zeheter, Rottels, Barthel, Kellner, Ohler, Alleker, and Rolfus and Pfister, joint authors of the great Catholic educational encyclopædia, and others. In Italy, Berti, Poli, Uttini, Becchia, Thomasseo, Paravicini, Columbini, and Ferucci, the two last being women.

With the full energy of its members and the combined strength of its hierarchical organization brought into play to arrest error, it was not surprising that the Church made rapid progress in the work of education from the close of the Thirty Years' War (1648) to the outbreak of the French Revolution. This was particularly the case in France, Germany and Italy. In evidence of the advancement made we have but to cite, by way of illustration, the fact that at the time of its suppression, in 1773, when the spirit of revolt was already abroad, the Society of Jesus had in France 86 colleges. In 1789, upon the eve of the Revolution, the Oratorians were conducting 36 similar institutions, while the Brothers of the Christian Schools had over 100 houses of their Order in active operation. Add to this the splendid and organized work



being done by the bishops and the diocesan clergy in every diocese and parish of the land ; by seminaries, great and small ; by cathedral, parochial, and select schools almost without number. Add to it again that at the same period there were not less than 40 religious orders and congregations, male and female, devoted to education. This was in France alone ; but we may say that proportionally the same progress had been made in other Catholic countries. Not less than eight Catholic universities were founded in Europe between 1648 and 1800. "In grammar-schools and colleges," says Barnard, "France was as well provided in 1789 as in 1849." Religious bigotry and persecution rendered a like progress impossible in England, Ireland, Scotland, Denmark, Norway and Sweden, while endless political broils begot a similar condition of affairs in Spain. The bare list of champions in the cause of Catholic education who flourished during the period under consideration is matter of astonishment ; while a comparative study of pedagogical work accomplished by our Catholic forefathers and by those who delight in aspersing the Church as the parent of ignorance, reveals facts that are not sufficiently known, and which prove that in the matter of education she has forestalled by many years much of the boasted progress to which later times have unjustly laid claim.

We are in a situation at this late date to look back over a stretch of several centuries and put a few pertinent questions, whose answers are not far to seek. For instance, who was the founder of universities, with their varied equipment, and which saw their palmiest days before and not since the Reformation ? The Catholic Church. Who was the founder of colleges ? The Catholic Church. With whom did the ideas of popular education and free schools originate, and by whom were they most liberally encouraged ? The Catholic Church. "To the Christian Church," says Barnard, speaking of the ages before the Reformation, "belongs the high credit of first instituting the public school, or rather the parochial school, for the elementary education of the poor." Again, after speaking of the mediæval development of primary instruction, he adds : "Such was the origin of the popular school, as now generally understood, everywhere the offspring and companion of the Church." Who was the originator of the Normal School ? The Catholic Church. "The earliest move-

ment towards the professional training of teachers," remarks the same writer, "was made in France by the Abbé De La Salle, while canon of the cathedral at Rheims in 1681, and perfected in his training-school for his institute of the Brothers of the Christian Schools in 1684." Who was the founder of Sunday-schools? The Catholic Church. Two hundred years before they were dreamt of in England, Charles Borromeo established the first on record in the cathedral of Milan. It is still in operation—"the oldest Sunday-school in the world," as Barnard calls it. The work which he thus began, De La Salle enlarged upon and perfected a century later. Who was the founder of industrial schools, manual as well as technical? The Catholic Church. In the monasteries, and as early as the days of Charlemagne, we find them flourishing. The Abbé Secretain, in his work upon the subject, speaking of the monastery of Saint Gall, says: "The monastery of Saint Gall, dating from 810, may serve as an example. We find there workshops for shoemakers, armorers, shieldmakers, turners, curriers, goldsmiths, locksmiths, blacksmiths, fullers, etc. . . . Nothing could come up to the solicitude of the Cistercians for the laboring classes, and it is in the abbeys of this Order that the most perfect organization of manual labor is found." The pioneer of technical education in modern times was John Baptist De La Salle. "The fundamental axiom, now old, but in his day new, 'that the unity of science governs the multiplicity of its applications,' was enunciated by him as the basis of the teaching in his central school of arts and manufactures." Who was the founder of orphan asylums? The Catholic Church. Who was the founder of reformatories and refuges? The Catholic Church. And going further into particulars, we may put a final question: To whom does the credit belong of having introduced the classics into the curriculum of modern studies as an invaluable basis for a process of mental training? The Catholic Church. Sturm thought to secure a monopoly of the honor by accusing the Jesuits of having stolen the idea from him. The truth of the matter is that the honor belongs exclusively neither to the Jesuits nor to Sturm. Prior to the advent of either, the Brothers of the Common Schools had a well-graded system of Latin classes in operation in their institutions. And before them we find the same

in some of the more advanced monastic and cathedral schools. Thus, as an example, the renowned William of Wykeham, Bishop of Winchester, nearly two hundred years before the establishment of Sturm's Academy at Strassburg, had had a Latin curriculum of four years' duration in his college. Some idea of the proficiency to which his pupils attained may be gathered from a wager made by one of them that in a single night's time he would compose two hundred Latin verses with not more than two or three mistakes—a wager which, we are told, he won. Thus we might go on almost indefinitely, with ever the same answer. It was the Church which laid the foundation of much more of our educational progress than many are prepared to admit. It is true that little provision was made in the old curricula, whether Catholic or non-Catholic, for physical science. But to criticise them for the lack of it is both illogical and unfair. We must not forget that physical science is largely a product of later, especially nineteenth century, development. Particularly is this true of geology, chemistry, comparative anatomy, paleontology, biology, and a very large and important portion of natural philosophy. We have no more right to blame the scholars of those days for their unacquaintance with such matters than we would have to censure our grandfathers of the Revolution for their ignorance of "X" rays, or the function of protoplasm in the evolutionary theory of life.

But if the educational development within the Church was rapid and thorough and widespread during the period under consideration, it was not more than she needed to face the dreadful ordeal to which the close of the eighteenth century was to subject her. Protestantism had run itself out in countless and contradictory forms of absolute negation. Pantheism in Germany, Deism in France, Naturalism in England, and mental unrest and defiance everywhere had been long at work preparing the world for the greatest political, social, and moral cataclysm it had ever witnessed. We refer, of course, to the French Revolution. What a strange compound of volcanic elements! It embodied the spirit of the barbaric invasions in its vandalism and greed; that of the Reformation, in its rejection of all authority in Church and religion. But it added to both an element distinctively its own, the repudiation of all authority even in the State, substituting for law and order

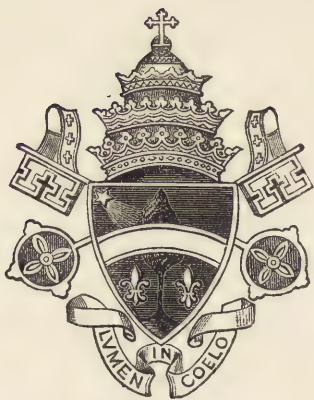


the most unbridled license, paraded under the fictitious names of liberty, equality, and fraternity. Its oncoming was ominous in the extreme. It changed the map of Europe. It broke sceptres. It crumbled thrones. It shattered crowns. It infused into the history and philosophy of life the most subversive theories and principles. Protestantism, which had been for long trifling with the danger, was caught up by the vortex and went down in the confusion, the inexorable logic of events substituting in its stead Rationalism, pure and simple, or disguised under one or other of the effete denominational makeshifts of our times. The Church, while destined to survive it all, naturally enough felt the shock and nowhere more tellingly than in her educational interests. Her teachers were put to death, her schools disbanded, her children wrested from her and brought up in ignorance of their first and paramount duties. The object aimed at by its promoters was unmistakably the utter extinction of all ideas of God and religion as a necessary condition of prosperity and happiness. The advocates of the Revolution had promised much on its behalf. It was to have inaugurated an era of universal intellectual emancipation and reform, and to have sundered forever the bonds which centuries of superstition had forged for the minds and hearts of men. It promised this and more, but realized nothing save destruction and chaos. And as we pause to analyze the import of its profound moral, as read in the sequel of the last hundred years, we are reminded again of the oft-repeated lesson, which the world finds it so hard to learn, that the basis of all true culture and intellectual progress, as well as the secret of all harmony in the complicated framework of our mysterious, individual natures, is the Catholic religion—while the truth of the poet's words is brought home to our minds with ever renewed force and beauty :

“ Let knowledge grow from more to more,  
But more of reverence in us dwell ;  
That mind and soul, according well,  
May make one music as before  
But vaster ” —

EUGENE MAGEVNEY, S.J.

*Chicago, Ill.*



## Analecta.

### EX ACTIS LEONIS XIII ET E SECRETAR. BREVIUM

LEO XIII EPOS ANGLIAE LAUDAT PROBATQUE, ET ITERUM CATHOLICISMI LIBERALIS ET RATIONALISMI FALLACIAS DAMNAT.

*Venerabilibus Fratribus Herberto S. R. E. Presbytero Cardinali Vaughan, Archiepiscopo Westmonasteriensi, Ceterisque ex Provincia Westmonasteriensi Episcopis*

### LEO PP. XIII.

VENERABILES FRATRES, SALUTEM ET APOSTOLICAM BENEDITIONEM.

In maximis occupationibus variisque acerbitatibus solatium Nobis non mediocre semper afferre consuevit summa et constans Episcoporum cum Apostolica Sede coniunctio. Qua laude abundare vos, Venerabiles Fratres, et antea cognoveramus, et hoc postremo tempore idem agnovimus; quo tempore communes litteras vestras, ad populum pro potestate datas, Nostris subii-ciendas oculis curavistis, num responderent iudicio Nostro exquisituri.

Sapientes illae visae sunt et graves. Vos videlicet a Spiritu

Sancto positi Episcopi regere suam quisque partem Ecclesiae Dei, nostis optime omnium quid postulet populorum vestrorum salus, atque id, quod facto opus est, tempestive suadetis et prudenter. Nimis est cognita perniciēs, quae partim premit, partim impendet, ex opinionibus iis fallacissimis, quarum universum genus designari "Catholicismi Liberalis" appellatione solet. Magnitudinem discriminis quod in catholicum nomen apud Anglos hoc tempore intenditur, nequaquam augetis dicendo, sed cuiusmodi est ex-primitis; itemque in documentis praeceptisque Ecclesiae defixa, nihil ultra veritatem vestra excurrit oratio. Quod enim docendo, quod monendo complexi estis, id est omne a Decessoribus Nostris saepe tractatum, a Patribus Concilii Vaticani distincte traditum, a Nobismetipsis non semel vel sermone illustratum, vel litteris.

Saluberrimum consilium, caveri a "Rationalismo" iussisse, qui callide versuteque grassatur, nec venenum est ullum fidei divinae nocentius. Similique ratione quid rectius, quam quod praeceptum a vobis est de obsequio Episcopis debito? Siquidem episcopali subesse ac parere potestati nullo modo optio est, sed plane officium, idemque praecipuum, constitutae divinitus Ecclesiae fundamentum.

Itaque hisce vos de rebus et laudamus magnopere et probamus. Quae autem commemoratis dolenter mala, et recte sentientibus ad praecavendum ostenditis, ex eo fere, ut prima ab origine, nascuntur quod mundani plus nimio valere spiritus, refugientibus animis christianam consuetudinem patiendi, atque ad molliora defluentibus. Atqui conservare fidem inviolate et pro Christi causa propugnare, nisi magna et invicta a difficultatibus constantia, nemo homo potest. Dent igitur studiosius operam colendis animis, quotquot catholicum profitentur nomen; fidei grande munus prudentiae vigilantiaeque armis tueantur; elaborent vehementius in christianarum cultu atque exercitatione virtutum, potissimumque caritati, abnegationi, humilitati, rerumque caducarum contemptioni assuescant.

Adhortati sumus alias, comprecari Deum omnipotentem insisterent, ut ad religionem avitam universum Anglorum genus restituat: vim autem impetrandi per mores probos, per innocentiam vitae quaeri diximus oportere.

Iterum hodie monemus ac rogamus idem. Atque huius rei caussa propagari frequentarique piam Sodalitatem valde cupimus,



titulo "Mariae Matris Perdolentis" auctoritate Nostra institutam. Ita nempe catholicos singulos convenit pro salute aliena contendere, ut studeant insimul suae, ad sanctitatem ipsimet omni ope connixi. "Sic luceat lux vestra coram hominibus, ut videant opera vestra bona, et glorificent Patrem vestrum, qui in coelis est" (Matth. v, 16).

Ad extremum sancta sit apud nostros observantia Romani Pontificatus; ac si qui ex adversariis auctoritatem eius aut elevare dictis, aut in suspicionem adducere nitantur, eos refellant non pavidi. Venerabilis Bedae Ecclesiae doctoris objecta sententia: *Sed ideo beatus Petrus, qui Christum vera fide confessus, vero est amore secutus, specialiter claves regni coelorum et principatum iudicariae potestatis accepit, ut omnes per orbem credentes intelligerent, quia quicumque ab unitate fidei, vel societate illius semetipsos segre-gent, tales nec vinculis peccatorum absolvi, nec ianuam possint regni coelestis ingredi* (Hom. lib. 16).

Divinorum munerum auspicem benevolentiaeque Nostrae paternae testem vobis, Venerabiles Fratres, populoque vestro Apostolicam Benedictionem peramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum, die II februarii 1901, anno Pontificatus Nostri vicesimo tertio.

LEO PP. XIII.

#### E S. CONGREGATIONE RITUUM.

FORMULA BREVIOR BENEDICENDI LILIA IN HONOREM S. ANTONII PATAVINI CONF., DIE 13. JUNII, PRO SACERDOTIBUS FACULTATEM HABENTIBUS, AB APOSTOLICA SEDE OBTENTAM.

Sacerdos superpelliceo et stola coloris albi indutus, lilia benedicturus dicit:

V. Adiutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Deus, Creator et Conservator generis humani, sanctae puritatis amator, dator gratiae spiritualis, et largitor aeternae salutis, benedictione tua sancta bene dic haec lilia, quae pro gratiis exsolvendis,

in honorem sancti Antonii Confessoris tui supplices hodie tibi praesentamus et petimus benedici. Infunde illis salutaris signaculo sanctissimae + Crucis, rorem coelestem. Tu benignissime, qui ea ad odoris suavitatem depellendasque infirmitates, humano usui tribuisti; tali virtute reple et confirma, ut quibuscumque morbis adhibita, seu in domibus locisque posita, vel cum devotione portata fuerint, intercedente eodem famulo tuo Antonio, fugent daemones, continentiam salutarem induant, languores avertant, tibi que servientibus pacem et gratiam concilient. Per Christum Dominum nostrum. Amen.

Deinde aspergit lilia aqua benedicta interim dicens: Asperges me, etc., ac postea subdit:

V. Ora pro nobis, beate Antoni.

R. Ut digni efficiamur promissionibus Christi.

Oremus.

Subveniat plebi tuae, quaesumus Domine, praeclari Confessoris tui beati Antonii devota et iugis deprecatio: quae in praesenti nos tua gratia dignos efficiat, et in futuro gaudio donet aeterno. Per Christum Dominum nostrum. Amen.

Eis dictis, lilia distribuit.

Concordat cum suo Originali, a Ssmo Domino Nostro Leone Papa XIII, ex Sacrorum Rituum Congregationis consulto, die 26 Februarii 1901, approbato.

In fidem etc.

Ex Secretaria Sacr. Rit. Congreg. die 22 Martii 1901.

D. PANICI, Arch. Laodicen., *S. R. Cong. Secret.*

#### E S. CONGREGATIONE INDULGENTIARUM.

##### METHODUS PERAGENDI VIAM CRUCIS IN SACELLIS COMMUNITATUM RELIGIOSARUM.

Procurator Generalis Instituti Fratrum a Scholis huic S. Indulgentiarum Congni sequentia dubia dirimenda proponit:

Quum ex Decreto S. C. Indulg. diei 6 Aug. 1757 in tuto positum sit pium exercitium Viae Crucis peragi aliquando posse absque motu locali de una statione ad aliam; sed juxta methodum a S. Leonardo a Portu Mauritio praescriptam in publico exercitio, unoquoque de populo locum suum tenente Sacerdos

possit cum duobus clericis sive cantoribus circumire ac sistere in qualibet statione, ibique recitare consuetas preces, modo quaeritur:

I. An ista methodus item servari queat, ob loci angustiam, in Sacellis domorum Communitatum religiosarum.

Et quatenus affirmative:

II. An loco sacerdotis cum duobus clericis, unus tantum e fratribus non sacerdos circumire ac sistere in qualibet statione suetasque preces recitare valeat.

Porro S. Congtio, audito unius ex Consultoribus voto, praefatis dubiis respondendum mandavit:

Affirmative ad utrumque.

Datum Romae ex Secria ejusdem S. Congnis die 27 Febr. 1901.

LUCIDUS M. *Card.* PAROCCHI.

FRANCISCUS *Archiep.* AMIDEN., *Secrius.*

### E. SACRA CONGREGATIONE STUDIORUM.

AD LAUREAM IN IURE CANONICO OBTINENDAM, NON REQUIRITUR UT CURSUS THEOLOGICUS FUERIT A CANDIDATO INTEGRE ABSOLUTUS.

Emmanuel de Avil, Dioecesis Habanensis in regione Americana, Isla de Cuba vulgo dicta, peractis studiis ecclesiasticis universis ad quartum usque S. Theologiae annum ante novam studiorum rationem sese contulit consentiente suo Rv.mo Episcopo coram Universitate Ecclesiastica Compostellana ut, expleto curriculo Juris Canonici ad normam hodiernae disciplinae, ad gradus maiores in praefata Facultate potuisset contendere et deinde ad propriam Dioecesim, statuto tempore, redire.

Cum autem obortum sit recentissime dubium a Praefecto Studiorum permotum, utrum, nimirum, ad gradus in Facultate Juris possit legitime contendere qui ad normam vigentis studiorum rationis cursus theologicos integre haud perfecit, etsi omnino iuxta normam vigentem, ut in casu, studia Juris exegisset; orator ne amplius tali dubio retineatur si solutio revera sit negativa, humiliter expostulat dispensationem ad gradus maiores in praedicta facultate obtinendos, ex specialibus circumstantiis quibus premitur et singularibus adiunctis quibus versatur; inter quae sunt recen-



sendae, primo quod etsi Facultatem Theologicam integre non perfectit ad normam novae disciplinae, neque in tali Facultate gradus quaerit, sed in Facultate Juris cuius studia ad normam et iuxta vigentes dispositiones plane perfectit; secundo, quod dubium haud motum fuit cum studiorum exordio neque tum oratori propositum; tertio quod immorari amplius non possit ut operam det studiis iterum theologicis (prout necessarium est si dubium est legitimum), quia tempus fuit taxative determinatum a proprio Ordinario.

Ex quibus, aliisque, si casus dispensatione indigeat eam orator expostulat et deprecatur.

EMMANUEL DE AVILA.

Die 30 Martii 1901 S. Studiorum Congregatio rescripsit.

*Non indigere.*

Sigillum Sacrae Congregationis Studiorum.

#### E S. CONGREGATIONE PROPAGANDAE FIDEI.

DECRETUM "TAMETSI" VIGET IN PAGIS EAST ST. LOUIS,  
CENTREVILLE STATION, ETC.

*Illme et Revme Domine:*

Per litteras die 16 elapsi mensis Martii mihi datas A. T. quaerebat utrum decretum "Tametsi" Conc. Trid. vigere censendum sit in pagis et vicis East St. Louis, Centreville Station, etc., qui in territorio locorum Cahokia et French Village orti sunt: qui tamen in elencho locorum in quibus illud decretum viget, post Conc. BaltimoreNSE III ab Emo Card. Gibbons ad S. Congregationem de Prop. Fide misso non enumerantur. Iamvero cum promulgatio Decreti "Tametsi" sit territorialis, id est extendatur ad totum territorium in quo publicatum fuit, et cum supradicta loca East St. Louis, Centreville Station, etc., si ita sint in territorio in quo idem decretum est in vigore, nullum dubium est, ipsum in iis etiam locis vigere. Omissio vero eorumdem in elencho quo loca subiecta decreto "Tametsi" recensentur, verum statum mutare non potest. Cum ita tuae quaestioni satisfecerim, Deum precor ut te diu sospitet.

Amplitudinis tuae Addictissimus Servus,

M. Card. LEDOCHOWSKI.

Roma, 15 April. 1901.

ALOISIUS VECCIA, *Secret.*

## Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

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### OUR ANALECTA.

The Roman documents for the month are:

I. APOSTOLIC LETTER condemning the false tenets of liberal Catholicism and rationalism—addressed to the Hierarchy of England.

II. S. CONGREGATION OF RITES issues new formula for blessing the Lilies in honor of St. Anthony of Padua; it is to be inserted in the Roman Ritual. The use of the blessing requires special faculties from the Holy See.

III. S. CONGREGATION OF INDULGENCES declares that the usual indulgences of the Way of the Cross may be gained in a religious community by one member moving from station to station and reciting the prayers, to which the others respond from their places.

IV. S. CONGREGATION OF STUDIES replies that it is not necessary for a candidate to have completed the full theological course before taking his degrees in Canon Law.

V. S. CONGREGATION OF PROPAGANDA answers that the decree *Tametsi* is in force in East St. Louis, Centreville Station, etc.

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### HOLY COMMUNION FOR THE SICK.

*Qu.* Will you be kind enough to enlighten us a little in regard to the following matter? What conditions are required, that in this country we may take Holy Communion to those prevented from coming to church, but who are in no danger at all? For instance, are we allowed to take out the Blessed Sacrament, when the person who wishes to receive is hindered from going to the church for only two weeks or

some short space of time? Or suppose the time be less, where a pious person is making the nine first Fridays, and has perhaps made six, then takes sick for a few days, so that unless the Blessed Sacrament is brought to the house, they must be broken off, what must be done? The *Commentarium in Facultates Apostolicas* does not seem to make the matter clear; and it is argued from O'Kane, where he says that for sick people the time for the Easter Communion may be extended by the priest if he has hope that in a short while they may be able to come to the church, that therefore *a fortiori*, when it is not a case of the Easter duty, the priest cannot take them Holy Communion, when the sickness is to be short, or in order to continue the nine first Fridays. Q.

*Resp.* The primary conditions requisite for carrying the Sacred Host to those hindered from going to the church are the disposition and desire of the latter to receive It. The Church makes a law on the subject in the case only of the sick who are in danger of death; but she places no restriction except reverence. The obligation of administering Holy Communion is dependent upon the particular need, the special benefit of the individual who is to receive, and this, in the main, must determine the judgment of a pastor of souls. It is well known that a person who has received Viaticum, may receive again and again at intervals, just as he was accustomed during health; and he need not observe the usual fast in this case, according to the common teaching of theologians. The reason for this indulgence is that the Sacrament is ministered to the sick, not merely for the purpose of making it possible for them to fulfil the precept of the Church, but likewise to fortify them against temptation, and to nourish them in the spiritual life. The same reason applies in other cases of relative need. Hence, to use the words of the eminent Franciscan moralist, Father Elbel, "*cum infirmi tali robore saepius egeant, plane debent ipsis hoc sacramentum saepius administrari, modo rationabiliter id postulent.*" He also answers the question, as to how often the Holy Communion may be given under such circumstances, by leaving it to the zeal of the pastor, who ought to be guided by the need and devotion of his penitent. Laymann appears to favor the general rule, that people prevented from receiving in church might be allowed to receive as often as they were accustomed to receive



when they could go, provided the administration of the Sacraments can be performed with becoming reverence. The becoming reverence in these missionary countries is, as a rule, safeguarded by the same conditions which safeguard the ordinary private administration to the sick or dying.

The principal motive, therefore, in determining the propriety of taking the Blessed Sacrament to the faithful at their homes is first their need, and secondly, the devout desire which they have to receive It. There is little danger of exposing the Blessed Sacrament to irreverence, such as would arise from the mere fact that It is carried to a private house, provided other ordinary means to guard devotion are observed. If O'Kane suggests the deferring of the Easter Communion for people who may be able in a short time to come to church, he consults the convenience of missionaries or pastors with regard to the faithful in general; but he does not include under this aspect persons who especially desire to receive immediately, such as those who wish to complete the nine first Fridays.

Where it is not sickness but other reasons that keep a person from church, the circumstances must determine the judgment of the pastor as to whether there is sufficient motive for satisfying the desire of a person to receive Holy Communion without the devotional help afforded by assistance at the offices of the Church.

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#### THE JUBILEE CONFESSION.

1. Can a confessor, by virtue of the special faculties of the Jubilee, absolve a penitent who has sins or censures, otherwise reserved, on his first appearance in the confessional, before he has made any visits or fulfilled any other conditions for gaining the Indulgence, but who wishes to make this his Jubilee confession in order to avail himself of the benefit of the special faculties?

2. If after such confession he undertakes to make all the visits, but before he has finished the visits he commits a grievous sin, must he not go to confession again to get the Indulgence?

3. If he finds it necessary to make a second confession in order to be in a state of grace so that the Indulgence may be gained, please state whether this latter or the former should be considered the Jubilee confession.

4. If the latter be the Jubilee confession, would the absolution in the former case be valid?

5. Assuming purity of intention in the first instance, would the absolution hold good although the penitent made no further effort to fulfil the other conditions for gaining the Indulgence?

6. Would it be safer in such cases to require penitents to make the visits first and receive the Sacraments afterwards?

I have proposed the questions to some of my clerical friends and find that some hold that absolutions may be given in every case at the beginning; while others hold that it would be proper to defer the giving of the Sacraments until the visits have been made in such cases; that if it be desirable to give the Sacraments in advance, the Sacrament had better be sought in the ordinary way. I may add that there are already instances of faculties being sought and obtained according to the latter view.

My friends and I await your valued opinion with lively interest.

CONFESSOR.

*Resp.*—1. The confession may be made and absolution from censures given before the visits, with the intention of gaining the Jubilee.

2. Yes. (*Cf.* Putzer, p. 19, n. 7, g.: “Nova instituenda est ab eo qui post confessionem Jubilaei et ante ultimum opus in mortale lapsus est.”)

3 and 4. Both confessions *in ordine ad Jubilaeum* dispose the penitent *per modum unius*.

5. Yes; so it is stated in the Bull of extension: “Si qui autem post obtentas,” etc.

6. Not always; because the confession may dispose them to make the visits with more fervor, etc.

The passage, last referred to in the Bull of extension, is evidence that the Holy Father contemplated the case of persons making the Jubilee confession before they had completed the visits or other works imposed. It reads in full: “Si qui autem post obtentas absolutiones a censuris, aut votorum commutationes seu dispensationes praedictas, serium illud ac sincerum ad id alias requisitum propositum ejusdem Jubilaei lucrandi, ac cetera necessaria opera adimplendi mutaverint; licet propter id ipsum a peccati reatu immunes vix censeri possint; *nihilominus hujusmodi absolu-*

*tionēs, commutationes et dispensationes ab ipsis cum prædicta animi dispositione obtentas, in suo vigore persistere decernimus et declaramus."*

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#### PROOF OF THE EXISTENCE OF GOD TO A DEAF-MUTE.

The following interesting communication, which comes in the nature of a question, has been held back for some time. An answer to it will be found in the third article of this number, "The Personal Factor in Religious Belief."

Many years ago I was one autumn evening sitting on the veranda at the back of our presbytery when two men approached, evidently intending to speak to me. They were gesticulating, as I thought, rather violently, and I feared that there was a dispute in which they meant me to act as judge or referee. When they came close to where I was sitting, however, one of them respectfully lifted his hat and made a motion to kiss my hand, after the fashion of the Poles when they meet a priest. Then he told me that his companion was a deaf-mute, who, though never baptized, had occasionally shown a disposition to go to church. Despite his lack of speech and hearing the latter was intelligent and well educated; for the affliction had come upon him in some unaccountable way through being terrified in boyhood on occasion of an accident which had killed his parents and an only brother. Until recently he had been seemingly content with his sad lot, peaceful and even happy in the fulfilment of certain self-imposed duties, for he had ample means. But during the past five months a peculiar melancholy had taken possession of him and caused him at times to break out into tears and wring his hands and look up as if imploring help from God. Sometimes he had been seen kneeling down as if about to pray, then suddenly rising with a gesture of disappointment. He now came, at the suggestion of his friend (who was a good Catholic, as I knew, although he had but a short time before this incident moved into our parish with his family) to seek consolation in religion. He was willing to be instructed, in the hope of finding some relief, though sceptic by disposition and previous habits of mind. "It is my wife and child who have influenced him most," said my interlocutor; "he has seen them pray, when Anna took the little one to bed, and it touched him; yet he did not think he could himself pray, for he had no faith."



I looked at the unfortunate man and saw that his hair was perfectly white. The muscles of his face were drawn as if in continual pain; but his eyes, bright and full of intelligence, gleamed out of a face comparatively young. From what his friend had said I felt convinced that I had to deal with a naturally proud temper, and that the first step in this as in most other cases of conversion was to make him understand his dependence on God, which disposition induces a logical necessity of prayer and begets docility, both of which qualities prepare the mind for further instruction in the different truths of faith.

I bade my visitors be seated; expressed some pleasure for their call, and made a faint show of sympathy for the unfortunate deaf-mute, whose sensibility I feared to wound by too cordial a condolence. As the friend who brought him had to interpret our conversation by signs, I found time to collect my thoughts and also to watch the impression of my words intended to draw him to an acknowledgment of confidence in God.

Naturally I began by referring to the existence of God. When our deaf-mute understood, he looked up and shook his head. He would be glad to believe in a heavenly Father; but where was He? How did He manifest Himself? If He gave us senses, those senses ought to reveal Him. Even when he had had his senses of speech and of hearing, he could not recollect that God had ever spoken to him. He had still his sight, his touch, but could not get himself to feel that there was such a Being as they call God.

I admitted that God was not to be perceived by physical sense directly, because He is a spirit; but that we could see Him with our mind; that the evidence of universal order in the material, the intellectual, and the moral existence betokened an intelligent Creator and Conservator whose action produced the effects of which our senses were witness.

When he grasped my meaning he looked at me intently, almost sadly, and then in his sign language, in which for the first time I saw the power of expressing intense feeling, answered that the world was full of disorder; that chaos, failure, strife were everywhere, and that they were not always due to perverse man. He pointed to the destructive elements, the sudden cataclysms, the instinctive enmity of the animals, the hostility and race hatred of man even where there is no provocation. I tried to show him that this disorder was accidental; that beneath it all there was an established design which we could not but

recognize as the rule underlying creation ; that sin had caused indeed a rebellion in man, and a distortion in nature, but that this was an abnormal effect of a fundamentally well ordered creation. He thought in silence for some time and then signified that if God has created the hyena, which devours man, He contradicts Himself in that work, since He must have created man to live.

The difficulty of this man's mind was apparent to me, and I abandoned the argument from design commonly adduced by apologists to prove the existence of God. When he saw that I was disappointed in him, he seemed to regret his opposition and took my hand with an expression as if to say, "How I would like to believe what you say, but I cannot!"

The action supplied me with a sudden inspiration. If I could not convince his mind which, although intelligent, had been warped by early prejudice so as to make him incapable of realizing the logical force of a rational First Cause of creation, I might reach the desired effect through his heart.

"What made you anxious to come here?" I asked.

"The desire to get relief from oppression of mind."

"And did you think that I could relieve you by material means, like a physician, or by some other—spiritual means?"

"By some spiritual means, some philosophical, or (as you call it) religious doctrine."

"What made you think there was such a remedy for your ailment?"

"The knowledge that the ailment was not physical, but internal, immaterial, and could not therefore be reached by a physician or by external means."

"Who told you this?"

"I felt it."

"You felt there was a power that could help you, a power within reach of man, yet not tangible? That feeling is the *voice of God*!"

He seemed to be more pleased and satisfied with this than with what I had said before. I went on to draw his attention to another manifestation of that voice.

"Does it not sometimes, when you are alone, and have done what pleases you by an impulse of your nature, tell you, 'That is not right?' It is the voice of God calling you to order."

In this strain we conversed for some time, as best we could, for it was no easy task for the interpreter to make plain the abstract terms ;

and if we had not been aided by the natural intelligence of the deaf-mute, who seemed instinctively to grasp my meaning—probably by reason of his early education—we should hardly have made much progress.

Suffice it to say that my visitors returned soon, and returned often ; and my deaf-mute was eventually received into the Church and is now a faithful Catholic.

But the reason of my detailing this incident is not so much to entertain the readers of the *ECCLESIASTICAL REVIEW*, as to direct attention of our apologists to the fact that the argument from design for the existence of God is not so universally cogent as the old apologetic writers make us believe. The subject deserves treatment from a practical point of view, and many readers of the *REVIEW* would share no doubt my own wish to see it treated in its pages.

A. P. C.

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#### THE ASSOCIATION FOR THE PROPAGATION OF THE FAITH DURING 1900.

The closing of the last century witnessed an increase in the interest among Catholics for our foreign mission work. The net contributions for the year 1900 amounted to \$1,369,740.17. During the previous year the sum total collected was \$1,364,054.79, that is, nearly \$6,000 less, although the circumstances were in some respects more favorable for collecting.

It is interesting to compare the efforts made in different countries and dioceses towards aiding our most self-sacrificing missionaries, men and women who, though hardly known to the world, are in all probability the saints and heroes that are greatest in the judgment of God.

At the head of the list of contributors stands France, which contributes more than all the rest of the Catholic world. The city and diocese of Lyons alone offers more than Italy, Spain, and Portugal combined ; whilst Paris, second highest on the list, returns a sum considerably larger than that reached by the United States and Canada, although we have the magnificent example of Boston contributing \$22,742.45. Some estimate of the share borne by the various nationalities may be formed from the following statement of the Central Bureau in France :—



France . . . . .	\$813,681 59	Central and South America	
German Countries (including		(including Mexico) . . .	\$45,207 85
Austria and Switzerland).	187,123 96	Spain and Portugal . . .	42,183 96
Belgium and Netherlands .	90,248 30	Canada . . . . .	3,591 07
Italy (including Monaco, the		Africa . . . . .	6,330 58
Missions of the Levant,		Australasia . . . . .	2,184 49
Greece and Turkey)	63,445 87	Asia . . . . .	1,220 62
Great Britain and Ireland .	43,004 21		

In the United States the total amount collected was \$71,229.35. This sum was contributed in very unequal parts from the various dioceses as follows:—

Boston . . . . .	\$22,742 45	Springfield . . . . .	\$1,513 80
New York . . . . .	5,733 30	Portland . . . . .	1,302 54
Baltimore . . . . .	3,299 22	St. Louis . . . . .	1,212 75
Pittsburg . . . . .	3,197 62	Milwaukee . . . . .	1,286 78
Chicago . . . . .	2,269 88	St. Paul . . . . .	1,251 22
Providence . . . . .	2,029 82	Cincinnati . . . . .	1,164 05
Cleveland . . . . .	1,719 83	Dubuque . . . . .	1,077 07
Newark . . . . .	1,594 80	Manchester . . . . .	1,052 56
Indianapolis . . . . .	1,570 46	Louisville . . . . .	1,014 24

The remaining dioceses are below a thousand dollars. In some cases, as in Pittsburg, special donations between \$600.00 and \$100.00 have helped to swell the amount; but in the same localities the remaining contributions have usually been above the general average, showing that the result was due to the zeal of the clergy and people in this particular direction. No doubt the good example set by the above-named dioceses will increase the devotion of our Catholics in coming years towards this most worthy object of the Propagation of the Faith which generously aided our own missions during the pioneer years of the Church here.

## THE NON-CATHOLIC MISSION AND THE LEAKAGE.

(Communicated.)

From a communication which appeared in the last number of the ECCLESIASTICAL REVIEW, entitled, "What of the Leakage?" it would seem that the writer fails to appreciate that one of the great means of "stopping the leakage" is the non-Catholic mission. It is a one-sided view to imagine that lectures to non-Catholics merely dissipate prejudice, remove erroneous views of Catholic teaching, or bring converts into the fold by the hundred.

Over and above the direct appeal to the outsider the non-Catholic mission effects an incalculable good upon our own. If rightly conducted for two or three weeks, the daily appeal to delinquent Catholics will be answered by many a poor soul, longing to come back, yet dreading to approach the Sacrament of Penance. Frequently during the fortnight devoted to non-Catholics, apostates from money, social or political motives, adults who for various reasons have never been instructed for their first confession, and hardened sinners who had allowed Catholic mission after mission go unheeded by, have to the number of three hundred and four hundred returned to the fold in the glow and enthusiasm of the abundant graces of a successful mission to non-Catholics. Frequently the leakage caused by mixed marriages, by concubinage, by personal grievance with some pastor or confessor, is repaired to an extraordinary extent; whereas Catholic missions and pastoral visitations have failed for years to reach them.

After a good Catholic mission of from one to four weeks, where the good done is not measured by the mere attendance of great crowds or by the mechanical return of the so-called "mission Catholics," but by the unspeakable and divine witness of the Sacrament of Christ's mercy, the non-Catholic mission reaches out its hand to those who have not so much as heard of the Catholic mission.

The great daily papers in our large cities which will scarcely deign to notice the ordinary Catholic missions, so numerous have they become, will for weeks devote parts of their columns to the non-Catholic lectures, which as yet possess the charm of the newspaper—novelty. The result is that the Catholic outcasts will come first of all to the church they have not entered for years, and then hearing the appeal to call will come to the parish house to visit the priest, whom in their heart of hearts they still love. Sad indeed, that the divorce question is in hundreds of cases the one insurmountable obstacle to their return. I remember one day three women calling together. "Protestants, I suppose?" "No, Father, Catholics in name, but not in reality." All had been married outside the Church; all had children unbaptized; all returned after a few kind words. That one visit meant three whole families back again, and the husband on the road to the Church. "Did you attend the Catholic mission?" "No; we have not been to church in years. But we read of these lectures to non-Catholics, and we felt that if they were receiving the grace of God, surely God would not refuse us."

Frequently, too—and it is a strange thing in human nature—a

Catholic man or woman who never approaches the Sacraments and yet glories in the fact of being *born* a Catholic, will bring with pride Protestant friends to hear "their priest." "He will answer all your questions, even if I cannot."

In the church, after the lecture of the evening, or during the day in the parish house, a few kind words to such souls will win perforce the reason of their practical apostasy, and the confession of sin proves instantly, as Father Hudson said lately in the *Ave Maria*: "For the apostate Catholic, there is only a short step from the *Confiteor* to the *Credo*."

Throughout the country, therefore, pastors are everywhere realizing the great good done to their own people by the non-Catholic missions; and experience is the witness of their great power in bringing back our own stray sheep, as well as the outsiders.

B. C.

#### PROPER METHODS OF CLEANING CHURCHES.

The College of Physicians and Surgeons of Columbia University recently issued a series of papers entitled "Studies from the Department of Pathology," in which, among other things, the question of cleaning public buildings is discussed with a view of preventing the dissemination of disease. Experiments conducted by Mr. Elmer Firth, Sanitary Engineer, have shown that the ordinary methods of cleaning frequently result in stirring up instead of removing micro-organisms which become injurious to those who breathe the air laden with dust. Mr. Firth points out that certain precautions are to be taken in cleaning public buildings so as to keep noxious contamination not only from the surface of the walls and furniture, but also from the air.

In the first place, absorbent floor materials should be avoided as much as possible, as these offer secret storeroom for dust and dirt. Hence carpets, fibre matting, and reticulated covers should not be placed in the aisles of churches, but rather non-absorbent flooring, tiles, linoleum, or rubber mats. Damp sawdust should be scattered over the floor before sweeping, so as to gather some of the dust. Dry sweeping and dusting should be avoided. The cleaning should be done at such times as to allow a good interval between the work and the admission of persons into the room.



Counter-currents of air may keep organisms in suspension for a long time; hence the manner of ventilation after the cleaning of a building should be such that a draught is created in a direct line through the church. Damp cloths, mopping, and washing are the safest means of removing the concrete impurities that settle in public places, after they have been swept. Wooden flooring retains the dampness for a long time, and should for that reason be avoided in public buildings as much as possible. The matter accumulated in sweeping should not be merely transferred to the nearest nook, but disposed of so as to be completely out of the reach of harm.

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### THE BLESSING "IN ARTICULO MORTIS."

(Communicated.)

In Father Mulligan's article on "The Priest in the Sick-Ward," I find: (1) that the last blessing is not repeated even though the patient be in mortal sin at the time it is imparted, or if a mortal sin be committed after it is imparted; (2) that it is not repeated even when a priest may lawfully readminister the Sacrament of Extreme Unction in case of protracted illness; (3) the general rule is that the last blessing is repeated only when the priest ought to reanoint; and (4) that many priests make a practice of giving the last blessing (probably he means several times) in the same sickness, and it is in no way wrong to do so, if it is done for the purpose of making the application of the blessing more certainly valid.

For all this he quotes Konings-Putzer's *Commentarium*. But surely it all must lead to great confusion. If the blessing is not repeated, even when received in mortal sin, it is strange that some priests should "make a practice" of giving the last blessing, and be not wrong in doing so. Nor would the intention seem to make a great difference, since, I presume, the intention of the priest is to convey, and the sick person to receive, the blessing and indulgence as completely as his disposition will allow.

If the blessing is not repeated even when the priest may lawfully reanoint, why is it the general rule that the last blessing is repeated only when the priest ought to readminister the Sacrament of Extreme Unction?

De Herdt, in answer to the question, May this Apostolic blessing be repeated? answers: "Yes; *in diverso mortis articulo*;" and

he quotes the faculties given to bishops in this matter: "Quoties aliquem in mortis articulo constitutum esse contigerit toties Apostolicam benedictionem impertiri valeas." He answers also to the same question, "No; *in eodem articulo mortis*," whether by the same priest or by many who have this faculty, quoting for this latter Benedict XIV. He concludes that the blessing cannot be repeated in the same danger of death, even though this danger be protracted; but if the danger ceases, and the patient improves, and later falls into a new danger of death, "*licet ex eodem morbo*," the blessing may again be given.

He goes on to say that the blessing may be repeated if at first it were invalid, because the patient was not in the state of grace or from defect of other necessary conditions. This is plain proof that he considers the blessing given to a person in mortal sin to be invalid. Of course it should then be repeated.

Let us turn to O'Kane, whose book is styled by the S. Congregation of Rites, "*accuratissimum opus*." In § 960 we find that the circumstances in which the benediction is to be given or refused are evidently the same as those in which Extreme Unction is to be given or refused. In 962 he says that the benediction may be repeated in the circumstances in which Extreme Unction may be repeated—in case of relapse after partial recovery, but not in case of protracted illness where the same danger still continues. In 963 we read: "If the person, however, be not in the state of grace when the benediction is given, it is of no avail, and should be repeated when he recovers the state of grace." In the same paragraph he says that the blessing should not be repeated for one who after he had received it in the state of grace falls into mortal sin, which he confesses and from which he is absolved before death.

In practice it seems we may safely follow the teaching of O'Kane, which has the approval of the S. Congregation of Rites, February 14, 1868, a much later date than the responses referred to in Father Muligan's article, viz., 1841 and 1845. The teaching referred to is:

1. To give the blessing when Extreme Unction is given, and to repeat it when we may reanoint and only then.
2. To give the blessing a second time when it was first received in mortal sin.
3. It may be given conditionally to those in danger of death, though not from sickness.

VICARIUS.

## A PATTERN FOR MAKING THE "ORDO" OF 1902.

(Continued.)

## MAY.

- † 1 F. 5. PHILIPPI ET IACOBI *d. 2. cl.*  
 2 F. 6. Athanasii *d.*  
 † 3 S. INVENTIO CRUCIS *d. 2. cl. c.*  
 Alexandri I. et Soc. in Laud. et  
 Miss. priv.  
 † 4 D. 5. p. Pascha. Monicae *d. c. Dom.*  
*—Inc. Ep. I. Petri.*  
 5 F. 2. ROGAT. Pii V. *d. c. fer.*  
 6 F. 3. ROGAT. Ioannis ante P. L.  
*d. m. (In Miss. 2. or. fer.).*  
 7 F. 4. ROGAT. Vigil. Ascens. Sta-  
 nislai *d. c. Vigil. (In Miss. 3. or.*  
*Rogat.)*  
 † 8 F. 5. ASCENSIO DOMINI *d. 1.*  
*cl. cum oct.*  
 9 F. 6. Gregorii Naz. *d. c. oct.—*  
*Inc. Ep. II. Petri.*  
 10 S. Antonini *d. c. oct. ac Gordiani*  
*et Epimachi.*  
 † 11 D. infra oct. De ea *sem. c. oct.—*  
*Inc. Ep. I. Ioannis.*  
 12 F. 2. Nerei et Soc. *sem. c. oct.*  
 13 F. 3. App. Michaëlis Archang. (*f.*  
*8 hui.) d. m. c. oct.*  
 14 F. 4. De oct. *sem. c. Bonifacii.—*  
*Inc. Ep. II. Ioannis.*  
 15 F. 5. Oct. Ascens. *d.*  
 16 F. 6. Ubaldi *sem. (alig. loc. Ioan-*  
*nis Nepomuc. d.) c. fer.—Inc. Ep.*  
*III. Ioannis.*  
 17 S. Vig. Pent. De ea *sem. c. (cum 9*  
*l. ex 3 una) Paschalis Baylon in*  
*Laud. tant.—Inc. Ep. Iudae "Ces-*  
*sant Octavae."*  
 † 18 D. PENTECOSTES *d. 1. cl. cum.*  
*oct. privil. (nihil de Venantio).*  
 † 19 F. 2. DE EA *d. 1. cl. (nihil de*  
*Petro Caelestino et de Pudentiana).*  
 † 20 F. 3. DE EA *d. 1. cl. (Nihil de*  
*Bernardino Senens).*  
 21 F. 4. QUAT. TEMP. De ea *sem.*  
*(In Italia c. Felicis a Cantal. —*  
*alig. loc. extra Ital. c. Ubaldi, ass.*  
*ex 16 hui.).*

- 22 F. 5. De ea *sem. (alig. loc. in*  
*Italia c. Ubaldi, ass. ex 16 hui.).*  
 23 F. 6. QUAT. TEMP. *sem.*  
 24 S. QUAT. TEMP. *sem.*

## Incipit pars aestiva Breviarii.

- † 25 D. 1. p. Pent. 1. *cl. TRINITATIS d.*  
*2. cl. c. Gregorii VII., Dom. (ac*  
*Urbani I. in Laud. et Miss. priv.).*  
 26 F. 2. Philippi Neri *d. c. Eleu-*  
*therii—Inc. lib. I. Reg. (Romae †*  
*PHILIPPI NERI d. 2. cl. c. Eleu-*  
*therii in Laud. et Miss. priv.).*  
 27 F. 3. Bedae Venerabilis *d. c. Io-*  
*annis I.*  
 28 F. 4. Augustini Cantuar. *d.—Ro-*  
*mae. Inc. lib. I. Reg. ex Dom.*  
*praeac.*  
 † 29 F. 5. CORPORIS CHRISTI *d.*  
*1. cl. cum. oct. privil.—alig. loc.*  
*cum oct. privil. ut Epiph. (nihil de*  
*Maria Magdalena).*  
 30 F. 6. De oct. *sem. c. sine l. (in*  
*Stat. Eccl. Ferdinandi III. ac) Fel-*  
*icis I.*  
 31 S. Angelae Merici *d. c. oct. ac*  
*Petronillae.*

## JUNE.

- † 1 D. infra oct. 2. p. Pent. De ea *sem.*  
*c. oct.*  
 2 F. 2. De oct. *sem. c. (sine l.) Mar-*  
*cellini et Soc.*  
 3 F. 3. De oct. *sem.*  
 4 F. 4. Francisci Caracc. *d. c. oct.*  
 5 F. 5. Oct. Corporis Christi *d. c.*  
*(sine l.) Bonifacii.*  
 6 F. 6. CORDIS IESU *d. 1. cl.*  
*(nihil de Norberto).*  
 7 S. De B. M. in Sabb. *simp.—vel*  
*Vot. Imm. Concept.—In Stat. Eccl.*  
*B. M. V. Auxil. Christ. (f. 24 Mai.)*  
*d. m.*  
 † 8 D. 3. p. Pent. De ea *sem.*  
 9 F. 2. Primi et Feliciani *simp.—*



- vel. Vot. Angel. c. Primi et Feliciani.*
- 10 F. 3. Margaritae *sem.*
- 11 F. 4. Barnabae *d. m.*
- 12 F. 5. Ioannis a S. Facundo *d. c.* Basilidis et Soc.
- 13 F. 6. Antonii *d.*
- 14 S. Basilii *d.*
- † 15 D. 4. p. Pent. De ea *sem. c. Viti et Soc.*
- 16 F. 2. De ea—*vel Vot. Angel.*
- 17 F. 3. De ea—*vel Vot. App. (Romae Vot. Petri et Pauli).*
- 18 F. 4. Marci et Marcelliani *simp. —vel Vot. Ioseph, c. Marci et Marcelliani.*
- 19 F. 5. Iulianae de Falconeriis *d. c.* Gervasii et Protasii.
- 20 F. 6. Silverii *simp. —vel Vot. Passionis, c. Silverii.*
- 21 S. Aloisii *d.*
- † 22 D. 5. p. Pent. De ea *sem. c. Paulini. —Inc. lib. II. Reg.*
- 23 F. 2. Vigil. De ea —*vel Vot. Angel. c. Vigil.*
- † 24 F. 3. NATIV. IOANNIS BAPTISTAE *d. 1. cl. cum. oct.*
- 25 F. 4. Gulielmi *d. (Romae et aliq. loc. Gallicani d.) c. oct.*
- 26 F. 5. Ioannis et Pauli *d. c. oct.*
- 27 F. 6. De oct. *sem. —Hymn. Vesp. coniung. cum hymn. Matut. —Romae et aliq. loc. Gulielmi (ass. ex 25 hui.) d. c. oct.*
- 28 S. Vigil Leonis II. *sem. c. oct. et Vigil.*
- † 29 D. 6. p. Pent. PETRI et PAULI *d. 1. cl. cum. oct. c. Dom. —aliq. loc. c. Dom. et omn. App.*
- 30 F. 2. Comm. Pauli *d. m. c. Petri Ap. ac oct.*
- cessi et Martiniani in Laud. et Miss. priv.
- 3 F. 5. De oct. *sem.*
- 4 F. 6. De oct. *sem.*
- 5 S. Antonii M. Zaccaria *d. c. oct.*
- † 6 D. 7. p. Pent. PRETIOSISS. SANGUINIS DNI *d. 2. cl. c. diei oct. App. et Dom.*
- 7 F. 2. Cyrilli et Methodii *d. —Inc. lib. III. Reg. ex Dom. praec.*
- 8 F. 3. Elisabeth Portug. *sem.*
- 9 F. 4. De ea—*vel Vot. Ioseph—Romae. Prodigior. B. M. V. d. m. —In Stat. Eccl. Veronicae de Iulianis d.*
- 10 F. 5. Septem Fratrum *sem.*
- 11 F. 6. Pii I. *simp. —vel Vot. Passionis, c. Pii I. —Romae Veronicae de Iulianis (ass. ex 9 hui.) d. c. Pii I.*
- 12 S. Ioannis Gualberti *d. c. Naboris et Felicis.*
- † 13 D. 8. p. Pent. De ea *sem. c. Anacleti—aliq. loc. Comm. omn. Pontif. d. c. Dom. et Anacleti.*
- 14 F. 2. Bonaventurae *d.*
- 15 F. 3. Henrici *sem.*
- 16 F. 4. B. M. V. de Monte Carmelo *d. m.*
- 17 F. 5. Alexii *sem. (Romae d.).*
- 18 F. 6. Camilli *d. c. Symphorosae et Filiorum.*
- 19 S. Vincentii a Paulo *d.*
- † 20 D. 9. p. Pent. Hieronymi Aemiliani *d. c. Dom. et Margaritae. —Inc. lib. IV. Reg.*
- 21 F. 2. Praxedis *simp. —vel Vot. Angel. c. Praxedis.*
- 22 F. 3. M. Magdalенаe *d.*
- 23 F. 4. Apollinaris *d. c. Liborii.*
- 24 F. 5. Vigil. De ea, c. Christinae —*vel Vot. Sacram. c. Vigil. et Christinae.*
- † 25 F. 6. IACOBI *d. 2. cl. c. Christophori in Laud. et Miss. priv.*
- † 26 S. ANNAE *d. 2. cl.*
- † 27 D. 10 p. Pent. De ea *sem. c. Pantaleonis.*
- 28 F. 2. Nazarii et Soc. *sem.*

JULY.

- 1 F. 3. Nativ. Ioann. *d. Hymn. Vesp. coniung. cum hymn. Matut. c. oct. App.*
- 2 F. 4. VISITATIONIS B. M. V. *d. 2. cl. c. (Romae oct. App. ac) Pro-*

29 F. 3. Marthae *sem.* c. Felicis II. et Soc.

30 F. 4. Abdon et Sennen *simp.*—*vel* Vot. Ioseph, c. Abdon et Sennen.

31 F. 5. Ignatii de Loiola *d.*

# AUGUST.

1 F. 6. Petri ad Vincula *d. m. c.* Pauli Ap. ac Machabaeorum.

2 S. Alphonsi *d. c.* Stephani I.

† 3 Dom. II. p. Pent. I. Aug. De ea *sem. c.* (*cum g. l. ex 4. et 5. tant.*) Invent. Stephani. — *Inc. Parab. Salom.*

4 F. 2. Dominici *d. m.*

5 F. 3. Dedic. B. M. V. ad Nives *d. m.*

6 F. 4. Transfig. Dni. *d. m. c.* Xysti II. et Soc.

7 F. 5. Caietani *d. c.* Donati.

8 F. 6. Cyriaci et Soc. *sem.*

9 S. Vigil. De ea, c. Romani—*vel* Vot. Imm. Concept. c. Vigil. et Romani.

† 10 D. 12. p. Pent. 2. Aug. LAURENTII *d. 2. cl. cum oct. c. Dom.*

11 F. 2. De oct. *sem. c.* Tiburtii et Susannae.—*Inc. lib. Ecclesiastes, ex Dom. praec.*

12 F. 3. Clarae *d. c. oct.*

13 F. 4. De oct. *sem. c.* Hippolyti et Cassiani.

14 F. 5. Vigil. De oct. *sem. c.* Vigil. ac Eusebii. Miss. Vigil. c. oct. ac Eusebii.

† 15 F. 6. ASSUMPTIONIS B. M. V. *d. 1. cl. cum oct.*

16 S. Hyacinthi *d. (alig. loc. Rochi d.) c. 2 oct.*

† 17 D. 13. p. Pent. 3. Aug. IOACHIM *d. 2. cl. c. diei oct. Laurentii ac Dom. tant.*—In Vesp. com. oct. Assumpt., diei oct. Laurentii, Dom.

Noct. pr. c. Agapiti.—*alig. loc. ac Agapiti. — alig. loc.* In Vesp. com. Hyacinthi, diei oct. Laurentii, Dom. ac. Agapiti.

18 F. 2. De oct. Assumpt. *sem. ll. 1.* Hyacinthi (*ass. ex 16 hui.*) *d. c. oct. et Agapiti. Inc. lib. Sapientiae, ex Dom. praec.*

19 F. 3. De oct. *sem.*

20 F. 4. Bernardi *d. c. oct.*—*Inc. lib. Sapientiae, ex Dom. praec. (nisi huiusmodi Initium iam lectum fuerit).*

21 F. 5. Io. Franc. Fremiot de Chantal. *d. c. oct.*

22 F. 6. Oct. Assumpt. *d. c.* Timothei et Soc.

23 S. Vigil. Philippi Benitii *d. c. Vigil.*

† 24 D. 14. p. Pent. 4. Aug. BARTHOLOMAEI *d. 2. cl. c. Dom. Romae. De ea sem.*—*Inc. lib. Ecclesiastici. — alig. loc. (ubi fest. S. Barthol. cel. die 25) Purissimi Cordis B. M. V. d. m. c. Dom.*

25 F. 2. Ludovici *sem. (in Gallia d.) — Inc. lib. Ecclesiastici, ex Dom. praec. — Romae † BARTHOLOMAEI d. 2. cl.*

26 F. 3. Zephyrini *simp.*—*vel* Vot. App. c. Zephyrini. — *Romae Ludovici sem. c. Zephyrini. — alig. loc. (ubi fest. S. Barthol. cel. die 24) Purissimi Cordis B. M. V. f. 24 hui.) d. m. c. Zephyrini.*

27 F. 4. Ioseph Calasancii *id.*

28 F. 5. Augustini *d. c.* Hermetis.

29 F. 6. Decollat. Ioannis Bapt. *d. m. c. Sabinae.*

30 S. Rosae Limanae *d. c.* Felicis et Adaucti. (Hoc anno omitt. Dom. 5. Aug. cum sua hebdom.)

(To be concluded.)

## THE BOOKS OF THE "WARS OF JAHWE" AND OF "JASHAR."

(Quoted in Numb. 21: 14, and in Joshua and 2 Sam.)

*To the Editor of the AMERICAN ECCLESIASTICAL REVIEW:*

In your issue for this month [April] and on p. 399 you say: "The fact that there existed, at the time when the present text of the Mosaic Pentateuch was written, a collection of songs called 'The Book of the Wars of Jahweh,' is suggested by a reference to it in . . . Numbers 21: 14." I fail to find any suggestion in the Masoretic text of the existence of "a collection of songs." This seems to be a fanciful idea of Professor Driver and Professor Dillman. The words **ספר מלחמת יהוה** indicate nothing more than a war record, and nowhere in Holy Writ is there any indication of "war songs" among the Jews. The hymn **או ישיר משה** can in no wise be regarded as a war song. That Num. 21: 14 is a corrupted text that needs emendation seems to me more certain for the following reasons.

The word **על כן** is meaningless. You very properly leave the word **על** out. The various codices confirm that view. Instead of the word **יאמר** we find 84 K read **יאמרו**. Eban Esrah is at a loss what to make of the word **והב** which he declares **לשון הקדש**—"the word **והב** is not a Hebrew word." That is supported by 89, 94, 136 marg., 203, 293, 300, 615, 653 K. The learned Jewish Rabbis, Drs. Philipson, Landau, Kaempf, as well as Drs. Zunz, Arnheim, Fuerst, and Sachs, are very much puzzled what to do with the word **והב** that they translate: *Waheb in Sufah*; and so does the great De Wette.

You seek further confirmation of your view that "a collection of songs" existed, from Jos. 10: 13; 2 Samuel or Kings 1: 18, where the "Book of Jashar," styled in the Vulgate the Book of the Just, is mentioned. Permit me to state that, (1) 176 K. leaves the word **הישר** out; (2) all Jewish commentators agree that the Book of Jashar is the book of Genesis. The Targum translates it **ספרא ראורייתא**; Kimchi: **והוא ספר תורת משה**; Raschi: **דבר זה יכתב בתורה**; and many others may be cited. In Jos. 10: 13 they find the fulfilment of Jacob's prophecy in Gen. 48; and 2 Kings 1: 18, that of Gen. 49, a prophecy concerning Judah.

Why the Book of Genesis is called the Book of the Just is explained both by Kimchi and Raschi by saying **ספר הישר בספר** **בראשית שהוא ספר אברהם יצחק ויעקוב** "the Book of the Just means the book of Genesis, because it is the book dealing with Abraham, Isaac, and Jacob." This explanation is certainly more satisfactory than the one given by Professor Driver cited by you.



As to restoration of the text in Numbers 21: 14, I should like to say something in another article.

JOHN M. REINER.

*Villa Nova College, Pa.*

In our answer to the query as to the existence of the Book of Wars, mentioned by Father Gigot, we gave the divergent opinions of Professor Driver, of Oxford University, and of Father von Hummelauer, the learned Jesuit commentator on Genesis. It was not our intention to enter into a critical examination of the text-readings, making for or against the one interpretation or the other. Since, however, Professor Reiner challenged the meaning of the phrase in question, we submitted the matter to the Rev. Dr. McCabe. Following is his reply to Professor Reiner's strictures:

*Dear Father.*

Professor Reiner's communication I find to be quite interesting in its way; but, as I take it, he is simply joking. His object is no doubt to parody or caricature, and so hold up to ridicule a style of criticism that would alter a text or explain away difficulties in a purely arbitrary or subjective fashion. So far as the reference to the "Book of the Wars of the Lord," or of "the Wars of Yahwe" is concerned, it makes little difference whether we read, or translate, "As it is said in the Book," etc., or, "According as it is said," or, "So it is said," or, "So they say," or, "Wherefore it is said," etc. This last, however, is, of course, the more correct rendering, and *על כן* the true reading. Professor Reiner knows very well that *על כן* is not meaningless, and that the only way in which the various codices confirm the (altogether imaginary) view that it should be omitted is by the fact that they all have it; just as the codices used by St. Jerome and the old Greek translators also had it. The omission of *על*, however, would not really disturb the meaning, as that of *כן* would; and yet we find the latter omitted in MS. 4 K.,—of course, accidentally. That a single MS., 84 K., reads *יאמרו* instead of *יאמר*—"They say" in the Book, etc., instead of "It is said," etc.,—against all the other MSS. and the other translators is also probably a mere accident, and at any rate of no consequence.

Appropos of the reference to the Book of Jashar or the Book of the Just, Professor Reiner begs permission "to state that, (1) 176 K.

leaves the *הישר* out." Well, what if it does? Was there therefore no Book of Jashar? MS. 176 K. omits the word in Joshua, while all the others have it; but 176 K. itself, as well as all the rest, has that word in 2 Sam. (or Kings) 1: 18, where it was found also by all the ancient translators. That the books referred to formerly existed and were quoted by the Sacred Writers does not appear to admit of any serious or reasonable doubt.

Whether the Book of the Wars of Yahwe was a collection of songs or was a prose record seems to me to be a point of minor importance. What is preserved of it, however, has certainly all the characteristics of Hebrew verse. In your quotation from Driver the Book in question is thought to have been "a collection of songs celebrating ancient victories gained by Israel over its enemies." Professor Reiner turns this into "war songs," and assures us that "nowhere in Holy Writ is there any indication of 'war songs' among the Jews." "The hymn *אז ישיר משה*," he adds, "can in nowise be regarded as a war song." Well, perhaps not; but surely it can be described as a song (or canticle, or ode, or hymn, if you will) celebrating the triumph of Israel over Pharaoh. Our old Douay version translates it thus: "Then sang Moyses and the children of Israel this song to our Lord, and said: Let<sup>1</sup> us *sing* to our Lord; for he is gloriously magnified: the horse and the rider he hath throwen into the sea," etc.

We are further informed that "All Jewish commentators agree that the Book of Jashar is the book of Genesis." This ought to give us a very fair idea of the intelligence and value of those commentators. Is David's Lament over Saul and Jonathan really to be found in the Book of Genesis? Let any one just take the trouble to read the context of the passages cited, either in the original or in any translation, and then judge for himself. No one, I think, nowadays wants to be hard on those old Jewish commentators. They perhaps did as well as they could under the circumstances, and there may be something of value here and there in what they say; but as a rule their puerilities and ineptitudes are almost beyond conception.

As the passage cited in Numbers 21: 14 is one of great interest and difficulty, I would be glad, in common I suppose with students and scholars generally, to have the advantage of the Professor's pro-

<sup>1</sup> In the present Hebrew text the verb is in the first person singular future cohortative; in the Greek and Latin the verb is plural.

<sup>2</sup> Exodus 15: 1.

posed emendation, if he really has a serious one to offer. As the text stands at present it can hardly admit of any other translation than that adopted by the learned Rabbis and Doctors referred to, a translation by the way which so far as **וַיִּשְׁכַּח** is concerned, was given long before by Father Morin in the Paris Polyglot, and of which Father Thomas Malvenda, who died in 1628, says, "Plerique nomen proprium urbis esse volunt, Vahebam."

L. V. McCABE.

Overbrook, Pa.

### WHO POURS THE WATER AT THE "LAVABO" IN SOLEMN REQUIEM MASSES?

(Communicated.)

Most of our liturgical text-books answer this question as follows: In solemn requiem Masses the subdeacon pours the water, while the deacon holds the towel. Our own "Ceremonial for the Use of the Catholic Churches in the United States" advocates the same practice. Wapelhorst in his excellent *Compendium* arrives at the same conclusion, at least in the first editions.

What strikes me in this regard is the fact that our missal in giving detailed rules about the ceremonies in which requiem Masses differ from ordinary high Masses, does not say a word about a different practice to be observed at the *Lavabo*. But how shall we explain the fact that notwithstanding the silence of the missal the above mentioned practice was adopted? In the opinion of the present writer (*salva sententia meliori*), it took its origin from the Mass of the Pre-sanctified on Good Friday. There the missal expressly states that when the celebrant washes his hands the deacon holds the towel, while the subdeacon pours the water. From this rule some may have inferred that whenever black vestments are worn, as on Good Friday, the same ceremony must be observed. But is this correct?

Father Schober, one of the most prominent of living rubricists and presently holding the high position of Consultor of the S. Congregation of Rites, does not think so. In his late work on the ceremonies of high Mass he mentions four different views in regard to the ceremonies proper at the *Lavabo*. According to the first, which he styles the "opinio communior," an acolyte pours the water while the deacon and the subdeacon hold the towel. According to others the towel is held by the subdeacon only. For the third practice, which, if I mistake not, is most common in our churches, he quotes Mar-



tinucci and Wapelhorst. This latter authority, however, cannot be quoted any longer in favor of this practice, for in the fifth edition of his *Compendium* he says, "ad *Lavabo* ministrant acolythi." This last opinion is espoused by Father Schober, for which he cites De Herdt, Janssens, and others.

His main argument has already been alluded to above, namely, that the missal does not make the least reference to any change to be observed in requiem Masses, although it has a special paragraph in which it enumerates the ceremonies peculiar to requiem Masses.

In conclusion I may quote the latest authority on rubrics, the Right Rev. J. F. van der Stappen, Auxiliary Bishop of Malines. In his *Sacra Liturgia* he thus describes the office of the deacon in solemn requiem Masses: "Post altaris incensationem Diaconus thurificat Celebrantem triplici ductu, mox ascendit ad gradum suum et se sistit retro post Celebrantem, cum hic manus lavat" (p. 159).

J. R.

#### THE DECREE "TAMETSI" IN FORCE IN NEW PARISHES.

The document referred to in the following letter will be found in the *Analecta* department of this number.

*To the Editor of the AMERICAN ECCLESIASTICAL REVIEW :*

Cahokia and French Village in the diocese of Belleville are places where the decree *Tametsi* is in force. In the territory of these two places new towns and villages have been built, and churches and congregations have been established. The former Bishops of Alton, to which diocese these places belonged before the diocese of Belleville was erected, always held and decided that the *Tametsi* was in force in these new congregations, and I have always given the same decision. Since, however, several parties of high standing had expressed doubts in regard to this matter, especially because the names of these places are not in the register of places where the decree is in force in the United States, I requested His Eminence, the Cardinal Prefect of the Propaganda to decide the case.

We have now four churches in East St. Louis: one in Centreville Station; one in Winstanly Park; one in East Carondelet; and one in Caseyville; besides these, there is one in Cahokia, and in French Village one; and others will be erected soon. All these are in the territory of Cahokia and French Village. A few days ago I received

the answer from Rome, copy of which answer I herewith send you. I think it would be well to have the same published in the ECCLESIASTICAL REVIEW.

† JOHN JANSSEN, *Bishop of Belleville.*

### PURE ALTAR WINES.

(Communicated.)

As a resident of the great wine-producing Islands of Lake Erie, whose brands are shipped throughout the continent, I may be permitted to add some remarks to the many queries about pure altar wines; the more so, as I am somewhat officially and professionally interested in pure altar wine.

Years ago, so old honest wine-growers of these Islands inform me, no one knew anything about "smearing." They would cultivate their vineyard, and in the autumn press the grapes and sell the wine. When they yielded but small crops, there was little pressing done. Nowadays "Companies" have built large wine cellars; they press, repress, and press again, and press all sorts of wines. They are doing a splendid business and pay dividends to stockholders. People want sweet wines, and they get sweet wines.

The small dealers have either made an assignment, or they keep just above water. They cannot afford to buy the machinery necessary for the manufacturing process; hence they are obliged to sell their grapes at very low prices. Formerly they used to press them and sell altar wine. They cannot now use the press, as the priests no longer send in orders to them—conscientious Catholics. "This wine is too sour," they complain,—as though fermented wine could be *sweet* wine. All the patronage of our priests goes to the Companies' agents. *Prudenti sat.*

P. S.

*Kelly's Island, Ohio.*

### ALFONSO RODRIGUEZ AND ST. ALFONSO RODRIGUEZ.

*Qu.* In mentioning, some time ago, the new translation from the pen of John Gilmary Shea, of the work entitled *Exercicio de Perfection*, you spoke of the author as P. Rodriguez. Is not this the Saint, Alfonso Rodriguez, who was canonized some years ago? I have heard it said, indeed, that there are two persons of the name, both

belonging to the Jesuit Order ; but I believe the Saint was the writer who composed the aforesaid work on Christian Perfection, published in three volumes under the name of *Exercicio de Perfeccion*, or *Obras Espirituales*.

*Resp.* There lived two eminent Spanish Jesuits by the name of Alfonso Rodriguez. They were contemporaries, and both wrote spiritual books. One was a lay-brother who had retired from the world after the death of his wife and children ; and for many years he edified the community at Palma, on the Island of Majorca, by his holiness of life. Having been educated in his youth at the College of Alcala he wrote a number of spiritual treatises, which were issued in three volumes under the title of *Obras Espirituales*. He is the Saint, canonized in 1888.

Another Alfonso Rodriguez, of the Society of Jesus, is the author of *Exercicio de Perfeccion, y virtudes cristianas*. He was a priest, and a few years the junior of the Saint of the same name. As Master of Novices for a long time at Monterey, and as spiritual director of the community at Cordova, he wrote his treatise on the practice of Christian Perfection, published likewise in three volumes. He died in the odor of sanctity at Sevilla in 1616, a little over a year before the death of the lay-brother, Saint Alfonso Rodriguez.

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#### BORIC ACID IN ALTAR WINE.

*Qu.* In the issue of April 19, 1900, page 417, an analysis is made of a wine which is declared unfit for altar use because it contains boric acid. The writer claims that the mere presence of boric acid makes the wine unfit for the Holy Sacrifice of the Mass, as boric acid is not a natural constituent of pure wines. In a brochure issued last year by the Assistant Chemist at Washington, Mr. W. Bigelow, under the direction of Mr. H. Wiley, Chief Chemist, it is stated that "boric acid is a normal constituent of wine and its qualitative detection in wine is therefore of little value." Also, "its detection is a somewhat more delicate matter than is the case with the other preservatives, because a small amount of boric acid is normal to wines. It is sometimes a difficult matter to fix the amount which may naturally occur." Judging from these statements, may we not take it that the wine referred to, as mentioned above, may be perfectly legitimate ?

J. A. M.



*Resp.* A mere trace of boric acid in wine could not hurt the validity of wine for Mass use, whether there naturally, or introduced as a check to fermentation. It is different with salicyllic acid. This needs alcohol for its dissolution, and furthermore is pronounced by the French and German governments to be injurious to health. Yet both acids are used freely in the preservation of vegetables in this country. Boric acid, it is claimed, is not hurtful to the stomach.

The real mischief in what is most sacred and holy comes from the use of manufactured wines, doctored and cooked with brandy, alcohol, water and sugar to make them pleasant to the taste, and guaranteed to the clergy by bishops, priests, and members of religious orders. It is manifestly unsafe to take the word of interested parties as to their own honesty.

We are told that no American wine, unadulterated, can be put on the market with less than three years of age, and careful treatment in suitable cellars. The average altar wine, guaranteed by the diocesan authorities who understand the risk involved in the artificial processes of preservation, may be assumed to be at least four or five years old.

#### CHRISTOPHER WREN'S EPITAPH.

*Qu.* Could you give me in full the inscription or epitaph containing the words, "si monumenta quaeris, circumspice!"

*Resp.*

Subditus conditur  
Hujus Ecclesiae et Urbis conditor,  
CHRISTOPHORUS WREN,  
Qui vixit annos ultra nonaginta,  
Non sibi, sed bono publico.  
Lector, si monumentum requiris,  
Circumspice!  
Obiit 25 Feb. A. D. 1723.

It will be noticed that the text reads, "si monumentum requiris," not "si monumenta quaeris," as our correspondent has it.

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will be found separately indexed, under the heading "Analecta."*

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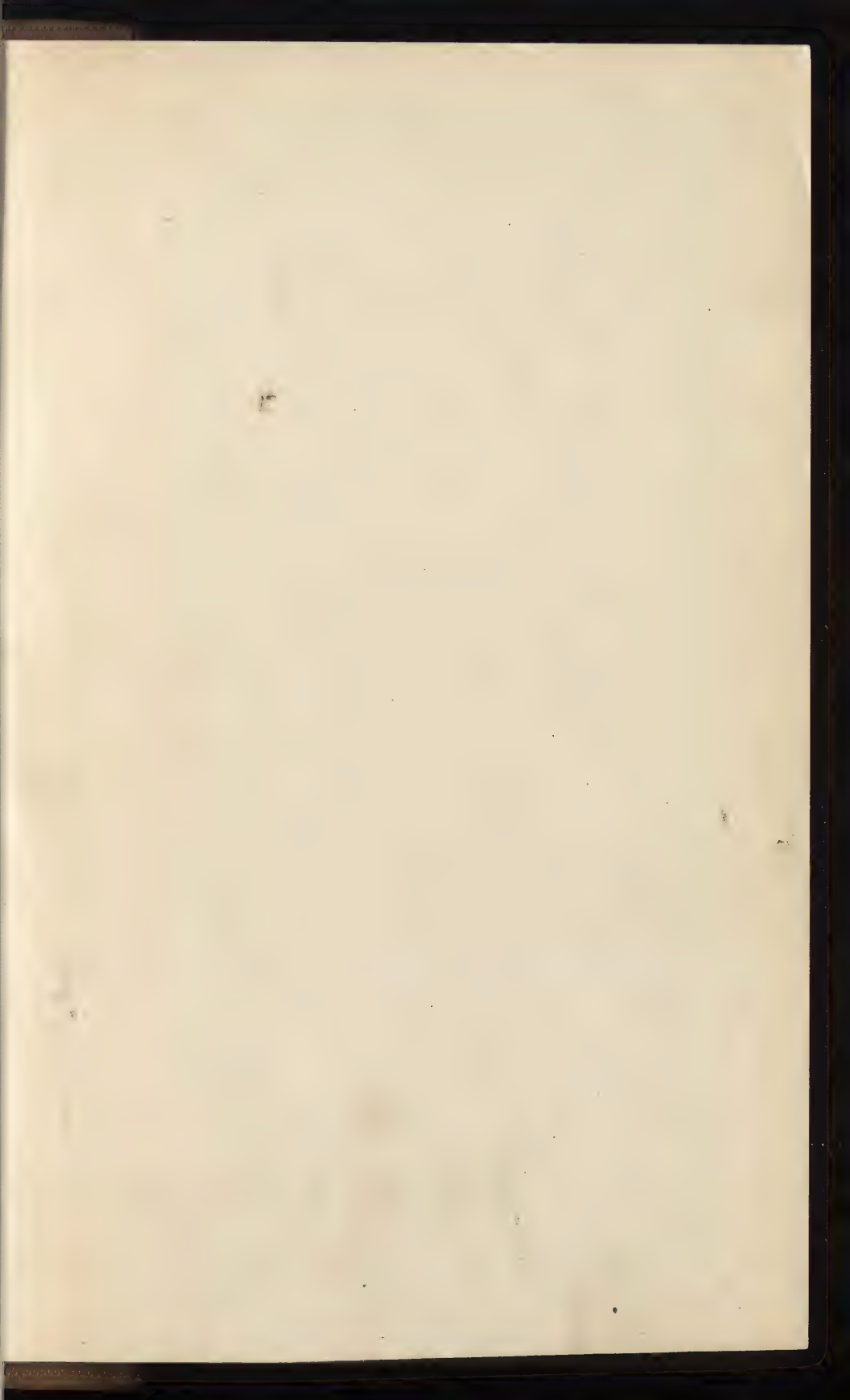
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